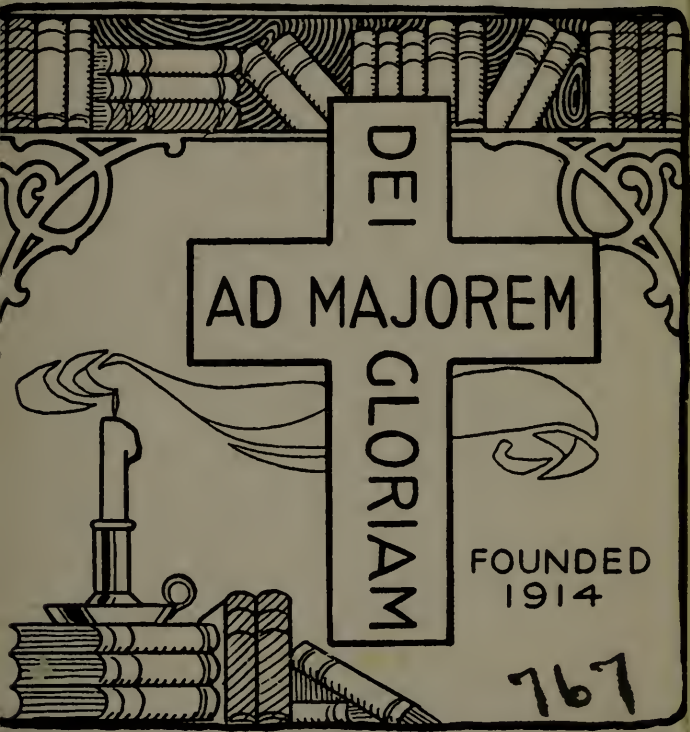




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WESLEYAN

DELEGATE TAKINGS.

WESLEYAN

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DELEGATE TAKINGS:

OR SHORT SKETCHES

OF

PERSONAL AND INTELLECTUAL
CHARACTER,

AS EXHIBITED IN THE WESLEYAN DELEGATE MEETING,
HELD IN ALBION STREET CHAPEL, LONDON.

On the 12th, 13th, 14th, and 15th March, 1850.

BY SOME OF THEM.

TOGETHER WITH AN

EXPOSITION AND DEFENCE

OF THE

RESOLUTIONS, PASSED AT THAT MEETING.

MANCHESTER :

PRINTED AND PUBLISHED BY THOMAS JOHNSON.
LONDON : SIMPKIN, MARSHALL AND CO.

1850.

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INTRODUCTION.

IT can be no matter of surprise to the religious public to see, issuing from the press, a work, bearing the character of that now presented to the reader. It would have been rather matter of surprise, if no notice had been taken of the parties composing the late delegate meeting, as that would have been indicative of a spirit of supineness, and a non-appreciation of merit, which might have been prejudicial to the interests of the reform movement. To rescue the late meeting of delegates from such a fate, and to give to the public at large,—and through them, to hand down to subsequent generations,—a faithful portraiture of the men, who, from many circuits in the Connexion, represented the interests of the societies, are the objects

the Authors of the present work have in view ; and their hope is, that the public will appreciate their labours by countenancing their production. In order to prepare the reader for the perusal of the following pages, it will be necessary to give a condensed history of the origin of the present reform movement in the Wesleyan body ; and of the causes which led to so great an aggregate gathering of office-bearers within her communion, as that to which this volume relates.

Circumstances—unprecedented in the history of the Wesleyan Church—issuing in the unrighteous, unscriptural, and arbitrary expulsion of the REVS. JAMES EVERETT, SAMUEL DUNN, and WILLIAM GRIFFITH, JUN.,—without charge, without accuser, without evidence, and without a trial—occurring in Manchester at the Conference of 1849, were the first causes of the present movement.

In the years 1844, 1845, and 1846, there appeared certain publications called “Fly Sheets,” reflecting severely upon the persons constituting the executive of Methodism, and charging them with wasteful extravagance in the disbursement

of its funds ; excessive partiality in the appointment of the preachers to sinecure offices and emolument ; promoting a spirit of LOCALIZATION ; squatting themselves down on the seat of power, and pecuniary advantage, in the Metropolis of the Empire, to the neglect of pastoral duty and pulpit ministrations ; burying their talents, superseding their sacred call to the Itinerancy, and—by constant engagement in pecuniary matters—creating in themselves a spirit of Secularization, prejudicial to personal piety, connexional prosperity, and the sacred duties of the ministry. These were some of the charges set forth in the “Fly Sheets,” which, together with the general one of despotic authority exercised over the preachers by a certain “clique,” or body of men who, though self-elected, had formed themselves into an arbitrary and overbearing legislature.

As might naturally have been anticipated, the publications in question were not welcome visitors : as they proved startling to the public from their boldness of tone, and the alarming disclosures which they made. There is one feature, however, connected with the first appearance of

those pamphlets—be they true or be they false—which is in their favour, and which should have prevented much of the odium and contempt sought to be heaped upon them and their authors ; and that is, their first circulation being confined, almost exclusively, to the Wesleyan ministry. The ministers being the parties most interested in the published allegations, and, at the same time, the nominal representatives of the people—whose interests as a connexion generally, and as societies in particular, they were expected scrupulously to protect and extend—it was hoped by thus confining the first issue to *them*, that on the full disclosure of the evils said to be in existence, they would immediately make suitable inquiry, with a view to some remedial measures being immediately introduced.

We say that this one feature in those sheets,—their being confined to the ministry,—goes to prove that the authors,—be they who they may,—had no sinister or wicked design, either in ensuring their own interests, or, (as has been laid to their charge) seeking the overthrow of Wesleyan Methodism. Had their design been

the former, they most certainly took the wrong means to accomplish it; for in such a case, policy would have dictated the going with the stream,—the sacrificing of principle, and the seeking to become allied to the ruling powers; the *private* discovery of the most vulnerable points in the citadel of the executive; the flattering of those already open to adulation; and the banding of themselves with the “clique” with whose evil doings they had become acquainted. Had their design been the latter,—the seeking of the overthrow of Methodism,—it would have been more in keeping with their motives, to have made a bold and direct attack upon her constitution and people; and publicly, and at once, to have divulged all they knew, and not privately to have circulated, among the perpetrators and abettors of the supposed evils, the information of which they were so fully in possession. From two to three years passed away, and no notice whatever,—in the way of strict enquiry into, or proposed remedy of, the alleged evils,—was taken. Seeing this (and having previously intimated, that such a course would be adopted, if the same disregard and

obstinacy were persisted in,) the authors in question, communicated to the Wesleyan Community, and to the public generally, the substance of their discoveries, in order that the societies—no longer ignorant of the wasteful expenditure, and tyrannical domination of the “clique”—might take those steps, which circumstances might dictate, and wisdom prescribe.

Publicity being thus given to the allegations contained in those celebrated “sheets”—than which, since the days of “Junius,” nothing has created so great a commotion in the public mind;—the rage of the Conference party was roused, and in their wrath, they determined to take revenge upon the presumed authors. Having no definite clue, or hold upon the suspected parties, the ruling few determined to adopt the “Test” system, having precedents for that in the celebrated “Test and Corporation Acts” and in the mode of transacting business in the Spanish and Roman Inquisitions. For the carrying out of this inquisitorial scheme, its promoters found a willing and fitting instrument in the person of the REV. GEORGE OSBORN, who, for the zealous and prominent part he took in the affair, has

gained for himself unenvied notoriety, and lasting contempt.

In the year 1847, at the Liverpool Conference, a form of declaration was first introduced, when the unconstrained signature of each minister was solicited; but afterwards,—the signatures not coming in so rapidly as was expected,—a more compulsory method was adopted. The document submitted ran thus: “We, the undersigned, agree to declare that we regard with indignation and abhorrence the anonymous attacks on the motives and character of our Brethren that have recently appeared in certain clandestine publications; that we have never intentionally communicated with the authors of those publications with a view to afford information and assistance; and that we will not allow their wicked slanders to detract from the esteem and confidence we feel towards those against whom such attacks were directed.”

To this document some twenty or thirty ministers refused to append their names, giving various reasons for that refusal; amongst the recusants were the Revs. James Everett, Samuel Dunn, and William Griffith, jun., whose

reasons for not signing the “test” were ;—that it was an attempt to establish an Inquisition in the Wesleyan Conference, to which they would not be consenting parties ;—that it infringed upon the civil rights of Englishmen thus to force them,—if guilty,—to criminate themselves ;—that if the Conference had any charge against them, they were prepared to stand their trial at its bar ; but that they would never submit to be forced, in any way, to sanction unconstitutional and anti-Scriptural proceedings. For this refusal, they were expelled,—“excommunicated from the society ; prohibited entering a Wesleyan pulpit, or approaching the Lord’s table in a Wesleyan Chapel, and were suddenly deprived of their income, and cast afloat upon the wide world.” One feature of these proceedings will ever disgrace the canonical records, in their handing down to posterity the doings of the memorable Conference of 1849, and that is, the palpable *partiality* shown to some, equal to the expelled in obstinately refusing to sign the Inquisitorial test, and—as far as evidence was produced to the contrary—equally guilty of participation in the authorship of the “Fly

Sheets" with the ejected ministers themselves. Some of the non-signers were merely reprimanded from the Presidential chair; others were deposed from the superintendency of a Circuit (in most cases rather a favour than a punishment), whilst the Rev. Gentlemen before named, were turned adrift upon the wide world,—a sentence unequal and unfair, considering that others were alike guilty of alleged *contumacy*, in not answering the interrogatories proposed.

But not to enlarge too much upon this subject—lest we burthen the attention of the reader—we proceed to observe that these unprecedented doings, and the slumbering fears entertained of the truth of the allegations contained in the "Fly Sheets," prepared the minds of the people to scrutinize the powers and doings of the Conference—as to the tremendous and absolute sway they had over the people. The irresponsible trust reposed in the ministers with respect to all Connexional funds, and the shameful defalcations of one of the Rev. Treasurers had rendered prompt investigation imperative; but above all, the determined stand the Conference

made, in neglecting to answer the charges of wasteful extravagance in other departments of expenditure, and their alleged partiality and despotic power, required determined action. These things opened the eyes of the people, and caused them to look narrowly into the constitution of their laws, executive polity, and the tendencies of Wesleyan discipline. The result was, the further they went into the matter,—the deeper their search into the long hidden mysteries of their system as at present conducted—the more they were convinced of the truth of the charges made of extravagance and partiality; of the total loss of the liberties of the people; and that they were fast verging to an ecclesiastical oligarchy, second to none in Christendom. As men, as christians, as lovers of the constitution of original Methodism, the body of reformers had no alternative but to lift up their voices against such usurpation, by the convening of a great aggregate meeting of delegates, to whom they entrusted the powers to demand redress,—the restoration of their forfeited privileges, and also a return to English and New Testament principles: and more-

over to request the Conference to put the polity of the Wesleyan Connexion upon such a foundation, as effectually to give the death-blow to despotism, and ensure in perpetuity, the rights and liberties of the societies.

These were the objects the Delegates had in view, on their assembling on the 12th, 13th, 14th and 15th of March, 1850, in Albion-street Chapel, Moorgate, London. The results which must follow that meeting are yet to be known. The good or the evil, that must inevitably ensue, is yet amongst the secrets of the future ; but by Heaven's blessing, those deliberations, though scorned by some, may prove seminal of peace and liberty, for which our ancestors so nobly struggled and bled.

We have thus given a very imperfect outline of the history of the present Wesleyan Reform Movement, the furtherance of which brought together in London the subjects of the following sketches. These introductory remarks we thought to be absolutely necessary, lest, peradventure, this book should fall into the hands of parties not conversant with the circumstances in dispute, though—considering the unparalleled

notoriety given to them by the British press—such a thing is very improbable.

As before stated, the following sketches were undertaken, in order that the Methodist people generally, might have a knowledge of the men, who, in the late delegate meeting represented the liberal portion of the societies. Those delegates, being necessarily little known—except in their own immediate neighbourhoods—we have thought it “meet and right and our bounden duty,”—so far as we possibly could from our contracted knowledge of the men—to give to the Methodist Churches a portraiture of the personal and intellectual character of some of the most prominent, in order that those churches may be enabled to form a due estimate of their worth; but it does not necessarily follow, that the man and the subject he advocates, are identified. It must not be presumed that in the discovery of any defect in the physical, intellectual, or even moral constitution of any delegate herein sketched, that the reform movement, or the principles advocated, are necessarily mixed up with that defect. No: whatever defects may be discoverable, or noticed in these sketches, they

will not, in the eyes of a discerning and religious public, for one moment be supposed to deteriorate the essential principles of Methodistic reform. Be it understood,—once for all—that with private character we have nothing to do; in that particular we unhesitatingly affirm, that the four hundred delegates under notice are inferior to none in the Connexion. They were selected men, and true to God, and to the Christian religion; and we question if their *equals* are to be found in the ranks of “Conference Methodism.” But, as before stated, with private character we shall have little to do in the following pages; the subjects of the present takings need not such pens as ours to publish their christian “status,” that, is already known and suitably appreciated. It is with them as men,—as intellectual men,—that we have to do; and with the sketching of their personal and intellectual features. This delineation cannot be accomplished in any way but the one we are now attempting. It is true, correct reports have been given of their several speeches, and of the circuits they represented; and it may be possible to gather some indistinct notion of their varied actions,

and powers of mind from those published speeches; but the knowledge thus obtained must be very limited, and subject to great and serious mistakes.

To form a true notion of personal character, that character must be seen, and marked in its varied phases and stages of development; every gesture, and feature noted; every motion watched, and then transmitted to paper, in order to give any thing like a fair portraiture to the public; so that when this is done, any one reading those speeches which were made in the meeting may be able to form something like accurate conceptions of the men by whom they were delivered. To bring about this interesting object is the design of the present work, and we flatter ourselves if after a candid perusal, the reader of these sketches will enquire from any delegate who was regularly present at the meeting described, whether or not we have given,—so far as the circumstances of the case would permit,—a just and faithful portraiture of the men as they appeared, in Albion-street Chapel, he will find the answer as satisfactory as our most sanguine wishes could expect.

We shall, however, very likely incur the inward anger,—if not the open censure, of some—for the bold, and as it may be thought, unsparing manner, in which we have depicted certain shades and colourings of character; but about such censures we are not at all solicitous. When we undertook the duty,—the task, of delineating personal and intellectual features, we said, well; we must be faithful; we must not impose upon the public by daubing with artificial graces, those persons or properties, which nature has left without adornment. That would be a violation of honour. Neither must we on the other hand try to conceal defects, whether personal or mental—that, would be equally unjust and blameable,—but we must, as far as we are capable, give a true likeness of our subjects,—irrespective of fear, favour, or frown.

The portrait painter, when sitting down to his easel, and drawing the outlines, or transmitting to canvass the features and shades of a person placed before him, would be indignantly repudiated if, instead of giving a correct, and genuine likeness, he should stretch his utmost skill of fancy—as to the *bliss-ideal*—to make the painting

as beautiful or as fascinating as possible : so the intellectual portrait-taker, must be true to the original, how distasteful soever that truth may be—or his work will be worthless, if not treated as an imposition.

We have in the following pages aimed at truthfulness, and if, by that we should have given pain to any, we shall feel sorry, but as faithful men, we could not avoid it. Were it necessary we could make apologies : but we beg most respectfully to suggest, whether instead of forcing *us* to this humiliating task, it would not be much better to attempt an improvement in the *originals*, by the removal of those unfavourable shades, and displeasing colourings which attach to them, that on our next visit to the Metropolis, or other city where they may be assembled, we may discover an improvement ; and in our second edition, or next volume, *report progress* ; and also expunge from our takings offensive features, by substituting, hues and tints,—pretty, glowing and attractive ; a task we should most gladly undertake.

In the mean time, let not the public, or the Wesleyan Conference, depreciate the characters herein set forth. They are not despicable men.

We challenge the Conference itself to pick out from their own immediate priesthood,—whose advantages have been greater, and whose facilities for mental culture more numerous—four hundred men their equals. This is a bold challenge ; but we are not afraid to repeat it. In that assembly,—illegal though it may have been according to *Conference* law—disaffected though its members may have been to the arbitrary imposts of Conference Methodism—there were present on that occasion hearts and heads, loyal to the vital, and primitive principles and constitution of “John Wesley Methodism,” and which were well stored with secular knowledge, and with the saving and experimental doctrines of the Gospel of the SON OF GOD. Let not the calumniators of the “Wesleyan Delegates” seek to pour upon them so contemptuously their slanders, they heed them not, those slanders will rebound ; the accusation—of being “Enemies to Methodism”—will fall upon those who are its real enemies by being opposed to all progress and reform ; and who are the supporters of a system, despotic, exclusive, and anti-Scriptural.

One word on the probable success of the present movement, and we will no longer trespass

on the patience of the reader. The dye is cast ! Despotism must fall !! Before the WILL and demands of an insulted people, it must crumble to dust. The struggle may be much more protracted than most apprehend ; it may be more arduous, —more severe ; Well, be it so ; perhaps its being prolonged may tend to strengthen our numerical forces. The people may not yet, *enmasse*, be prepared for the onslaught, or for the success that must ultimately follow. Time in this struggle, we think, may turn to our advantage. Information must be widely spread. The scattering of light in the minds of thousands, yet unconscious of the fearful usurpation and domination of the Conference, must not be neglected. Let these things be done, and the efflux of time will be a blessing, and a sure source of success.

To the Conference we would give one word of advice, although we fear it will be disregarded. Still we shall have done our duty by offering it. We would say listen to the Scriptural demands of the people. The Lord is among them. The Shepherd of Israel is their guide ; in opposing them, you oppose HIM, and fearful will be the issue if you are found “ fighting against God.”

WESLEYAN
DELEGATE TAKINGS.

No. I.

MR. ROBERT * * * *

LOCAL PREACHER, LOUGHBOROUGH.

IN walking along the delegate portrait gallery, we gaze upon one painting of more than ordinary attraction. Not that it is placed in a very prominent position, or that it stands out in *bold relief*—in order to attract the attention of *connoisseurs* in the fine arts :—No, it is placed in the distance—apart from the great and more dazzling, as if courting solitude, or a quiet retreat in some nook or corner. An ordinary observer would perhaps pass it by as no rare specimen of art ; being not sufficiently attractive for the generality of sight seers, having few external embellishments, which the world deems valuable, such as masculine proportions, or noble bearing.

In this case its simplicity,—its unadorned, retiring, chaste, happy, peaceful character,—gives to it its beauty, its loveliness. It stands unrivalled among the multitude that surrounds it, as the most artless, simple, yet beautiful of all the specimens that enrich the gallery of moral excellencies. It is small in its dimensions, but of passing sweetness. Just gaze upon it—it will bear your scrutiny—and the more you examine into its shades, and tints, and heavenly features, the more will you admire, until you stand entranced and enchained. The subject represented by this picture is a man whom seventy six winters have passed over; and now bearing age and approaching decrepitude, is supported and guarded by the power of the great Being who first called him forth, and who, in the course of years, and circumstances—as they have passed away,—has been adding grace to grace,—shade after shade, until this old disciple is well nigh perfected; age only developing a more lovely mellowness of some of his choicest traits.

The features of the man now sitting are small and elongated, and rather of the acute kind; the complexion fair, but interspersed with beautiful tints of vermilion, scattered pleasingly on the cheek, reminding one of health, about to take a reluctant adieu. The nose is of the Roman mould, the eyes grey, the forehead well proportioned, but not striking; the head balded by the storms of lapsing years; the per-

son low and spare, denoting former agility ; and the general appearance, that of a man who has gone through a long life with honour to himself, and benefit to the world. But the countenance!—the general expression of the features!—here consists the beauty, the charm of our subject. It is as if some angel from heaven had dipped his pencil in a sea of light, and transmitted some of its bright beams to the human countenance. It is as if indwelling Godhead,—the secret of Christ in the heart, regenerating, and beautifying the soul,—could not be confined to the internal, or spiritual man, but must flow forth in visible halos of glory. It reminded us of JESUS on the mount of Transfiguration, “when his face shone as the sun and his raiment was white and glistening.” Yes! you gaze with delight on the countenance, and as you gaze, thoughts of heaven ; of the glorified humanity of the saints ; of the re-union of the soul with the body, when it will be “fashioned like unto Christ’s glorious body,” pass cheerfully through your mind.

In every lineament of the face there is portrayed heaven’s own image. A calm :—peaceful as a sea of glass, pervades the whole,—lighted up ever and anon by a smile of holy joy ; joy arising from the consideration of the nearness of his journey’s end, and from a sensible preparation for the place where he shall “see Jesus,” and “behold HIM as he is.” The whole

person partakes of the same tranquil, peaceful habitude. When speaking, his sentiments flow easily like the rippling murmurs of some meandering stream, undisturbed by the slightest elementary strife : all is tranquil ! all is peace !

The reader will be enabled to draw for himself a faint idea of the happy and heavenly dispositions of this gentleman by a few quotations from a speech he delivered at the delegate meeting. During its delivery the whole four hundred delegates were all eye, all ear ; a deathlike silence pervaded the assembly, as the saint of many years melodiously poured forth the sentiments of his heart. That speech personified the speaker, it embodied his mental and moral excellencies, and developed his noble and sanctified character. When reading it, think you see before you a little old man, whose countenance is lighted up by the rays of indwelling Deity ; his soul on the verge of heaven, standing on its environs, and on the very eve of stepping into the promised land ; you will then be able to appreciate the sentiments we are about to quote : —“ I have been” said he “ a member of the Methodist Society now for fifty-two years. I have been a Local Preacher for forty-five years. I have long supported the funds of the Society. I have given up two of my children to the ministry. One is alive at Quebec ; the other lies buried on the shores of Western Africa. Some of you have read his biography. His name was

William Rowland * * * * He was his mother's Benjamin. The morning he left his father's house he left a bit of poetry after him, in which he said that, in Africa

————— " He would draw his latest breath,
And in his Jesus' service meet his death."

It was a very heart-rending circumstance I can assure you, it was a long time before we could get over it, when we learned that he had died from the inelimity of the climate, and that he was buried far away from his father's home. It is said to be a great and honourable thing to die on the field of battle. I covet no such honour for my children : But I thought it all honour that a son of mine should live a missionary's life, die a missionary's death, and be buried in a missionary's grave.

" And now my christian friends, as we are about to go home, let us take with us I beseech you, a good and christian spirit. ' Let all bitterness and wrath, and clamour, and evil speaking be put away from you.' Whatever spirit our opponents may shew to us, let us endeavour to shew a Christian and kind spirit to them ; and we may do this with all the firmness of the reformers of Methodism. Brethren, we long for a perfect church. We are thankful for the communion of saints below. We are looking for our inheritance in the pure and spotless church above.

To that church we are tending, and for it may the grace of God prepare us! 'There remaineth a rest for the people of God,' under the unclouded sunshine of the Redeemer's love. Brethren, I bid you an affectionate farewell."

No. II.

MR. * * * * *

CIRCUIT STEWARD AND TRUSTEE, FOREST OF DEAN.

IN this subject there is nothing particularly attractive, either to the sculptor or portrait painter.

In the presentation of the likeness now in hand we hold it not forth as any thing uncommon ; only as it presents traits and shades of character differing from others—it forms a relief and gives a contrast—and therefore we place it in the delegate gallery. The gentleman now before us is in stature tall—being about six feet high—strongly built, bony and muscular ; his features elongated ; nose Roman ; his eyes are dark, small, steady, and indicative of decision and great firmness. From the dark complexion, the traces of small pox ravages, and the approach to heaviness which characterise the facial appearance of our Forest subject, we should say his youth was the companion

of affliction and severe trial : his hair is black, plentiful, rough and bristling : his features rather stern, betokening uncompromising rectitude and unbending firmness. His voice is gruff, as if the inhabitant of some wilderness, or the lonesome "Forest of Dean" from which he at the first sprang, and whose breezes which he has inhaled, had imparted health to his frame, and power to his vocal organs : he is no orator but, is rather comparable to a desert Rambler, whose natural tones of voice are in keeping with the hollow blasts of the storm, while ranging freely over the unobstructed landscape.

This gentleman bears the characteristics of a straightforward, open, frank, and honest man ; there is about him no display, no pride. It is true there is a manly bearing in his gait and general deportment, but it is natural,—and the result of physical causes,—being the fruit of a vigorous flow of health, giving muscular energy to the whole of his massive system.

In this subject we see human nature developing her own powers ; standing heroically upon her own constitutional basis ; and exhibiting a creation of high and noble physical capabilities ; he is apparently as free from pride in its disgusting characters, as he is unencumbered with the excessive pressure of intellectual properties : he does not appear to be easily excited, but seems to be of a phlegmatic temperament ; oratorical harrangues, therefore, are not the

instruments by which to work upon his feelings, nor are impassioned appeals, the means to be employed for the reaching of his heart, or his pocket. As the gentleman under notice has a high sense of moral agency—the calls of duty and responsibility to God, are more likely, to succeed. Matter of fact subjects, are those things in which he appears to deal: and only convince him of the necessity or duty of stretching out the hand of charity to a helpless wretch, or a philanthropic cause, and down goes the hand at once into the pocket: and *vice versa*; apprise him of the want of economy, in any system or society to which he has been in the habit of subscribing, and the pocket is immediately buttoned up; or, as he whimsically says, “he will employ his tailor to make him a suit of clothes without pockets.” There is one characteristic of this gentleman constantly uppermost, and which is natural to him, it being his birthright; and that is an aristocratic air, an independent,—but not a haughty bearing. This in him, is not unbecoming, it fits him, it is part of himself, and therefore,---it being natural, is becoming; but although this aristocratic manner is manifest in all he does, it does not in the least destroy affability nor courteous demeanour towards any who approach or converse with him. In conversation he is plain, familiar, and kind; has no self-conceitedness nor love of flattery; the one to him is as loathsome, as the other would be disgusting. He is

liberal in the distribution of his wealth, "having just completed a little chapel, which is one of the neatest you ever saw;" and has "spent a little fortune in supporting the cause of Methodism." His character may be summed up in a few words: he is honest, frank, conscientious in all he does; and being a true Christian, is free from guile, and is an honour to the church.

No. III.

MR. * * * * *

LEADER, DARWEN. BLACKBURN CIRCUIT.

It will not require the pencil of a Raphael, or the penetration of a metaphysical Locke, to sketch the features or to gage the mental calibre of this gentleman. The business is easy. It is something analogous to the task of the landscape painter who has to execute a drawing of no interest,—to represent a merely level plain, now and then interspersed with a lofty poplar, or towering pine, but which is unchequered by either hill or dale, rivulet or stream; where there is nothing to engage, nor to fix the attention, except it be the general barrenness of the soil, or the uninteresting monotonousness of the prospect. We are partly in the position of the portrait painter, who having a subject before him, of square easy features, the lineaments of which have little to engage and less to perplex, finds no

difficulty in transferring to canvass the *fac simile* of the original ; such a task is easy, excepting only that the general absence of intelligence in one sense creates a slight difficulty. Where the artist requires no shades nor colouring it is easy to portray. It is the artistic blending of colours, that gives difficulty to the painter, and adds value to his production ; in the general absence of expression you cannot give interest to your protégé, or please the tastes of *connoisseurs* in the fine arts. But, however, we will attempt the task ; and if we fail, our endeavours must be taken for what they are worth.

The subject of the present sketch is in stature tall ; in person inclined to be corpulent, with a constitution evidently fitted to undergo great labour and to endure much fatigue. The facial features are in general pleasing, especially at a distance ; the eyes are small and grey ; the nose rather aquiline ; the complexion ruddy ; and the general expression of countenance betokens the want of early education, and a mind incompetent to great things. There is frequently a smile upon the lips,—not however, natural, but evidently forced. The crying sin of affectation is prominently set forth in this constrained smile, as well as in the speeches, the gesticulation, and habits of our subject ; which affection spoils all he does. As the name indicates, and more especially if we might be permitted to change a vowel in the last syllable,

there is a love of "show,"—yes—"open-show," and this is at once his forte, and his defect. Bold in manner and sanguine in temperament, he is fearless and undaunted in all he attempts ; nay, it is usual for him when in company, and while conversing upon difficult projects, requiring for their accomplishment the putting forth of great courage,—as for instance the "Wesleyan Reform Movement"—to say : " I fear the face of no man. I never did. Fear is not mixed up in my constitution. I never knew what fear was." There is, however, something in this courage, or absence of fear, or whatever else you please to call it, that is far from being pleasing to the observer. It is not necessary to constitute a man courageous, that he should be inflated with self-esteem ; or that he should knit his brows ; or compress his lips ; or lower the chin into the bosom, as a certain bird does when roused by the teasings of the bystanders ; for true courage to discover its dignity there is no need of these grotesque and ridiculous trappings. Affectation is the crying fault of this gentleman ; but time and effort might remove the evil, if the attempt were made ; and one reason why we make these strictures, is to discover to him this failing, in the hope that he may try to rectify it. If he be admonished our labour will be rewarded. After all, the subject of the present sketch, is not to be despised. Amid many defects there are some valuable properties, although they do

not sparkle nor dazzle the eyes ; those good properties, however, not being prominent—but hidden like pearls at the bottom of the sea—have to be dived for ; and thus when brought out and observed are the more valuable, because of the trouble they have cost in the discovery.

In the subject of the present sketch there are the genuine marks of sincerity ; of noble-heartedness and benignity, which are no mean properties in any man. Religion has achieved wonders in accomplishing what she has accomplished in his case. Had he been all his life long left to the world, to the natural impulses of his own heart, it is not difficult to conjecture what would have been his habits of life and objects of pursuit : but religion has completely transformed the man, having turned his mind to pursuits of an elevating tendency. Not that she has in this case produced a first rate specimen of mental power, that has been impossible, as the necessary elements are not there. From the rude, rough, sand-stone quarry, you cannot bring forth the beauties, and the elegance, of the fine wrought marble ; nor expect the gritty surface of the one to equal the smoothness and polish of the other. The structure, the figure, the proportions in both instances of art may be there, but not the value nor the beauty. Grace in him has not failed in securing a trophy ; she is doing her work, and doing it well—with the material upon which she

has to work—but she will not, in all cases, give new *heads*, where she makes new *hearts*. For twenty years, our friend before us has been a member of the Wesleyan Society; supporting it by pecuniary assistance, by untiring zeal, by arduous labours, and by an unimpeachable life. In his political and ecclesiastical views he is exceedingly liberal, and also extremely averse to the Conference Law of 1835. At the time that law was enacted he was a reformer, though he still remained with the old body, hoping, that by the providence of God, he should see effected in its polity, the changes he has so long advocated. He is ardently attached to Wesleyan doctrines, and loves the cause of the Redeemer. He is now zealously engaged in promoting the interests of the Reform movement. One fear there is, lest he should overrun himself, as is too frequently the case with minds possessed of more ardour of temperament, than of intellectual ballast.

No. IV.

MR. JOSEPH * * * * *

LOCAL PREACHER, HOLT, NORFOLK.

IN our further progress in the delegate gallery, we come into contact with one little of stature, who—although probably not accustomed, like Zaccheus of old, to climb up a sycamore tree, to see all passers by,—is sometimes necessitated to stand on a chair in order to be seen by the company he addresses. By profession he is an auctioneer, and no doubt the attentive observer would be led to discover in the characteristics, or rather in the gestures of this gentleman, the striking analogy there is between a man's profession and his habitudes. Did the reader never notice this when listening to the harangues of modern orators? If he has not, let him call to mind the reminiscences of character whose action on the platform, and profession in life are known to him, and

the analogy will soon appear. Listen to the inflated sentiments of yonder speaker,—mark his gestures. With hands clenched and in immediate contact, forming a semi-circle before him, he suddenly draws them from each other, as a son of St. Crispin does the “taching-end” from the sole of a shoe, when going through the process of manufacture. So, the oratorical tailor. His right hand is sure to be flirted upwards, as if in the act of transmitting the thread through the two parts of a garment, he was in the act of sewing together. These are true characteristics ; and as early habits and professions often leave something indelibly fixed in their subjects, by noticing the various gestures put forth, the attentive observer may, in many cases, easily discover the speakers’ avocations in life. It is eminently so with the subject of the present sketch. At the end of an argument or of a philippic, he lets fall his hand, as if in the act of knocking down the subject of his discourse to the highest bidder. In him you see the bending of the back ; the declination of the head ; the uplifted and falling hand ; and also the professionally executed knock upon the most proximate object. This most interesting and excellent man would constitute a perfect character, if, during his public addresses, as well as in his professional engagements, his manual evolutions had the accompaniment of the hammer !

The physiological aspect of this gentleman is pleasing and domesticated. He appears to be one who loves a place on the cheerful hearth, in the centre of the family circle, or in the midst of convivial friends. He likes the joke, and the witticism, he himself being full of humour and innocent irony. The face is round and plump; complexion healthy; eyes grey; lips well formed. About the mouth there is a constant smile, which even in his most fiery moments, or when roused by a sense of injury, either to himself or the church of which he forms a part, cannot be concealed, for it still plays there; it may lose some degree of its force, but still, it is conspicuous. The head, like the body, is in constant motion, rapid turnings taking place when speaking, as though it were specially charged to keep time with the incessant and quick movements of the eye; and when any particular subject is engaging his attention, these head-whirls are performed with astonishing rapidity. The eye is not penetrating, it is not fixed enough for that; but it beams forth with indications of genuine sincerity and goodness, which in him evidently betokens much of paternal love. His enunciation is not the clearest, he having an impediment, producing a kind of gurgling in the throat, or half suppression of voice during the delivery of some parts of a sentence, especially when that sentence is composed of words difficult of pronunciation. To remedy this, as far as possible, he has

sometimes to throw out his lips, as if the ideas clung there, and were reluctant to part from the parents which labour to give them birth. This defect is, very likely, the result of physical mal-formation in the construction of the orifice of the *trachea*—being too large—and emitting more air than is necessary for the clear and free enunciation of sentences : but be that as it may, his utterance is not so defective as to spoil his oratorical addresses, or put to pain his hearers by either enlisting their sympathies or exciting their distaste ; nor does it appear to be a source of much difficulty to himself. He likes sometimes to play a little with the sarcastic ; but for the very life of him, he cannot make any body believe that, behind his occasional sarcasm, he really possesses any bitter or malevolent disposition ; for though he may try to summon on to his own features the muscular action of seeming anger or contempt, in order—as he thinks—effectively to give pungency to his raillery, he cannot accomplish it ; it is mere mimicry—and that not well played off—for the conspicuousness of his own good nature and generous disposition, fully eclipse all beside, and makes even the *attempt* to appear angry, perfectly ridiculous. It is, as if you had clothed a sheep in the skin of a wolf, and while forgetting to conceal its innocent head, you suffer it to peep forth from under the guise. Nature never fitted him to play at the sarcastic, he may try, he

may take the knife of satire and cut right and left, with all the force and power of which he is the master, but much of the pain, that would otherwise be produced, is lost in the super-abounding of his amiable dispositions, in which, as into a healing balm, that knife has been dipped, and rendered harmless.'

He is also evidently a man of tender feelings, as well as of exceeding and well cultivated vivacity; and although on receiving an injury, he feels keenly, yet he has not the power to resent it; he may in the excitement of the moment try to do so, but he would sooner weep in solitude and silence, and 'bemoan what he cannot undo, than indulge in the slightest appearance of desire for revenge. We may be wrong, as our acquaintance with him has been but short, yet we think, we have discovered that this is his true character.

In speaking, his delivery is quick, his thoughts flowing easily; he has great collectedness of mind, which gives him considerable self-command, which no doubt his station in society, and vocation as an auctioneer, have tended no little to promote. Intellectually he is far above mediocrity, though, perhaps, not developing any extraordinary powers of mind; would be puzzled with metaphysics, or the occult sciences, but yet, he has considerable strength of understanding, and quickness of apprehension upon all subjects of ordinary moment. It may with just-

ness be said, he is not an every day man ; his equal we do not often see. To know him is to love him ; to be acquainted with him, an honour and a privilege. With him you may hold social and happy converse for hours together without being weary, or grieving over a waste of time. Happy would it be if society, nay, if the christian church itself, were made up of such men ! He is an honour to the one, and a benefit and an example to the other. We should like to live within the precincts of his domicile, that we might often engage in friendly chat, and be a member of the same methodist class, to receive from his lips christian counsels, and wise encouragements. We have gone to greater lengths than we at first intended, but the value of the subject of this sketch must be our apology for prolixity.

No. V.

MR. W. H. C. ^{*Hurdy*} * * * * *

HOLT, NORFOLK.

THE phrenological cast, were one to be taken from the head of this gentleman, would be as singular as his real features are remarkable; we, therefore, confess our consciousness of the difficulty attendant on our attempt at a faithful delineation.

He is spare in person; long boned and slender; being betwixt an ordinary man and one perfectly dispossessed of all fleshy substance; so much so, that when his long arm performs its peculiar evolutions in the air—which is customary when our friend is engaged in delivering platform orations—it is like the swinging of a windmill sail, and when stretched forth, it is like the arm of a lamp post, on which the ladder of the ascending illuminator has to rest. To reduce that arm—the right one—to a state of repose, when

its owner is engaged in debate, would be a task equally as difficult to perform, as to metamorphose his present spare person into the size and shape of Daniel Lambert, of bulky renown.

The motions peculiar to this gentleman, are a bending of the person, as if in the constant habit of bowing to his audience—denoting good breeding and genteel manners—and which is the result of circumstances, for he being a gentleman of the legal profession, and also a magistrate, he mixes with the more respectable and educated parts of society. The left hand is often seen perambulating the breeches pocket, or else forming a triangle by the fingers being placed upon the hip ; while all the time the other is labouring away and doing all the work,—a task most unequal and monopolizing. The features of this gentleman are of the stiff, reserved, or distant kind ; denoting well sustained dignity, and conscious importance. When sitting, the arms are often crossed upon the chest, and the head bent downwards, as if the mind was engaged in solving some legal difficulty, or on the look-out for a flaw in an indictment. There is nothing in his manner bordering on acerbity or moroseness : but rather the apparent abstraction of the mind from things in general, and an intense attention to some particular subject. This abstractedness gives to the mind a tinge of the recluse, and the apparent desire to be free from all unnecessary

interruption. The eye-brows stand out prominently, having large quantities of hair growing upon them ; the eye-lids are sore, and their lashes, as a consequence, very short and spare. Eyes, black and small, or at any rate seemingly so : but this may arise—from the unpleasantness, and perhaps pain, in opening the lid—from their constant soreness : he speaks slowly and with difficulty of enunciation, as if there were not a free and sufficient quantum of air flowing from the lungs to keep up the vocal apparatus in anything like due efficiency ; his voice is not melodious, but rough ; and in accent indicating a descent from the sister country, (but of the place of his birth we know nothing) ; there is also in his speaking, and especially on the termination of a sentence, a kind of lisp, together with a protuberance of the upper lip, giving it a kind of pouchy appearance. The head is small, but the forehead good ; the cheek bones stand out prominently ; complexion rather dark ; his hair once a dark brown, but now mixed with grey ; in a word, the general appearance of the present subject is that of a man of severe and constant study. He is no orator, but possessed of good parts, and evinces a clear understanding ; he is more argumentative than eloquent ; discursive rather than declamatory. There is, however, no bombast, no show ; he strives to carry conviction by his arguments,

rather than to put forth efforts to please. No doubt he is a shrewd man and a good lawyer. A Wesleyan of twenty-five years standing, and treasurer of the children's fund for the district in which he lives, and is also a trustee for chapel property.

No. VI.

MR. JOHN * * * *

PROPRIETOR OF THE * * * * * * * * * * * * * * *

MIDDLE sized man; rather stiffly built, and inclined to be corpulent; complexion dark, but of an unhealthy hue; eyes black; features round; hair as dark as a raven; possesses but little mind, and is a poor speaker. When engaged in the delivery of public addresses, he should have a prompter near him, lest unluckily he be unable to proceed. When speaking, he has no nervous timidity, although men of much more mind—when standing before the same audience—have trembled in every limb; but this gentleman stands there apparently unmoved. We once heard him speak on a certain occasion, when he came to a dead stand, and, had it not been that the notes of distress were heard in time, he would have “foundered.” We would respectfully advise this gentleman not to put to sea again, except in the presence of a skilful pilot.

No. VII.

MR. JAMES * * * * *

LOCAL PREACHER, SECOND LONDON CIRCUIT.

NATURE is prolific in her resources in making provision for the wants of man : but not more prolific than diversified in her bestowments, as may be seen even in the same species of animal or vegetable life. A sameness—an exact resemblance and perfect equality—is not to be found in the whole creation of God. No two stars glittering in the spangled heavens, or two planets studding the imperial skies—and directing the mariner in his tract through the ocean—are of the same brilliancy, distance from the sun, or alike in their revolutionary speed. All differ. No two blades of grass, studding the meadow with their emerald green ; no two shades of the rose, perfuming the air with its sweetness ; no two tints of the violet, or touches of the tulip, are exactly alike ; all differ more or less ; nor

are any two human faces amongst the ten hundred millions that are upon the earth, in all points similar ; equally diversified, are the intellects, the mental constitutions, and the social aptitudes of men. In passing through the Wesleyan delegate meeting this fact is evident to every observer.

Placed near the entrance to that assembly, as if courting the attention of all, may be seen a somewhat rare specimen of nature ; rare for many reasons—for the singular physiological developments—for the high esteem he entertains of himself, which is conspicuous in all he says and does—for the nice delicacy he evinces for mere phraseology in the wording of resolutions and the formation of sentences ; in his being particular even to a fault ; for in order to succeed in changing a word, not essential in itself to be introduced,—he will throw a whole meeting into commotion. He is one of those men who everlastingly obstruct the course of business, by forcing upon the attention of others some peculiar views of their own, or by making objections to mere terms of expression.

Not accustomed himself, perhaps, to business habits, he forgets that others are ; and thus, though unthinkingly, he annoys, and burthens his brethren with unnecessary discussion. After all, he is a deep thinking man, and one competent to grapple with an abstruse or metaphysical subject, as he possesses a clear and penetrating judgment. He is not to be deceived

by the external decorations of a thing; he can see through all mere philippics, or clap-trap harangues, and in a masterly style will probe to the bottom all merely empty and delusive theories. He has a clear understanding into, and a comprehensive view of, the bearings of the various subjects he handles, and—what perhaps is not a very good thing—he knows it; he feels he is a man of mind, and we fear, lays too much stress and importance on his acquirements and capabilities.

In person he is spare, and of the middle size. His features are long, and inclined to be ghastly; there is mixed up with the paleness of the countenance, a kind of haggard, sombre, or half melancholy aspect, as if torn and distressed by deep and constant thinking. The nose is sharp and long, the eyes small and penetrating; the head bald and dignified; the lips thin, and the mouth rather large; and the cheek-bones prominent. The voice is full, but not mellow; the gestures few and becoming; he delivers his sentiments with the confidence of a man who knows and feels he is right; being fearless, bold, and uncompromising, he will abide by his views and opinions—be the amount of opposition what it may—until conviction, arising from conclusive argument, turns him from his purpose. It would be foolish to talk of expediency to this gentleman, if that expediency were sought at the sacrifice of principle;

as he is not the man to be wrought upon by mere sentimentalism. Truth and firmness are the principles he advocates. Duty and no compromise. But we still retain our first impression—noted in 'the former part of this sketch,—that he thinks well of himself, and having such an opinion, he is not sufficiently careful to conceal it. Others may and do, think highly of him ; but when they discover that he himself, perhaps, a little outstrips them in their estimation of his qualities, a laugh, at his expense, is sometimes promoted, and the disposition to indulge in expressions of praise is at once checked ; he is however well fitted to bear any little sarcasm ; and every thing like railery would be totally lost upon him, for he could make returns equally severe. He is a local preacher, and has been a Wesleyan twenty-four years.

No. VIII.

MR. GEORGE * * * * *

TRUSTEE AND LOCAL PREACHER, HUDDERSFIELD.

A gentleman between sixty and seventy years of age ; has been a member of the Wesleyan Society forty-two years. He is tall, strongly built, and lusty. Large featured, prominent nose, small quick eye, whiskerless, and nearly bald. Seems constantly to be labouring under the influence of strong feelings, which are evidenced by the incessant restlessness of the body, which in many cases is the index to the mind. If his habit of speaking is to be our guide, he is possessed of a choleric temperament, for it does not seem possible for him to deliver his sentiments without manifesting much of the animal sensibilities. When engaged in the labour of speaking,—for, that physical labour it most evidently is, is shown by the profuse perspiration that streams from his brow,—there is the

mechanical and constant bending of the back, such as we should suppose a polished Frenchman exhibits on court-day occasions, or while addressing the President at a levee. His delivery, for a man of his years, is rather rapid, and combines much of the forcible with the declamatory; hence, he regularly deals largely in the impassioned and the inflated. All this is natural to him; his thoughts being more from the impulse of the heart, than anything like the matured and well digested emanations of a cultivated understanding; and as he must give instant expression to his cogitations, they come forth fresh and full, in all their naked roughness and unaffected sincerity; for in this case, "out of the abundance of the heart, the mouth speaketh." There is in the gentleman now under notice, no studied method of delivery; he has no pre-arranged formula or determined plan, but adopts a spontaneous and straight-forward method of disclosing his views; hence the before mentioned mechanical movements, are not put forth as intended embellishments, but as the natural produce of the generous and enthusiastic feelings of his soul.

When roused by concurring circumstances he can put forth more than ordinary effort, and can be severely sarcastic; but while he is levelling deadly blows at his antagonists, he invariably runs for refuge and for weapons, to the word of God, from whose armory being equiped, and by whose panoply being

defended, he bids defiance to all who oppose him. He loves to talk of religious experience and enjoyment; these he must mix up with all he says and does—partly converting every occasion, how public soever it may be, into a Love-feast—thereby discovering that experimental religion, with him, is the principle thing, as it seems to be interwoven into the events of his every day life. He has a noble soul, and a clear head; not that the latter possesses any remarkable mental power; but what he advocates he understands, and what he means he conveys clearly to the minds of his auditors. He is not to be tampered with by those who deal in duplicity, but must be met by honesty and manly integrity, were he to discover any one dealing in commodities of a deceptive character he would bring down upon him the fire of an artillery, too heavy to be easily borne.

No. LX.

MR. J. F. * * * * *

LOCAL PRACHER, MANCHESTER.

SOME years back a Wesleyan missionary in the West Indies, not that he was sent there by the Wesleyan Conference, but residing on one of the islands in a commercial capacity, and being a member of the Methodist society, was appointed to sustain the office of minister—and which office he filled for some years—but it being proposed to establish a general superintendency over the missions, he resigned his ministry, stating, as his reason, that he was opposed to the principles and establishment of an Episcopacy in the Wesleyan connexion. He is now, we believe, following the business of commission agent, in the city of Manchester.

The gentleman now sitting to us, is of Scotch descent; of the middle size; round shouldered;

squarely built ; full featured ; light complexioned ; full round eye, in which you may perceive the lurkings of suspicion or jealousy towards any body, and every body, with whom he comes into contact. The nose is puggy, and the orifice large. In speaking, there is a singular extension of the mouth—the muscles of the cheeks being acted upon, as when in the act of laughing—which imparts to the lips a tightness, and to the mouth a largeness, not natural to them. It is thus that his enunciation is shackled, as he leaves to the throat what the lips ought to do. It is impossible for a public speaker to deliver his sentiments with any degree of pleasure or profit to his hearers, when his lips are confined to one certain position, with no other motion than that of mechanically opening and shutting, like the instinctive movements of the jaws of a fish when it is taking in water. Clearly to enunciate, and to give suitable tone and effect to words and sentences—the lips must be suffered to have full play; and should not be tied down to one certain mode of action. There is often also, in the gentleman before us, a kind of partial lisp in the utterance of some words and sentences, attributable, no doubt, to the forementioned circumstance—for the air necessary to be gathered into a kind of focus, for the right transmission of certain sounds—is completely left to flow out at pleasure, without any regard to syllabic length, or of accentual admeasurement. A good speaker he will

never make, in as much as he is destitute of the delivery, the gesticulation, and some other qualification, essential to an effective or popular orator. Should even the subject matter of his discourse be so prepared as to partake of the most intellectual and elaborate character, it would be spoiled as it proceeded from his lips, and would lose its effect from the manner of its being dealt out. His understanding is not the most clear or comprehensive, as he requires long and deep cogitation, before he fully comprehends the bearings of a subject, and, even after much thought, he seems to labour under the greatest difficulty while giving expression to his own meaning. Judging from his speech, as delivered at the delegate meeting, and reported in the "Wesleyan Times," he does not sufficiently weigh the bearings of the subject he discusses, so as to give consistency and harmony to his remarks :—for instance, he advocates the full enjoyment of Scriptural privileges and religious rights, for the people ; yet, strange to say, cannot support a resolution demanding justice to the victims of anti-Scriptural proceedings, because, making it a matter of expediency, he is afraid to give "insult to the Conference," he fears it would "injure the reform movement," "because it would not be right to pass a law having a retrospective operation, that would undo acts done under law," and, "because he did not think they could get it." We say, that from his man-

ner of treating this subject, we think there wants clearness of understanding, in order to maintain that degree of consistency, which is necessary to be observed in the opinions and proceedings of public men. But the matter of the expelled ministers, and the arguments brought forward against their restoration, being entered into at length in the defence of the resolutions passed at the delegate meeting, we shall forego any further observations on that subject in this place. The subject of the present sketch has been the victim of despotism, having been expelled from the church—of which he has long been an ornament—for taking part with the Reformers, and for attending the delegate meeting. Where such expulsions will end, time alone can tell; it is, however, a pity, that men who have braved inhospitable climates, and have spent their youthful energies in promoting the cause of Methodism, should be expelled from her communion for attempting to base her constitution and polity on the New Testament Scriptures, in order that the liberal and enlightened principles of the age may be suitably consulted. If the Wesleyan Methodist societies will suffer the four hundred delegates to be expelled, without protesting against such an incursion on their liberties, it will betoken a prostration of manliness, and a want of brotherly love, ominous of a moral paralysis, fearful to contemplate. But this will not be; the people have not forgotten their duty—and

when the time arrives, and the opportunity serves, so as to make their interference efficient—they will come to the rescue of their brethren, from the crushing and destructive power of absolutism. May they be successful in their enterprize !

No. X.

MR. FRANCIS * * * * *

LOCAL PREACHER, SIXTH LONDON CIRCUIT.

OF Swiss extraction, and we should say a Swiss by birth, early habits, and training; but of this we possess no certain information. His personal appearance is repulsive, being of the ascetic and unsocial kind. The face is very long, especially from the eyebrows to the chin, not much room being occupied by the forehead. The eyes are small and dark. The nose long and prominent, sharp at its terminus, and quite in keeping with the length of the face. There is a pouch upon the lip, which, when speaking, is much increased.

When engaged in oratorical harangues, the eyelids have more work than ordinary, being brought into constant play by their incessant opening and shutting. The tone of speech is rough, having something like

the Irish accent; and we should certainly have assigned his origin to Ireland had we not known the contrary to be the case. His action is violent, and his speeches declamatory. When on the platform, he forgets his audience, and, in speaking, addresses the chairman, at the expense of his hearers. He is tall in stature a man of some mind, but rather of the dull and slow order, requiring stimulants to bring out his mental powers, or rouse to action his native talent. He is a good and zealous local preacher.

No. XI.

MR. THOMAS * * * *

ONE OF THE SECRETARIES TO THE LONDON CORRESPONDING
COMMITTEE.

IN personal appearance pleasing and attractive ; very light complexioned ; light hair and light eyes, which possess little motion, as they rest calmly and contentedly in their sockets. The forehead is good. He is in all the vigour of manhood, and appears to have suffered little from the adversities of life, or the changing scenes of time ; if he has suffered much, he must have borne it heroically, or have been possessed of an iron constitution capable of powerful resistance. He is of a calm temperament ; of a quiet and inoffensive disposition, and very likely of retiring habits. Not having heard him debate or speak upon any subject of interest, but judging merely from the manner of his reading of the reports, we are restricted in our remarks, and are necessarily unable to discover

the tendencies of his mind ; but from the imperfect view we took of his cranium, and physiological developements, we should say there must be something of value in him. Perhaps on some future occasion we may be enabled to prosecute our enquiry, and give to the public the result of our researches.

No. XII.

MR. JOHN * * * * *

EDITOR OF THE * * * * *

WE cannot say that we altogether admire the arrangement of the subjects whose portraits are to be placed in the delegate gallery. We think, greater effect might have been produced by the selecting of more appropriate places for some of them whence the rays of light falling in certain angles, would much better have given the shade, or true outline of figure, and expression of countenance.

For instance, had the little figure of Colman, in all his smiling loveliness and natural simplicity, been put along side the subject of the present sketch, who towers in his giant heights, "like Alps on Alps," the contrast would have given interest to the character of each. The powers of contrast are great, and the discoveries made thereby often important. It is some-

times by the force of opposites, that the relative powers and qualities of things are more fully ascertained. Judicious classification of objects, whether natural, physical, intellectual or moral, is always a desideratum, and we cannot but grieve that the collection, in this exhibition of moral and mental worth, has not been more scientifically arranged.

The subject of the present sketch, is the editor of a weekly newspaper; a paper that has incurred the odium and hatred of the Wesleyan Conference, because its editor has been bold and uncompromising in his advocacy of liberal principles in the polity of the Methodist church, and in the unflinching exposure of the doings of clerical despotism. With the relative—real or assumed—merits of that Journal we have, at present, nothing to do; our business is with its Editor, whom circumstances—in our progress through the delegate gallery—have thrown in our way. In giving the reader a portraiture of this gentleman, we shall first notice his personal appearance. He is in stature, tall, reaching to the height of six feet, if not more; has a long pointed nose, everlastingly burthened with a pair of spectacles, behind which are seen two dark eyes, glaring forth as if some spectre from the tomb had appeared, to reveal some horrid conspiracy against their owner. When speaking, the eyelids are extended to their utmost limits, causing a kind of horizontal knitting of the brow, and forming

there, some three or four deep wrinkles or trenches. The forehead is not bold nor prominent, but conical and retreating; the complexion is sallow, and in appearance sickly; the hair dark and tufted on the top of the forehead; the voice bold and effective; the gestures few, being an occasional sway of the hand, and the throwing back of the head, and the steady, undismayed glare on his audience. The general aspect of the features indicates care and much study; determined perseverance in what he undertakes, but not much caution. His zeal, it is said, outbalances his prudence in some of the measures he introduces, and in the sentiments he puts forth. As to his competency to be the editor of a public journal, and that a journal of such vast importance as the one he conducts,—embracing the general interests of such a community as the Wesleyan Methodists—we do not presume to give an opinion, not being conversant with the qualifications necessary for such a vocation. One thing we will say, that of all trusts imposed upon the journals of the day, none can possibly have greater responsibilities attaching to it, than has the one of which the subject of the present sketch is the editor. In the present excited state of the Connexion, when the feelings of numbers are roused by their personal sufferings in the cause of reform, and the sufferings of others connected with them by consanguinity, or religious intercourse, it is to be supposed that many

communications will be forwarded for its columns. This extensive correspondence, must make selection and arrangement for the press, offices requiring great discrimination and judgment, in order to be the means of successfully helping on the reform movement. But not to digress :--intellectually, our editor is an example worthy of the imitation of others, in the untiring industry and perseverance, with which he has laboured to cultivate and store his mind, which does not appear to have been, originally, strong or creative ; his great fund of knowledge, therefore, is the result of arduous training, constant culture, and toil ; showing how a mind, which in its original constitution, may be comparatively insignificant, may by certain processes and systematic movements, become an object of respect and attention.

There are, however, traits in this gentleman, which some people are pleased to criticise, but they are the consequences of past successes, while engaged in raising himself to his present honourable position. Having laboured to make himself a man of mind, and succeeded, he is said to be a little infected with self-esteem, and leans too much to his own views and opinions, irrespective of those entertained by others, who are his seniors in years, and, perhaps, superiors in knowledge. We have heard it said that his memory is rather treacherous, and that he is apt to forget past friendships and favours ; but of this we know little.

and should hope it is unfounded. It is impossible for Editors of public journals to steer clear of reproach from either friends or foes. Determined opposition from foes on the one hand, and disappointed hopes of friends on the other, are sure to make the path of those who conduct public journals any thing but pleasant. Our friend was for many years a local preacher in the Wesleyan Connexion, discharging the duties of that office with much credit and fidelity, so much so, that the Rev. William M. Bunting, some short time ago, passed a eulogium upon his moral and upright character; and if “enemies”—*we write it accommodatedly*—being the judges thus compliment, the encomium must indeed be genuine, and deserved.

He was at an early period of the reform movement, made the victim of Conference tyranny, by being expelled from the Society, partly for being the editor of the journal before named, and partly for his aiding and abetting the reformers of Methodism.

XIII.

MR. JOSEPH * * * * *

LOCAL PREACHER, THIRD LONDON CIRCUIT.

THE subject of the present sketch is one worthy of a first rate artist, and we confess our incompetency to undertake the drawing, so as to do any thing like justice to the original. Of conveying to the mind of the reader any just conception of the features, with all their peculiarly rich tints, shades and colouring, we utterly despair. Had we consulted our own feelings—and not the benefit and pleasure of the public—we should have suffered this gentleman to shine conspicuously in his own immediate circle, without attempting to give a public description of him ; but we must make the essay, how defective soever may be the effort, to produce a likeness.

He is in stature low, and inclined to be plump—being stiffly built—and is of erect attitude. The head,

for the dimensions of the body, is large and rests calmly and with great dignity upon a short, and stiffish neck ; the facial aspect is strikingly placid and graceful ; a halo of loveliness, and tranquility beams forth in every expression of countenance, and irradiates every feature. Around the lips especially,—which are thin, and delicately formed for melodious speaking—there is a perpetual play of suavity ; now curling for some distance round the whole mouth, and then sitting upon the lips alone ; now striking out in perambulations upon the vicinity of the dimpled cheek, as if sporting with the gazers on, and ridiculing their more cold and blank visages ; and anon courting scrutiny, as if to excite imitation. The lips and the chin are in strict keeping. The latter is somewhat hollow, but delicately and beautifully sculptured and is tapered off from the jaw bone with the nicest precision and the fairest proportions. The nose—long and thin—is rather pointed, and forms one regular inclined plain, from the hollow to its terminus. The forehead bold, prominent, and even, unfurrowed by a single wrinkle. The top of the head is bald and shining ; the eyes black and small ; complexion light, but rather sickly.

The gestures of this gentleman are few. The body is sustained in an even temperature, and an easy position ; no violent contortions take place ; no bending of the back, or other grotesque evolutions. He frequently, in his appeals, or when concluding an

argument, turns towards the chairman ; but this is done without pomp or parade, he, always, laying more stress on the arguments advanced, than on the presumed consent of the chairman. The right hand—excepting the tongue—is generally the only organ in motion ; this—which is mostly clenched and raised upwards, is—when his mind is fired by more than ordinary zeal—thrown downwards with a great degree of force. The enunciation is clear, forcible, and effective. It is mellow, rich, and charming ; sentences fall in symphonies, like the playing zephyrs around some quiet and delightful shade. The voice is often plaintive, soothing, and refreshingly sweet. When listening to it, we thought of the sweet tones of a Jew's-harp, when struck by the fingers of one perfect in its use, while standing on the banks of some murmuring rivulet ; its sweet cadences falling upon the ear, and then echoed plaintively from the surrounding hills, and by its music, soothing life's cares, and calming its tempests. We thought of Judea, and thence our minds wandered to the banks of the rivers of Babylon, where the heirs of the former land, sat solitarily and in exile. We fancied, we saw the harps suspended from the weeping willows,—swinging in the orient breeze,—when suddenly taken down on the announcement of approaching liberty by the decree of Cyrus,—they were struck by the willing fingers of one proficient in the art, and when dale and dell became alive to the

euphonious shouts of heavenly song. We fancy we see some analogy, between the two cases. The *Jews* were enduring exile in Babylon ; their harps tuneless, and hanging upon the willows. *We* are under the domination of a haughty hierarchy, which is trampling under foot our dearest liberties.

The *Jews*, gazing towards the mountains see the approach of messengers bearing the signals of good tidings,—the royal decree of liberty,—on the hearing of which they strike the once unstrung chords of their long silent harps ; *we* view the arguments advanced, the hopes held out, and the consoling sentiments uttered, and are encouraged to struggle on for liberty.

The subject of this sketch possesses views and feelings corresponding with those of the *Jews*, while he seems to live in the anticipation of similar results. Perhaps, we may be thought a little enthusiastic, and in palliation we beg to say, we would rather be considered passionate than stoical ; for we deprecate that callousness, over which the voice of the charmer exerts no power. Intellectually too, our friend stands well. His, is a master mind. With him, ideas are never wanting, and, what is more, they are his own, they emanate from his own well cultivated understanding. He is happily relieved of the necessity of becoming a borrower, a mendicant, or a plagiarist ; he has native resources at command, and which are always sufficiently proximate to be made available.

This cannot be said of every person sketched in this little book ; but the gentleman now before us, has a stock-in-trade—not the property of consignees, whose wares he is wishful to expose, and thus, gain for himself credit, by having in possession an extensive assortment of valuable merchandise,—what he exhibits is his own, it having been purchased by his own industry and skill. In debate, he is never at a loss for argument; wherewith to meet his opponent ; with him there is no filching,—no wish to move off, no attempt to huddle the matter, but by a blow, kindly dealt, or a thrust tenderly employed, he can generally gain a conquest. His apprehension of the real nature of a subject, is quick and clear. He can discover a weakness in the argument of an opponent, with a quickness, and a keenness, few can equal, and often comes down upon his antagonist, with the rapidity of lightning. His memory is good, and seldom fails him ; his general delineation is graphic, clear, and convincing ; he has, by some, been compared to Doctor Bunting, in his palmy days ; this, however, we leave for others to determine, but we must be allowed to say, that in our judgment, a greater man, than the subject of the present sketch, did not honour the meeting lately held in London.

It is rather singular that the sons of St. Crispin should partake so largely of intellectual qualities. How are we to account for it ? Is it the sedentary

occupation they follow, that gives time and opportunity for uninterrupted thought? Perhaps it is: but be the cause what it may, some of the brightest ornaments that ever honoured the world, and benefitted society, have had their beginnings at the lapstone; among such persons shine brightly, the late Samuel Drew, Dr. Carey, S. Bradburn, &c. &c.

No. XIV.

MR. JOHN * * * *

LEADER AND TRUSTEE, BRISTOL.

A STOUT gentleman, but his corpulency, we should say, is not by any means the result of epicurean habits, but from constitutional tendencies. The complexion and features of Mr. * * * * do not indicate in him any approach to the voluptuary, but rather the reverse; we believe abstinence and moderation are virtues more frequently exemplified in him than in many others, whose spare and skeletonlike appearance, might lead a mere novice in physiology to conclude that famine ruled the lean, and luxury fed the stout. In multitudes of cases such as this, appearances are not to be taken as evidence. It is now beginning to be acknowledged that simple diet and un-intoxicating drinks contribute to the fairness of complexion and plumpness of appearance, and the soundness of the

general health of those who consistently "follow nature." It was so thousands of years ago, in the days of the prophet Daniel, and his three companions in Babylonish exile, "when the king appointed them a daily provision of the king's meat, and of the wine which he drank, so nourishing them three years, that at the end thereof they might stand before the king. But Daniel purposed in his heart that he would not defile himself with the king's meat, but requested a trial of ten days, saying, let them give us pulse to eat and water to drink, then let our countenances be looked upon before thee, and the countenances of the children that eat of the portion of the king's meat, and as thou seest, deal with thy servants. And at the end of ten days, their countenances appeared fairer and fatter in flesh, than all the children which did eat the portion of the king's meat." Of course we do not know exactly what dishes this gentleman is most accustomed to partake of; whether animal or vegetable—of a solid or of a pulse character—but of one thing we are sure, that he does not disgrace the nutritious nature of the provision; and those persons who have the honour of furnishing his larder will never have cause to sue for damages arising from defamation of character, as to the supply of our friends food. Though the physical health of all is important, there is a more noble part of man than that which is corporeal, and we are glad to state that the subject

now under notice, is no more wanting in this respect than he is in his physical proportions. Nature, in this case at least, has given a corresponding and striking union of mental and corporeal magnificence, which is not by any means common. This gentleman is possessed of mind: enclosed within the huge casket, is a gem of no mean intellectual powers; a soul noble in its original capabilities, as well as in the successful energies it has subsequently put forth in the culture of its faculties, and the acquisition of general and useful knowledge.

The features of this gentleman are simple and easy; his complexion fair; his head partly bald; his eyes light; his face plump but not red; he is far advanced in life; and has been a local preacher in the Methodist Connexion for twenty-six years.

No. XV.

MR. JOHN * * * * *

TRUSTEE, DURHAM.

THE gentleman now introduced, is the son of a Wesleyan Methodist preacher ; who, in his day was very popular and useful, being one of the greatest ornaments of the church, and ranked amongst the most successful ministers of the gospel, that Methodism can boast, notwithstanding the long list of worthies enrolled in its biographical records. Our friend, whose ancestry was so noble, is about the middle size ; dark complexioned ; long and sharp featured ; spare in person, and about fifty years of age. The eyes are black and exceedingly restless, and while their owner is addressing an assembly they roll, first towards one side of the audience, and then towards the other, with extreme velocity, and, as though nature had designed the whole frame of this

gentleman to keep "quick time," his head performs its evolutions with all the swiftness of a well balanced spindle. Sometimes however, when the mind appears to be in quest of a new idea, his eyes assume a stationery attitude, being fixed in an upward gaze, as if looking for some descending help; and in these instances he presents a somewhat ludicrous aspect, for all the while, there is the same constant swing of the body, and other grotesque exhibitions.

We think we see him just now before us; his eyes rolling to and fro; his body first leaning to the right, then to the left; now bent forwards, and bowing like a Chinese Mandarin, but with his arms stretched forth to their utmost extent—sometimes describing circles—now drawing right angles—then straight lines—now curves—sometimes one thing, and sometimes another—as if determined to give to his audience a practical developement of every problem in geometry; and all this is done, not with the calmness of a geometrician, nor with the grave dignity of a shrewd scholar of the occult sciences, but in an inflated, bombastic, and declamatory style, with great difficulty to himself, and frequently, at the expense of much pain to his hearers.

Then comes the enunciation. It is far from being melodious, it being too quick, and by far too indistinct. There is too much of a 'jumbling of words, and a conglomeration of sentences, ever to make him

effective as a public speaker. We could do with his gestures and impassioned manner, were it not that a many of his sentences are lost in the indistinct blending of words, irrespective of their proper, full, and clear acceptation. It is thus that a good portion of his addresses are absolutely lost to most of his hearers, at least it was so to us, for although we were present on most, if not on all the occasions that he spoke in the delegate meeting, and also sat near to him all the time, we confess we had to refer to the printed reports of his speeches, in order to make ourselves acquainted with the sentiments he uttered. One cause of this indistinctness, is the overwhelming rapidity with which his thoughts flow, and his exceeding anxiety lest he should let any of them slip. Having a fertile genius, but especially possessing a most luxuriant imagination, he finds it difficult to bridle his tongue, or to keep within anything like moderation in the speed of his delivery. It is a defect, and a great one, and which is especially felt and lamented by his auditors, who have to strain every nerve to catch his sentiments, and when they have done their utmost, they invariably lose a great portion. He certainly has a fine mind, and one which is competent to achieve great things: but there requires in him, prudence to check, and skill to direct. He is, in a great measure, governed by the impetuosity of his own feelings, they being strong,

and consequently, exceedingly sensitive ; and as the constitution of the mind partakes much of the same temperament as that of his body, restraint becomes a work almost too difficult to be performed. In this gentleman's case—there being no counteracting power within himself—he is necessarily afloat upon the waters of constant strife, and if “He of Galilee” who walked on the huge billowing waters, and said “peace, be still,” did not sit at the helm of his heart, there is no telling to what his feelings and impetuosity would lead him.

Mr. * * * * * possesses great powers of sarcasm, and we fear, from the before mentioned causes, in that he sometimes goes rather too far. This is a dangerous weapon in the hands of any man, but in the hands of one of strong, choleric temperament—both of mind and body—it is an instrument sometimes suicidal, but always dangerous.

The forte of the present gentleman is evidently to dress in beautiful drapery and rainbow colouring, both his ideas and sentiments. There is nothing uncommonly deep in his lucubrations, but they are of a character that is captivating and dazzling. He is not the man to enter into the niceties of intricate questions, or upon polemic subjects : but rather to adorn,—to show off,—to embellish what he introduces. He has a mind purely his own, an intellect feeding upon its own musings, and living amid its own abundant

productions. In a mind so constituted there is often something of the grand,—the rich,—the varied and always pleasingly attractive and luminous. Such speakers generally please and secure a certain class of audiences, because to listen to them is a relief from the pressing cares and turmoils of business, a kind of *tete-a-tete*,—a cheerful change.

This is an age of enthusiasm, as well as sentiment. The sensibilities of men in our times are more frequently brought into play, and appealed to, than were those in the days of our forefathers. In this age of wonders, of novelty, and of enterprise, there must be something to attract or dazzle ; something to please the imagination, as that faculty must have something in which it can revel, and on which it can luxuriate. This is the feature and the fault of the age, ay, and this feature, and this fault, too much attach to the church. Let any man conversant with the Divines of the last century—the Divines in Methodism we mean—refer to some of the early numbers of the Arminian, now called the Methodist Magazine, and read there some of the noble sermons by the fathers of our Connexion, and he will perceive what a contrast there is between them, and the fine spun silken threads emanating from our “Theological Institutions.” Then the people had the pure gospel in all its simplicity ; the preaching in those days was clear, plain, almost as limpid as if it had flowed from

inspired lips ; it came forth with all the majesty of omnipotent truth, enticing the hearts, and awakening the consciences of all who heard it. Now, it is so mixed with embellishments, so interwoven with merely philosophical sentiment, that it requires a man of skill to separate the chaff from the wheat, the husk from the kernel. Now, there must be the niceties of diction ; elegance of language ; exact and methodical arrangement ; elaborate disquisitions ; and all the rest of such things, before it can be introduced to the christian public ; and when it is introduced, there must be the studied style, the punctilios of polite address ; the oratorical motions and manœuvres, before men, accustomed in their early history to the lower walks of life, can be considered proper teachers of the simple gospel, which things, we fear, too often make conceited coxcombs, rather than profound divines.

“Theological Institutions” indeed! what have they done for Methodism ? Is the piety of our Societies, since their introduction, deeper, or more hallowed, or more hallowing ! Have the students from a three years incarceration in the jail at Richmond or at Didsbury, received any additional spiritual mindedness, from the fine spun webs manufactured in these seminaries, as put forth in the “Plan of Tuition,” comprehending *English Grammar, Elocution, Geography, History, Mathematics, Natural Philosophy, Che-*

mistry, Logic, the Philosophy of the Mind, Theology, including the Evidences, Doctrines, Duties and Institutions of Christianity, Church Order, and Government, the Pastoral Office and Care, the Elements of Biblical Criticism, Archeology, including Hebrew, Greek, and Roman Antiquities, the Outlines of Ecclesiastical History, Preparations for the Pulpit, Composition, and Acceptable Delivery of Sermons, and instructions in the Latin, Hebrew, and Greek Languages?"

What have the teachings of these sciences done for the Candidates for the Wesleyan Ministry? Have they made that ministry more acceptable, to say nothing of its being more efficient and soul saving? Where are the giants that have sprung from these modern schools of the prophets? Have these colleges turned out such men as "HOPPER, WALSH, MATHER, OLIVERS, G. STOREY, BENSON, BRADBURN, HARE, BRAMWELL, STONER, SLACK, ISAAC, WATSON, CLARKE, Mc. ALLUM, EVERETT, DUNN, and many others who stand out as ornaments to Methodism, and as luminaries in the world? Can the "Theological Institutions" boast of creations like those men of renown, who through dint of hard study, and self-application, pushed themselves into honoured notoriety, while they at the same time were the means of bringing multitudes to Christ? We do not make these remarks because we undervalue mental acquirements: no,

but because of the inefficiency and non-necessity of the system adopted, and the paralysis it puts the youngsters into, while going through the process of manufacture, when they are seeking to be metamorphosed into new kinds of beings. We have in the course of our reading, met with a denomination that had two academies; the one to cool the temperature of a student, if he was remarkable for zeal; and the other to quicken him into sprightliness, if he was dull or heavy. If these be the objects of the "Wesleyan Theological Institutions" they may most likely accomplish their end; but as to this, time alone will tell, we have only to say, at present, the cooling system predominates.

No. XVI.

MR. JOHN * * * * *

LEADER AND LOCAL PREACHER, CHESTERFIELD.

A LITTLE slender man, hard featured, and rather unpleasant to gaze upon. When first rising to address an assembly, he does not preposses in his favour, and consequently will not disappoint his audience, if nothing uncommon proceeds from his lips. He is no speaker, nature never fitted him for that employment. To look over, or prepare a brief, is more in unison with his capabilities, and also more in keeping with his feelings. He is very nervous, and sometimes tremulous, which for a man of his years, experience, and station in life—being a lawyer—is somewhat singular. His manner of illustration is vague, and indistinct; no weight, nor power attends his observations; there is a difficulty in arriving at

his meaning, because of his style being so deficient in perspicuity, and connection. He belongs to that class of speakers, whose discourses will ever be tedious, there being the absence of every qualification to render them effective ; nevertheless we believe him to be a very shrewd man, and a good lawyer ; and one eminently fitted for the position into which Providence has introduced him. But as a public speaker, he will never shine. He bears an exemplary character, as a man, and a Christian ; a sound Wesleyan Methodist : but not a Conference supporter.

No. XVII.

MR. ROBERT * * * * *

LEADER, NOTTINGHAM.

MIDDLE size ; of a sallow complexion : a fixedness of the eye, tending to a glare ; a lack of suppleness in the neck ; plump cheeked ; exceedingly shackled when speaking, which arises from two causes, a paucity of matter, and an utter incompetency to deliver what he has, to any advantage ; is wanting in energy, and in the faculty of clearly enunciating his sentiments. He will have to make diligent application in studying the rules of rhetoric, before he can entrance an audience, for whatever might be the amount of knowledge possessed by him, he has not, as a public speaker, the powers of putting it forth to advantage.

No. XVIII.

DR. W. * * * * *

TRUSTEE, EIGHTH LONDON CIRCUIT.

A little man, far advanced in life ; round featured, and light complexioned ; and for a man of his years exceedingly hale and agile ; can with difficulty sit still, and reminds one of the long sought for object, the “perpetual motion.” When speaking, the body is all action, as if on the point of leading off a quadrille, or about to perform some dexterous feat of mechanical skill, or amuse an audience by some achievement in legerdemain. He is evidently a droll character, and, we should think, a very cheerful companion. There is on his face a constant smile, which approaches to a kind of half laugh ; at the same time the eyes are peering forth, as if in quest of adventure, or in search of objects upon which to inflict a little raillery, or a few sly touches of “friendly” sarcasm ; but withal he is a good natured man and a Christian.

No. XIX.

MR. WILLIAM * * * * *

LOCAL PREACHER, MANCHESTER.

THE subject of the present sketch is low in stature ; of slender make, and of respectable appearance. The features inclining to the round, are in appearance those of the ascetic. His eyes black, with slow movements, and often fixed and glaring ; this is especially the case, when our subject is engaged in platform or pulpit exercises ; on which occasions he seems to have much firmness of purpose. The forehead is good, though it appears larger than it really is, in consequence of the baldness of the fore part of the head. On his brow there are wrinkles, somewhat similar to those referred to in No. xii of these sketches, and as we think, produced by the same cause, though the gentleman now under notice, does not possess the apparent serenity of the one we have

referred to there ; but there are in the present subject indications of fear which produces an inflation of the blood vessels, especially of those about the temples. The complexion is inclined to be pale, and the general aspect indicative of laborious thinking. When speaking, his principal [gestures are the occasional—and sometimes vehement—movement of the right arm, with now and then a tap upon the desk or rail in front of him. His voice—though rather monotonous—is good ; it is in this, his method or distinctness of delivery, that his greatest forte lies. His enunciation is most excellent, being full, clear, and forcible. Not a word is lost ; every sentence, every syllable, receives its due proportion of emphasis, which makes it an easy task for the hearers to listen to his harangues, and gives to every subject he discusses such forms of developement, as in many instances, to invest ideas, as old as time itself—with a freshness and power few can suppose to be the mere fruits of clear enunciation. In the whole course of our listening to public men, we do not know that we ever heard a more distinct, and forcible method of delivery, than that of the gentleman whom we are now attempting to describe. Intellectually we do not discover any very extraordinary powers ; there is little of originality in what he says ; he is one who likes to fish in other men's ponds ; to take up from others certain sentiments, or leading ideas, and by clothing them in his own lan-

guage, give them forth to the public—enlarged and elaborated. We have heard it said—by parties who know him—that in his sermons, he is wont to follow the same course, and that they could detect whole paragraphs, derived from other sources, than his own creative genius. There is nothing really wrong in this. Books and speeches, when once given to the world, become public property, and any man has a right to make the most advantageous use he can of them.

It is sometimes a question, which many sensible people profess themselves unable to solve, which discovers the greatest powers of mind, the man whose creative powers gives forth his own conceptions, and his own productions ; or the one who, while borrowing thoughts from another, divests them of their first and primitive features, clothing them in other garbs, and then deals them out with perfect freshness, and perhaps, with increased lustre. We say some people find it a difficulty to determine to which of these persons belong the greater powers of mind. We, for ourselves, love originality ; there is, we think, a newness in it, a vivacity, a power not perceived during the delivery of sentiments, the substance of which we have heard, or read, a thousand times before. The man who can go forth, conscious of his own mental strength, leaning upon his own available resources—his own creative mind for ideas—must ever feel a

kind of healthy independency ; a stimulating kind of self-respect, far removed from the unhappy mendicant, who, supported by the gifts, or by the pirated contributions of others, finds at every turn, mementos of his own humiliating condition. It is in the power of some men to carry on trade with a very little capital. It certainly denotes ingenuity and skill to do so : but it everlastingly cripples their energies, and plagues them in their progress. In this age of social and intellectual progress, capital is every thing. Now-a-days a man of small means, in commercial pursuits, is crushed by the pressure of competition ; and in the issue, has to fall a sacrifice to the system of trade adopted by the more opulent merchants. There is a competition going on in the intellectual world, and it will be woe to the unhappy dealer in a limited amount of originality when after the income of a few years shall have been expended, if he does not find some means to extend his intellectual trade, and replenish his exhausted funds. It must be remembered, however, as we said before, skill and ingenuity can do a great deal. We do not mean any thing personal in this. Our thoughts have been rambling, for when looking around us—not upon the subject of the present sketch—we had such a flow of reminiscence of character—now going the round of our public platforms—that somehow or other our pen took to itself a license to ramble from the subject, now under consideration, to

a number of persons less worthy our attention. Now, however, we must come back to the subject of this sketch, and after begging ten thousand pardons for the long digression, will try to complete our task. When examining the mental character of the gentleman now before us, we think we can perceive the outlines of real greatness. It is true these outlines are partially concealed by the incrustations formed by early neglect, but still we can trace them, and we are bold to assert—from what we discover of their form and proportions—that had the time of our friend's youth been auspiciously employed—had circumstances placed him in the way of obtaining an University education, and other necessary influences, been brought to bear upon his early and pliable habits, he would have shone as a star of the first magnitude, and would have been the means of blessing the world by his intellectual accomplishments. The wonder is, with his early disadvantages, and his necessarily constant attendance upon business, how he has managed to arrive at his present honourable position. It is to his eternal honour, that in spite of surrounding obstacles, he has made so much progress; for all must acknowledge it to be a task almost herculean in its nature, to become self-educated; to tear up the rough and rocky soil—and by impliments inflicting self-torture—to cut off long straggling branches; and to root up weeds interwoven into one's very being; this is no easy, no pleasing task,

and when accomplished, and the soil cultivated, and brought to bear a fair average harvest ; it discovers a fortitude, an energy, a perseverance, we must both admire and applaud.

The subject of this sketch deserves well of his brethren, not only on account of high cultivation of mind, but being exceedingly zealous for the reform movement ; and willing to stake his all,—property, person, and abilities—for the successful carrying out the objects of the movement, and on that account should be held in high estimation. Whether the movement be successful or not,—which time can alone determine,—he will have the satisfaction, arising from his having contributed his best efforts in order to accomplish it. For his co-operation in that movement he is much hated by the Conference party : but that is a matter of little importance to him, for when duty and a sense of justice urge, he is bold and fearless, dreading not the frowns of the dominant party, but unflinchingly persevering in his onward course.

Some of his speeches against despotism have been powerful and unsparing, under which the Conference rulers must have writhed in agony. In concluding our remarks, we can but say, that if the reformers of Methodism, had some dozen or two of such men as the one we have thus noticed, the matter in dispute would become widely understood, and most religiously, and—to the progressionist party—satisfactorily settled, in a comparatively short time.

No. XX.

MR. FRANCIS WILLIAM * * * * *

LOCAL PREACHER, FIRST LONDON CIRCUIT.

A YOUNG man, somewhere about thirty-three ; tall and thin ; long featured ; nose long and bridged ; eyes black and small, the lids of which frequently come into contact, when he is speaking ; has a kind of compression about the mouth, when engaged in pulpit exercises, as if he were going to whistle ; did not speak much during the sittings of the delegates : but from personal knowledge of him, we can say that, he is a well informed man, and, when brought out, and allowed time for preparation, will neither disgrace the reform movement, by standing forward as its public advocate, nor weary an audience, which may have the honour of listening to him. He manifests no desire to push himself into promineney : but were he to enter the arena of debate, would stand second

to few. In his addresses there is nothing inflated or bombastic ; but much of good sense, convincing argument, and elevating truth. His language is chaste, graphic, and lofty, he has no garbled phrases ; no jargon, but deals forth food both for the head and the heart. He is a “workman that needeth not to be ashamed.”

No. XXI.

MR. G. W. * * * * *

EX-MAYOR OF WAKEFIELD.

THE Methodist Connexion can boast of its variety, and as well as other churches, it ranks amongst its members, men distinguished by literature, science, and position in society. In its early history, it is true, "not many mighty, not many noble were called" to its fellowship, it being confined at the first, principally to the colliers of Newcastle, and in other places to the outcasts of men, whom the members of the Church of England thought beneath their vocation to seek, and to elevate. In the salvation of the poor and neglected, Methodism was peculiarly honoured of God, who by his sanction of means, reprobated as irregular, if not insane, conferred great blessings on the whole of the nation. The pharisaism of the eighteenth century, had become so secularizing in its

character and tendency, as to have little of genuine Protestantism left, but the name. The various religious appliances had been so nicely balanced, with the prejudices of the rich, as to make the churches almost forget to seek the poor, or to incorporate them with their superiors in the church of him, who is no respecter of persons.

It was not so with Methodism. Destined of God to work wonders in the kingdom and the world, it came forth from his hand unassuming in its civil and political character; making no pretensions to local aggrandizement; offering few, if any, secular advantages; but freely tendering to all, spiritual good in the renovation of the heart, and reformation of the life, by the simple holding forth of Gospel truth, as exhibited in the New Testament Scriptures: yet it struck a fearless blow at the immorality of the times; it uttered ominous warnings against, and proclaimed war with, vice in every grade; and it mightily assailed the mere formalities of pharisaism, which is a profession destitute of spiritual life, of all vigour, and opposed to the saving influence of truth. Striking here, Methodism struck at the popular spirit of the age, by which it so far impeded its own progress by the prejudices it excited, and the opponents it raised up, as to make men wanting in faith—though they wished it success—fear that it would fail; yet still it prospered, and ran like a purging flame amongst the masses of society,

until it completely changed the aspect of the times ; roused a slumbering National Church from her lethargy, and was the honoured instrument, in a few years of reviving pure and undefiled religion in the land.

In the social position of Methodism, and of its communicants, things have since those days strangely altered. The prejudices then existing against it as a body, have, in a great measure, subsided, and now it can boast a respectability and an influence second to no denomination in the kingdom. For wealth it is not to be despised, having chapel property to the amount of nine millions sterling ; it numbers in its societies in Great Britain 400,000, and amongst its stanchest adherents, are the rich in this world, the intellectual and the influential ; it has also Members of Parliament, Justices of the Peace, Municipal Dignitaries, and persons in almost all ranks of life connected with its fellowship, or holding seats in its chapels. The subject of the present sketch has filled the Mayor's office in the town of Wakefield, and filled it too in such a way, as to reflect honour on himself, and credit on those who in 1848 elected him to that important trust.

The ex-Mayor is in stature low, but stout ; the face is round, healthy looking, and fat. The eyes are small, and seem to perform the duty of peeping out from under the eyelids, with some degree of difficulty

in consequence of the superabundant musele that surrounds them ; the nose is short and dumpy, but proportioned ; the lips well formed, and fitted for graceful speaking, being of such convenient size, as not to let out more or less air than what may be necessary for effective pronunciation. There is, it is true, sometimes while speaking, a throwing out of the lips, but they being in themselves thin, there is no unpleasant appearance produced, which would be the case, if any thing like the negro lip were seen in the subject under notice. Our friend uses glasses, which sit easily, and very appropriately upon the nose, giving to his appearance a degree of dignity, and claim to reverence. Having a short thick neck, his body turns with his head, and in the act of speaking, the latter is thrown back upon the shoulders. Sometimes when engaged in conversation with those near to him, he first looks over, and then under the rim of his glasses ; his general appearance is one of pleasantness, but still there is about him an air of dignity, which forbids too much familiarity, and which acts as an effectual check upon all approach to undue liberty taking. No doubt, his experience as a Magistrate, and the honours attending that office have tended to perfect, if not altogether to produce, these characteristics.

In his address there is great collectedness, much ease, and the nicest decorum ; he deals in nothing of

the inflated, or which amounts to extravagance ; all is in strict keeping with the gravity and character of the man. He can be earnest, but his is the earnestness of one who appreciates truth, and eschews parade and enthusiasm. His voice is mellow, and harmonious, falling gently upon the ear like the soft zephyrs of the morning. He wears a white neck-cloth, which gives to him the appearance of a Wesleyan Divine, among whom—were he placed on some Missionary platform—he would be taken for a co-partner in the ministry. He makes one of the best chairmen we ever saw preside at a public meeting. What with his christian and dignified appearance ; his respectful demeanour, his tact in governing—during debates ; and his commanding, yet graceful attitude, he is sure to elicit attention, and secure order. He will sometimes administer severe reproof to an unfortunate speaker, who may have outstepped the general line of business, or introduced arguments foreign from the subject immediately in hand. While as chairman he will command, he is always respectful, and though the unhappy wanderer may be writhing in agony under the correction of the chair, the meeting generally agrees with the propriety of the interference.

Intellectually he is above mediocrity, having a clear and a deeply penetrating understanding, capable of nicely balancing the qualities and bearings of things, and of weighing the evidence adduced in favour of any

particular proposition or principle. His mind is of the mathematical mould ; things or subjects requiring concentrated thought, are those most fitted for his studies. Of imagination he has little ; impassioned eloquence seldom pours forth from his lips, but when it does, it is of the most chaste and lucid description.

No. XXII.

MR. ROBERT S. * * * * *

LEADER AND LOCAL PREACHER, NEWCASTLE

FAST verging upon seventy years of age ; inclined to be stout ; middle sized ; clear and rather ruddy complexioned ; round featured ; partly bald ; small, clear bright eye, beaming forth benignity, and much affection ; of simple and unaffected manners ; of mild and unassuming habits ; and the personification of all that is benevolent and indulgent in a parent. In his public addresses he is simple, chaste, and calm, as if he were engaged in a fire-side chat, or a friendly conversation. He has borne the burden and heat of the day, having been forty-six years on his journey heavenwards, and about the same length of time a member of the Methodist Society, in promoting the interests of which, he has been in labours more abundant, in zeal untiring, in perseverance unailing, in fidelity uncompromising,

and in character unimpeachable. He is intelligent, having a mind well stored with useful knowledge ; and though not possessing any uncommon powers, is capable of perceiving clearly, and understanding thoroughly any subject to which he directs his attention. To know him, is to love him ; for he is frank, open, courteous and obliging ; and as far as possible disposed to help forward every good cause.

No. XXIII.

MR. RICHARD * * * * *

LEADER, MANCHESTER.

TALL, thin, and in appearance delicate ; appears to be a man of deep and constant thought, and the subject of care. In the countenance there is a degree of reserve, inclined to the ascetic if not the melancholy, as if in past life he had been called to breast more than ordinary storms, and was now, in a weakened frame, sustaining the consequences. The head is large, and forehead very prominent ; has a profusion of hair, which is apparently suffered to luxuriate at pleasure, little or no care being taken to put and keep it in form. The eye is of a dark grey colour, and very penetrating—one more so we have seldom seen—it is large and sunk in the socket. Face rather long, nose bridged and dumpy. He spoke but little at the meeting and appeared very nervous and much excited. It was understood by many of the delegates, that he was the X. Y. Z. of the “ Wesleyan Times ” and “ Wesley Banner.” We should take him to be a much better writer than speaker, he being too nervous for the latter employment. ‘

No XXIV.

MR. ALDERMAN * * * * *

LOCAL PREACHER AND TRUSTEE, SHEFFIELD.

THIS gentleman forms a fine subject, and is worthy the pencil of a first-rate artist,—a REUBENS, a REMBRANDT, or a VANDYKE. There is something in the features approaching to the mysterious, and which an ordinary pencil finds it difficult to delineate. We gazed upon those features and watched as distinctly and as carefully as we could, their varied indications, but when we had done our best to analyze the facial indices we failed to arrive at any satisfactory knowledge of the inward volume to which those indices were prefixed. There is in the case now before us, a unique character of expression in the countenance, which is essentially different from that which is ordinarily seen; but which, from its *sui generis* form, is exceedingly difficult to read and much more so to describe. The

reader, no doubt, has encountered similar difficulty to that we experience, when, in the course of his rambles among mankind, he has essayed to sketch habits and character from physiological organs, whose development he had, but imperfect means of suitably observing. So far as we think it prudent to attempt a delineation of the gentleman now seated before us, we may say that the features are stiff; but not possessing any thing of asceticism or moroseness, for of these properties there is not the slightest indication. There is however a grave reservedness of character conspicuous, and which is increased by the peculiarity of the complexion, that being in appearance as though a preparation of chalk lay under the first skin and which imparts a greyish colour to the face. The eyes are sunk in the head and are of a brown colour; his eyebrows are thickly set with hair, and are often subject to a kind of knitting, which forms something like a perpendicular furrow in the forehead.

Mentally he is no ordinary man, having in most cases clear views, and a sound judgment. He is exceedingly cautious and generally will think and ponder before he comes to a decision; is in the habit of weighing matters before he commits himself to any decisive course of action; and is not a man with whom the specious, in the absence of the sound, will have much influence. He can tell the leading features of coming incidents and--having studied the future from

the occurrences of the past— is one who agrees with the truth of the phrase “coming events cast their shadows before them,” and like the good man of whom Solomon spoke “seeth evil and avoideth it, and good and pursueth it.” We venture to say, he is seldom wrong in his commercial calculations, or the loser in business speculations ; if he is, something most uncommon must have occurred, to deceive him.

No. XXV.

MR. WILLIAM * * * * *

LOCAL PREACHER AND LEADER, THIRD LONDON CIRCUIT.

AMONGST the many, whose likenesses will be placed in the delegate portrait gallery, few possess more valuable qualities in intellectuality, than the subject of the present sketch. He is evidently a man of very superior mind, and one largely conversant with the literature of the day. He is not of the class of those speakers who are in the habit of skimming over the mere surface of things, and leaving the substance, or the elements of which they are composed, untouched, or without examination. He must descend to the very bottom, and attain the mastery over every subject he undertakes to study. His mind is fitted for the abstruse, or the mathematical; he likes to grapple with what requires labour, and deep thinking; in such pursuits he is evidently at home, and were he

to give himself wholly to them, few would emit a brighter lustre, or confer greater benefits on the age. In speaking he is calm, yet earnest; animated, yet free from all bitterness, and every species of clap-trap. His sentiments are uttered with the view of arresting the judgment in order to produce intelligent conviction; hence, he appeals—not to the passions of men, but—to their reason—to their sense of justice; he uses no circumlocution to reach his hearers; but he presents truth, in a bold, lucid, and argumentative manner, and then leaves its own omnipotence to evacuate the mind of error, and to win disciples to its immortal Author. There is with his arguments sometimes a blending of the most chaste and beautiful sentiments, and which gives a relief to the subject he discusses; the tedium of argumentation thus interspersed with lively and pleasing parallelisms,—when they can be clothed in elegant diction, such as our friend employs—is a desideratum in polemic science. Graphic descriptions and pleasing sentiment, are not often the accompaniments of minds fond of metaphysics; there is too frequently something barren of all interest in such men's disquisitions, but when a person is capable of rendering those subjects—confessedly dry—at all interesting to listeners of ordinary capacity, it betokens a mind above the common order.

The personal features of the subject of this sketch are pleasing ; he is the gentleman in appearance, in manner, and in address ; tall in stature ; spare in person, but well proportioned. Nature seems to have been exceedingly particular in adjusting the proportions of the body ; in all there has been a due regard to symmetry, to figure and dimensions, as if a well constructed, and highly cultivated mind, required analogous proportion, and regularity in the casket that contained it. This is not always the case. There are minds too great for the bodies which contain them, and which by the pressure of intellectual power, working upon the disproportionate systems, sinks them to an early decay, if not to premature graves. POOR KIRK WHITE was an instance of this—On the contrary, however, there are persons whose bodies are physically constituted, so as to bear almost any thing ; while at the same time they have minds so limited in their powers, as almost to escape the most careful observation. It is not so with the present subject ; in him there is nothing superfluous ; all is in perfect harmony, so that the keeping in the various parts of his bodily structure, and the harmony of these with the qualities of his mind, are such as to render him a fit subject for the sculptor to imitate, the painter to portray, or the literati to describe.

No. XXVI.

MR. JOHN * * * *

TRUSTEE AND LEADER, NEWCASTLE-UPON-TYNE.

A PLAIN straight-forward Northumbrian, whose simple and unadorned tale no one could have heard without the conviction being forced upon him, that the sentiments MR. * * * * was delivering were the sincere feelings of his heart. He is far advanced in life; but in person even now, is strongly built, and in youth must have been exceedingly muscular and powerful. The head and face are round, and the hair, which is spangled with grey, lies flat on the head and not parted, either to the right or the left, but is plain and unbroken like a school boy's. The complexion is dark and hardy in appearance, as if the sporting blasts of many winters' storms, and the scorching heats of many summers' suns, had combined to leave indelible traces of their power. The eyes are small

and grey, and indicative of innocence and frankness and they rest in their sockets calmly ; all the other features are in keeping with the expression of the visual organs. When speaking, there is little or no motion of any part of the body, nor is there any attempt to gain attention, nor any apparent pleasure when it is gained. His business is to tell what he thinks, and having done that, it is a matter of little consequence to him what people may say about it. He is no speaker, nor does he spoil himself by making any pretensions to the art.

No. XXVII.

MR. JOHN * * * *

EX-LOCAL PREACHER, LYNN

LITTLE in stature, but stout and muscular ; features round ; eyes black, large and piercing ; nose bold and well formed ; lips pleasingly sculptured ; complexion hardy and dark, as if partly bronzed ; head large for the size of the man, and forehead broad and noble. On the whole, the present subject is a man who will bear looking at, and not appear the worse by scrutiny. The name of this gentleman is already familiar with the public generally, and with the Wesleyans in particular, he being an expelled local preacher, in the Lynn circuit. The circumstances of his trial are fully reported in the " Wesleyan Times," of December the 31st, 1849, to which, for particulars,

we refer our readers. He is a good speaker, possessing a clear and distinct enunciation ; has an easy flow of thought, and as to language, can command the graphic in delineation, the cogent in argument, and the powerful in appeal. Has a great love of, and admiration for, Scriptural precedent in every thing relating to the Church, especially in its laws and privileges, as laid down in the Acts of the Apostles, and exemplified in the primitive ages of Christianity.

In the constitution of the modern church he advocates the broad Scriptural basis ; and no reasoning—no expediency—no existing obstacles—can cause him for one moment to give up his views, or to be silent, when they are assailed.

In the discussion on the “Deed Poll,” when the majority of the delegates were willing to confirm the original powers, conveyed by that instrument to the Legal Conference—in case the reforms sought in Methodism were obtained—he stood firm to his convictions, that Lay Delegation, being a Scriptural right, and, therefore, necessary to be introduced into every department of the church, he could not support the resolution relating to the confirmation of the deed in question. The mind of this gentleman is well stored with good and wholesome knowledge, which, in his official capacity, he makes subservient to the interests of pure religion. His manner is energetic,

but not boisterous, being in the midway between all extremes ; his gestures are the movement of the right arm, which is sometimes wielded with energy ; the occasional and sharp twisting of the body, so as to face the different parts of an audience, and accommodate himself to all. There is much of gravity in his demeanour, as well as sterling value, in the sentiments he utters ; possessing little of the imaginative, he treads upon surer ground than the wanderings of fancy, or the vagaries of enthusiasm can supply. He is thoughtful, prudent, and calculating, and exercises his judgment with considerable care, before he commits himself to any measure. These things we inferred from the manner in which he listened to the various speakers, at the delegate meeting. As we sat near to him, we watched his movements ; and as the debates proceeded, and the interest became greater, his eye beamed with increased lustre, and could but very seldom be diverted from its fixedness on the speaker, and if it for once was called off, it flew back with the rapidity of light, and again with the ear, appeared to drink in with avidity the sentiments put forth. On the rising of every speaker the same interest was observable, and occasionally, on the advancement of a weighty argument, there was the noting of passing thoughts upon paper. He is in the prime of manhood ; has been a member of society

twenty-one years ; and though now expelled from its communion, for sympathizing with the expelled ministers, and co-operating in the advocacy of reform in the Wesleyan polity, he retains the sympathies and high regard of his brethren in the Lynn Societies, whose members, to the number of four hundred, have nobly rallied round him and his companions in suffering.

The reform movement has thus assumed in that circuit an aspect of great importance, and is big with present and future consequences to the Connexion. Not that they have seceded or become a distinct church ; no, the demonstrative measures they have adopted have been resorted to in order to give the Conference to see, that they will not permit their brethren to be expelled,—driven into the wilderness of the world as sheep having no shepherd,—for no cause but that of expressing their opinions, and seeking the redress of grievances which have long been felt to exist ; that they will not be silent spectators of such arbitrary proceedings, but will lift up a warning, a protesting voice against such innovation and monopoly. Their object, therefore, is not to become a distinct body, but to secure the restoration of their expelled brethren, and the redress of grievances complained of ; and on such a result, they will return, one and all, to their former position and

labour, and willingly co-operate in the working out of the designs of Methodism of spreading "Scriptural holiness through the land." The conduct of the Lynn people, we look upon as a fine feature in the present movement. Had the societies there, and elsewhere, allowed their brethren to undergo excision—the extreme penalty awarded to the most flagrant and immoral professor—for merely advocating, what in their consciences, they thought absolutely necessary for the preservation of Methodism from prostration and ruin, without protesting against the innovation and tyranny, it would have been indicative of a lethargy fearfully betokening the loss of all spiritual communion and love of the brethren, especially that love enforced by our Lord and the New Testament Scriptures, as the test of experimental religion, and proof of a "fellow citizenship with the saints"

Had the brethren at Lynn displayed but little interest in the expulsion of their leaders, it would (to our mind at least), have presented features of fast approaching—if not already actually existing—apostacy from God and the vitalities of religion. But this is not the case. The people have made a noble stand against despotism and tyranny; have given to the church and to the world, a practical development of the power of Christian love, by explaining

in their lives how it is that when "one member suffers the others suffer with it," and by bearing each others burdens, sustaining each others sorrows, so as should be done by members of the same household of faith. They have thus made a noble stand for "the truth as it is in Jesus."

THE
EXPOSITION AND DEFENCE.

IT will not be thought contrary to the design of the present work, to introduce to the reader the measures of Reform, resolved upon by the delegates, sketches of whom in the foregoing pages we have attempted to give. Such an introduction of the measures advocated, we consider a necessary appendage to the work now introduced to the public, for without some defined object placed before the attention of the reader, much of the interest attaching itself to the sketches, will be lost sight of. To remedy this we will first give the resolutions or measures proposed; and which are intended to be presented to the Conference in the form of a memorial, and then proceed to make a few observations upon each, in the order in which they are set forth in the Declaration.

The Resolutions embodying the general principles of the reform movement, and as set forth in the memorial, run as follow, and are headed: "THE DECLARATION OF OFFICE-BEARERS, AND MEMBERS OF THE WESLEYAN METHODIST SOCIETIES, as passed at the Aggregate Meeting of Delegates, in London, on the 12th., of March, 1850." Prefaced by the following remarks,

"We, the undersigned Office-bearers, and members of the Wesleyan Methodist Societies, deeply concerned for the welfare of our Connexion, and anxious for the purity, peace, and prosperity of the same, are induced publicly to make known our views and wishes on the future administration of Wesleyan Methodism.

"These we declare to be contained in the following Resolutions, passed at the Conference of delegates, &c. &c.

I.—"That we cordially approve of the doctrines of JOHN WESLEY, as laid down in his standard writings, believing them to be scriptural; and our object is to make Wesleyan Methodism more efficient, by the removal of such laws and usages as are unscriptural, or unfriendly to the civil and religious interests of the body, and by rendering its constitution and laws conformable to New Testament principles; and we declare that the Wesleyan Conference has no just or scriptural ground for constituting itself the sole legislative body of the Connexion.

II.—“ That the impropriety and evil of such assumption of power, is abundantly manifested by the oppressive character and injurious tendency of some of the enactments of the Conference, so likely to irritate and destroy the peace of the Connexion, and especially the declaratory resolutions of 1835, and *others* which infringe upon the liberties of the people.

III.—“ That we disapprove of all the regulations which prevent the Members or Office-bearers from holding meetings, or memorialising the Conference *on any subject whatever*, and are of opinion that they should be at once repealed.

IV.—“ That we are of opinion that if the Conference be confined to the assemblage of the legally constituted 100 members who compose it, and to the exclusive discharge of the duties and requirements of the “ Deed Poll,” then the introduction of laymen to participate in its proceedings may be rendered unnecessary.

V.—“ That all Leaders and Office-bearers should be chosen by the vote of the church, and thus the people be represented in the Quarterly and other official meetings.

VI.—“ That all disciplinary acts, admission into and expulsion from the church, should be determined by the Leaders’ meeting, subject to an appeal to the Quarterly meeting, whose decision shall be final.

VII.—That the Quarterly meeting consist of all the Travelling and Local Preachers, Leaders, Trustees (being Members of Society), and Stewards, in the Circuit, with power to appoint, out of their own number, Secretaries or Auditors.

VIII.—“ That the District meeting consist of the Travelling Preachers stationed in the District, and an equal number of Lay Representatives, to be chosen at the March Quarterly meeting ; each Circuit in the District choosing as many Lay Representatives as there are Preachers entitled to vote in that Circuit.

IX.—“ That the Superintendent Preacher be the chairman at all meetings of the church ; but his absence or refusal to act, should not prevent or invalidate the proceedings of such meetings. The meeting, in such case, should be at liberty to elect one of its members to that office ; the Chairman should have the casting vote only.

X.—“ That the Connexional Committees should consist equally of Preachers and Laymen, the latter to be chosen by the Lay members of the District meeting ; and that the Treasurers of the Funds should invariably be laymen, and also the Secretaries, if practicable.

XI.—“ That a Committee of Laymen be appointed, in the first instance by the Delegate meeting, [*who were named accordingly,*] for guarding the rights and privileges of the people ; and that such Committee,

revise the whole of the Methodistic laws, and shall be empowered to act in conjunction with the Conference or their Committee, and to agree upon and settle such a Code as shall tend to promote the peace and prosperity of the Connexion; and that in future two members of Committee be appointed annually by the Laymen assembled in every District meeting; and that the aggregate number so chosen, shall constitute the Committee for the privileges of the people.

XII.—“That we, strongly condemning the acts of discipline upon the Rev. Messrs. Everett, Dunn, and Griffith, believing them to be directly opposed to the spirit and genius of British law, Methodist usage, and the common interpretation of Scripture, which require the production of evidence, before infliction or penalty, urge that these decisions should be reconsidered by the Conference; and, further, that the recent disciplinary acts upon Laymen, (resulting from the above,) be deemed null and void, as founded upon laws so generally condemned.

“We the undersigned, are of opinion that the adoption of the principles contained in the foregoing Resolutions would be the most effectual way to preserve and strengthen every thing that is valuable in our beloved Methodism, remove the causes of agitation, and restore peace and harmony throughout the Connexion.”

These are the resolutions, and in them the public, and especially the religious part of it will feel interested, because of the vast resources and powerful influence of the denomination, into which they are sought to be introduced. A community like the Methodists must ever possess great influence over the public mind ; intimately connected as it is with the promotion of the welfare of the Empire at large—more especially when viewed in the aggregate—when reckoned along with its branches or off-shoots,—including the Primitive Methodists, the New Connexion, the Independent Methodists, and the Wesleyan Association,—whose aggregate numbers amount to five hundred thousand. To say nothing of the great amount of hearers (averaging at the least four to every member) who, though not in Church fellowship, yet bear the name, and politically and relatively use their influence as if they were members,—and, moreover, there is an almost incredible number of Sunday-school scholars,—so that when these things are considered, it cannot be a matter of indifference to the public how things are conducted by and in such a section of the Christian church.

It may be asked, but why refer to other sections of the Methodist church ? What have they to do with the present movement ? Because *they* are of the same family, entertaining the same views upon doctrinal and religious subjects, and generally hold

the same sentiments in reference to civil and religious liberty; therefore, by giving the aggregate of their numerical strength, the public will be able to appreciate their influence in society, mixed up as all must ever be in the advantages flowing from the enjoyment of unshackled freedom. But the main reason why we thus refer to the various branches emanating from Methodism is, because *they are part and parcel of Methodism* as well as ourselves, and as such have an interest in it in common with us. The evils of which we complain have in most cases given rise to all the miseries that ever afflicted the Methodist church, since the decease of its venerable founder. The schisms that have taken place, from first to last, have arisen from the assumption of power by some who would be "lords over God's heritage," or from innovation upon the rights of the people, and the consequent shackling of their Christian liberties. The Kilhamite division (now called the New Connexion) had its origin in the refusing of the Sacraments to the Societies as such. In 1827, in the town of Leeds, 2,000 members were cut off from communion with the church, by the arbitrary domination of a despotic few, who to get "*a box of whistles*" introduced into the Brunswick Chapel, threw the Connexion into a ferment. The Association squabble was brought about by the prejudice of one man, who had taken a liking to "*Theological Institutions,*" and

rather than give up a favourite scheme, or have it introduced constitutionally, he suffered a loss to the Societies of from twenty to thirty thousand members. All these evils have resulted indirectly from one and the same cause—the want of a due admixture of Lay influence in the governing power. Had this element been suitably introduced, as a balance of authority, Methodism at the present day would not have been divided into five sections : but would have remained ONE in every sense of the word.

Can it be said that these off-shoots have no interest in the present movement? That the branches have no interest in the tree? That the children are to have no sympathy in the sufferings and agonies of the parent, when seeking release from bondage,—liberty from oppression,—and freedom from tyranny? Cold indeed must beat that heart ; slowly must flow the blood of Wesleyanism if the present struggle of her sons in the battle for freedom, does not find a cheerful and hearty response in the breast of every true hearted Methodist ! The struggle is one. Those engaged in former battles fought, it is true, and lost the day. Despotism was triumphant, and the victims of tyranny had to form infant Churches ; to struggle with difficulties insurmountable, except to a christian spirit ; to commence a new era,—a new epoch in the history of Christian denominationalism. Their interests are one and the same with our own. It is true they

are not now engaged in the struggle—in actual combat—but they are deeply interested lookers on; hailing and encouraging the band of worthies who are engaged in the conflict, in the field of which they themselves were vanquished; and in the issue they feel alike interested,—be it for weal, or for woe,—if the former, they will exult with the conquerors; if the latter, they will weep in secret places “for the slain of their brethren,” and in their humiliation put on “garments of sackcloth and ashes.” Little or no difference is discoverable, between the declaration put forth by the delegate meeting, and the constitution of the seceding churches; and if God in his mercy should come down to the help of his people, and “by battle, or by sword, or by a still small voice” gain the victory for them, would it not present an opportunity for these excised—and unrighteously dealt with—brethren to be restored to the church of their forefathers; to the Zion of their birth?

Could there be a greater boon than this to Wesleyan Methodism; when the children and the parent once more meet in mutual concord and love, and embracing each other in paternal and filial affection, consolidate their interests, their joys, their usefulness, in a fraternal alliance, never to be broken off until death, and then only to be resumed in heaven for ever? What heart would not gladden at such an issue? What Wesleyan would not rejoice at such a consummation? And

why should it not take place? Much in late years has been said of the "Evangelical Alliance:" and valuable as are its projects, infinitely important to Christendom and the world, as are the objects sought to be realized by that organization—what could tend more to strengthen its forces, or practically to exemplify its principles, than to witness the re-union of long squandered brethren? Who can tell but that in the Providence of God such an ultimatum is in reversion? If so, ages to come will bless the memory of the men, who at the cost of persecution and temporary expulsion from the church, were the instruments of accomplishing such a noble object.

We now proceed to notice the measures advocated in the Declaration, as put forth by the delegate meeting. The first Resolution is declaratory of continued attachment to *John Wesley Methodism*—to the doctrines laid down in his standard writings. And who has a right to question the truth of that declaration? Is the sincerity of their attachment to be questioned—as it most assuredly is by the Conference—from the circumstance of their taking means to procure the repeal of obnoxious and anti-Scriptural laws, laws which the venerable Founder of Methodism, would have been ashamed to have introduced into its statute book! Laws at direct and open variance from the genius of Christianity, the times in which we live, and the civil and representative character of the

Government of our country? Are the efforts to free a Christian denomination from the shackles of oligarchical tyranny, and exclusive and irresponsible despotism, to be taken as proofs that the parties putting forth those efforts are the enemies of Methodism, in its pure and primitive character? Why the thing is monstrous. The very anxiety they manifest; the very course they are pursuing; the measures of reform they seek to introduce, prove to all the world, that they are the true "conservators" of Methodism,—not indeed as it is,—but as it ought to be, and as it must be if it retain its position of usefulness in the world, and its efficiency for the promotion of God's glory and the salvation of men. Enemies to Methodism! Never: what doctrines have they attempted to undermine? What Scriptural discipline have they wished to enervate? What sacred principles of Church polity—left them as a legacy by JOHN WESLEY,—have they tried to uproot? Answer those that can, and until an answer can be given, not only affirming, but substantiating such charges, let the term "enemies to Methodism" rebound on the Conference "clique" who have trammelled, manacled, and bound down the genius of original Methodism, by the arbitrary imposts of 1835, and put into force, laws and proscriptions which would disgrace a Russian Autocrat, or a Roman Pontiff.

But this declaration is immediately connected

with an avowed object, and that is “the removal of such laws and usages as are un-Scriptural, or un-friendly to the civil and religious interests of the body ;” such as condemning and punishing a man without a charge, without an accuser, and without evidence. And are not condemnation and punishment upon such terms “un-Scriptural and un-friendly to civil and religious interests ?” If not, then the “Magna Charta,”—that birth right of every Briton—is a blot upon our Constitution ; a mockery to all our English hopes. Would it comport with our present national constitution and polity, to have amongst us a Bonner, and a Judge Jeffries who, setting aside Scripture, reason, and justice, and wielding the hand of despotism and cruelty, could hang all that came within their reach, for what cause soever arraigned ?

Equally just would it be, and equally would it be in keeping with all true notions of liberty, that the Methodist Conference should expel for whatever cause they think proper. Can it be expected that the British public would permit such proceedings in the civil courts ? Or can it be expected that the Methodist Societies will peaceably sit down with the despotic doings of 1849, in the Manchester Conference ? Will the expulsion of three of their ministers without trial, without charge, and without evidence, be allowed ? Or, as has more recently been witnessed in the local courts of Methodism—the arbi-

trary expulsion of Lay members, for sympathizing with those ministers, and taking an active part in seeking a wholesome reform—be tolerated? But the Resolution goes on to say that their object is to “render its constitution conformable to New Testament principles.” Now if any man will take upon himself the onerous task of proving that any one of the measures sought to be introduced are *un-Scriptural*, the delegates will abandon them for ever, but not until then. Further, the resolution goes on to say “we declare that the Wesleyan Conference has no just or Scriptural grounds for constituting itself the sole legislative body of the Connexion”

Has no just ground. Whatever power the Conference possesses it must have either been delegated to it, or assumed by it. If it is delegated to it, the document in which such delegation is conveyed, ought to be produced. The “Poll Deed” most assuredly does not convey it; it could not. It is out of the power of any legal document whatever, to give to any an absolute power to govern a voluntary association. But even if it could, the deed conveying it, is no where to be found. The “Poll Deed” provides for no such authority in any synod or body of ministers whatever. It may give them power to govern, to legislate for themselves—to station the preachers &c, &c—but not one word is said about the Conference being the “sole legislative body of the

Connexion" It gives no power to do this, and had it attempted to bestow such, it would have been a mere imposition on the people. But the people, it may be said, have voluntarily surrendered their allegiance to the power of Conference? We ask when and where? They did, we admit, allow their venerable Founder, a power which they would give to no other man, or body of men; and that he distinctly foretold, shortly before his death. But even if they had made such surrender, the right to revoke it would exist. But the Scriptures may have delegated this power to the ministry. Where? in what part of the New Testament Scriptures are we to find it? Surely not in the case of Peter, who had given to him the keys of the kingdom of heaven. This case will hardly do to explain that, so as to favour them, it would be bordering too closely upon the doctrine of "Apostolic succession" for the admirers of Mr. Powell's ably written book to allow. Then if this power is not delegated, it must have been assumed; but an assumed power to legislate for any church is neither just nor Scriptural, for the LORD is our law-giver. A Scriptural precedent of a church governed exclusively by a ministerial body is not to be found, and even if it were, in those days of miracle, and of Inspiration, it would not warrant subsequent ministers to lay claim to the same prerogatives; but such a case is not on record. "For" writes MOSHEIM "the people rejected

or confirmed, by their suffrages, the laws that were proposed by their rulers; passed judgment upon different subjects of controversy, and dissensions that arose in their community." The *second* Resolution expresses *disapproval* of all such "assumptions of power" and proceeds to disclose the natural tendencies of such assumptions in arbitrary "enactments, irritating and destroying the peace of the Connexion" and instances the "declaratory resolution" or popish law of 1835,—a law "steeped in apostacy and unbelief" This declaratory law refers to three points: first, it asserts the "undoubted right of the Conference and of all its district committees, whether ordinary or special, to institute, in their official or collective character, any inquiry or investigation which they may deem expedient, into the moral, Christian, or ministerial conduct of the preachers under their care, *even although no formal or regular accusation may have been previously announced* on the part of any individual," that "they have also the authority of coming to such decisions thereupon, as to them may seem most conformable to the laws of the New Testament, and the rules and usages of the Connexion." This part affects the preachers.

The second part refers to the expulsion of members; and virtually gives to the Superintendent, power to expel for any cause he may think proper; merely giving to the Local courts,—denominated "Leaders'

Meetings,"—the privilege of saying if the charge be "proven" or not, and however light or trivial that charge may be, he, in the exercise of absolute power can inflict the highest penalty,—that is Methodistic death. For instance, charges have been brought against certain parties, for attending the late delegate meeting in London. The express object of which delegate meeting was to preserve the Societies from ruin, and to restore peace, by seeking the repeal of odious laws, as well, as a wholesome revision of the Methodistic polity. The charge of attendance at that meeting, was brought in some instances by a minister; in others by a layman, prompted to it by some high functionary. Now, in these cases the charges were never sought to be refuted, and hence expulsion immediately ensued. Who does not see the injustice of such a course? No inquiry is made into the *Scriptural* legality of attending such meetings of Church Representatives. No deference is paid to the civil and constitutional right enjoyed by the members of the British realm, thus to meet and express their grievances. No regard is paid to, or any inquiry made concerning the necessity of such meetings, by the existence of abuses in Connexional legislation. Oh, no! these are matters that do not appear to concern the ministers; and if inquired into would prejudice, nay, jeopardize the object they have in view, which is the expulsion of the dis-affected,

merely because they are such. In these courts the leaders are at once put into a fix, by being asked to "affirm" what all the world knows, and then the ministers take upon themselves the offices of Judges and Law-makers, and irrespective of the punishment *due* to the offence, sentence the conscientious delegate, to the extreme penalty of expulsion, for merely doing his duty as a man, as a member of the church, and as a Christian.

Formerly in the rules as printed at their own Book Room, from 1798 to 1804 no member could be expelled the society "except by a majority of a Leaders' meeting:" but under the arbitrary and despotic law of 1835, the Leaders have nothing whatever to do with the expulsion of a member, only to say a thing is "proven." We are aware that, it may be said by the Conference defenders, that this course finds a precedent in our Civil courts, and "Trial by Jury." THEIR business is only to be satisfied of the proof of a fact, or the establishment of a charge. Admitted: but these are far from being parallel cases. In the latter there is to meet the case, a specific law laid down, enrolled in the English statute book, and the Judge cannot exceed it. He may, on the jury recommending the prisoner to mercy, lessen the punishment awarded by law; but in no case can he transcend it, as there is, in English law, a due regard always paid to the demerit of the culprit. Besides; the jury, the

culprit, and the whole population of the realm are consenting parties to those laws, they having been made by their various representatives in the British Parliament ; and thus in the persons of their representatives, they are presumed to have consented to their enactment. Moreover the public when discovering the obnoxiousness, or the prejudicial workings or bearings of any particular law has the power of appeal, and of memorializing Government—unrestricted by time, place, or office—which is far from being the case in the Methodist Connexion. The cases are not parallel. If every juryman, empanelled in our courts, knew that each culprit was at the mercy, or caprice, or will of the Judge, and that the issue of every case, and trial of every criminal brought before them would be the same—without any reference to the atrocity of the crime perpetrated,—then the cases would be nearly parallel : but until the Judge become at once the maker of laws, the accuser, the witness and the executioner, there will be no analogy, and such a similarity we pray God never to permit !

It is true the victims of such proceedings at our Leaders' meetings, are said to have the privilege of appeal to the higher courts, in case they feel aggrieved at the decision of the Superintendent : but those courts of appeal are "Special and Minor District Meetings ;" and who does not see from the constitution of such meetings,—being composed of ministers—

that there is little hope of redress, as several cases have recently proved? It cannot be expected that such courts will set aside the decisions of the minor ones, when the object of the preachers is, *confessedly*, to bring about the expulsion of the men appealing. It is something like a lamb applying to the wolf for the rescue of its dam. It would meet with a cruel reception. The third part of this declaratory law of 1835 relates to "MEETINGS FOR COMMUNICATION WITH THE CONFERENCE BY MEMORIAL, ON ALL SUBJECTS OF LOCAL CONCERN, OR ON THE GENERAL LAWS OF THE CONNEXION."

The following remarks upon this part of the rule of 1835, we copy from the "Wesleyan Times."

"Our remarks will embrace :—

- I. "*The time of holding the Circuit meetings.*"
- II. "*The persons who compose them.*"
- III. "*The liberty which is given to those meetings.*"

I. "The time of holding such meetings was very properly left by the law of 1797 to the exigence of the occasion. But not so the law of '35, which declares that such meeting shall be held "not less than seven days, and not exceeding ten days, from the time of the *June quarterly meeting*."

"So that during the sittings of Conference, no meeting can be held to review its proceedings, or to remonstrate against its acts. If such a meeting should be held, it is pronounced illegal.

II. "In the composition of the meeting there is as

glaring a violation of the spirit and letter of the law of 1797. The original law excluded none who had a right to vote at a leaders' or quarterly meeting, excepting the travelling preachers. These were not to be present, only "the superintendent was permitted to be present, if he pleased.

"It was by that law regarded emphatically a meeting of *the people*, and which was not to be unduly influenced by the presence of all the circuit preachers.

"By the law of '35, we see all the preachers of the circuit, and all the supernumerary preachers, made members of it, while it excludes every class-leader, of *less than ten years' continuous and uninterrupted standing in that office*.

"In some circuits, half the leaders are by this law shut out. It also excludes every local preacher who has not been ten years *continuously and uninterruptedly* on the plan. It also allows only one steward from any country society; and if the society has less than fifty members, the steward of that society is not a recognised member of the meeting. It, moreover, excludes nearly all the trustees of the country chapels, admitting but one from each.

"What can be more arbitrary and unjust? Not only is the bulk of the Wesleyan Societies excluded from taking part in the proceedings of a circuit meeting, but trustees, whose interests may be vitally affected by the measures of Conference,—leaders,

who know the views and feelings of their members,—and local preachers, who, from their general intercourse with the several societies in the circuit, are likely to be best informed on the state of general feeling. We see great cunning concealed under this elaborate enumeration of those who may, and who may not attend a special circuit meeting. It is the act of persons full of fear and suspicion, and who have no confidence in the loyalty of the people!

“But there is yet another part of this law of '35, making it still more exclusive, it is, ‘that the Superintendent shall *always preside* in the meeting, or in the case of his unavoidable absence, some other travelling preacher.

“Whatever spark of freedom might yet linger in a circuit meeting from which so many of the leaders, trustees, and local preachers were excluded, this last arbitrary clause quite extinguishes. Who does not know how much a meeting is in the hands of its chairman? He has the advantage of a first statement—the stopping of a speaker who may give utterance to unpalatable truths,—the power of refusing to put the resolution which he may conceive damaging to those against whose acts the meeting has been convened—and above all, should the meeting be firm, he has the power to dissolve it by quitting the chair. In a word, the law of '35, which declares that a member of the Conference shall *always preside* at a

circuit meeting held for the redress of grievances, is, we are bold to say, one of the most despotic acts the Conference could commit; and rendered infinitely worse by being introduced under the semblance of liberty.

III. "The liberty possessed by the meeting is the next point for consideration. In the law of 1797, not one word is said about the way of getting up the memorial to Conference. But by the law of '35, not only must a memorial have the approval of the majority of the meeting, but 'it shall be signed forthwith by the individuals who concur in its adoption, and then *immediately placed in the hands of the superintendent*, who is made responsible for its delivery." To give unfettered freedom of opinion the ballot has ever been resorted unto, that, in the fullest sense of the term, men might act for themselves. Here the very opposite course is adopted. Every individual who objects to the proceedings of Conference, is to be unmistakably known, that he may be treated for the future as circumstances may [render] advisable. He is to be a marked man—to be avoided, or to be well looked after for the future—being possessed of a spirit of independence which will need curbing and keeping down. An artful contrivance this, to get acquainted with all who oppose. Then come the conditions under which the meeting may memorialise the Conference; they are:—"Notice

in writing shall be given to the Superintendent at least three days before the day of meeting, of the *precise* subject on which it is intended to propose that any memorial shall be sent to the Conference, and *no proposal* of which such timely notice has not been given shall be allowed to be brought forward that year.' Such are the conditions framed by Protestant pastors, to regulate the communications of their dear and beloved people with themselves; and all this under the specious phraseology of brotherly love, parental solicitude, affection for, and confidence in, their dear and devoted societies. Did the world ever before exhibit such a spectacle?" We have thus somewhat lengthily noticed the law of '35, because of its being the fruitful source of the miseries that now so oppressively afflict the Connexion.

Passing on to the *third* resolution, it reiterates the sentiments of the second, only extending the privilege of memorial to Conference "on any subject whatever."

The *fourth* resolution goes to confirm the powers of the "Deed Poll;" but limiting it to its original *provisions* and *numbers*, thus rendering unnecessary the admission of lay-men into the Conference. The provisions of the "Poll Deed" have been before stated, and when confined exclusively to those "duties and requirements," and to the "legally constituted hundred," appointed originally, not by the suffrages of the brethren, but by seniority, it is

thought by most persons that, by the introduction of lay delegates into the Quarterly and District meetings, every security will be afforded against centralized pastoral power, and innovation on the peoples' rights. Lay delegation in the Conference, was a matter that engaged the most serious attention and deliberation of the meeting of delegates: but counsel's opinion having been taken upon the provisions of the "Deed Poll" and that opinion being unfavourable to the practicability or possibility of its being legally introduced, the matter was suffered to rest. But still Lay delegation is far from being abandoned. If not introduced into Conference, it is to be introduced into the Quarterly and District meetings, in which courts its influence and workings, will be as efficiently felt, as if introduced into Conference; but which subject we shall more particularly enter upon, when remarking upon the resolution embodying it.

The *fifth* resolution is a very important one; simple indeed in its provisions, but of the greatest consequence to the people. It provides for them the "franchise" in relation to the election of their own leaders and office-bearers, than which nothing can be more Scriptural, or give greater security to the peace and harmony of the societies. That the societies should have a voice in the election of the men who, in a peculiar sense of the term, share in "the oversight of the church" in ministering from week to

week spiritual food to the flock of Christ ; and who are called to “admonish, reprove, or exhort,” as the case may be ; is surely a privilege that no one will think too much. To have forced upon them Officers and Leaders, the “nominees of the Superintendent,” whose interest it is to introduce men to office, who hold views approved of by the Conference, and who are not—being thus *forced* upon them—the representatives of the Societies, is a violation of all honesty and calculated to do much harm. Spiritually, it is their privilege, as it is also their interest to choose such men to office, under whose teachings they can receive the most useful and experimental information, and who in their judgment and experience are the most adapted to promote their spiritual advancement. Officially, they have the same right, in order that the men whom they choose may really be their representatives, in those local courts where the affairs of the Connexion are, or may be, discussed. One thing indeed has been overlooked in the representative system, sought to be introduced into the Quarterly and District meetings, and that is, that the Delegates attending the Quarterly and District meetings ought to be elected by the *Society* meetings. We find, however, in this respect what we think a defect in the Declaration of the Delegates, for according to that they are to be elected at the March Quarterly meetings, which Quarterly meetings are composed of Leaders, Local preachers

and Stewards of the Societies, but "the multitude" is disfranchised. It is true the Leaders, &c., composing these meetings are to be elected by the societies, but still it is possible for the Quarterly meetings to elect delegates to the District meetings, who may not represent the views of the majority of the societies. This evil, however, would be prevented by the delegates being elected at a Society meeting, called for the purpose some short time previous to the District meeting.

One thing we are sure of, that unless the constitution of the church is put upon as broad a basis as the New Testament Scriptures, and primitive usages admit, the *People* will not feel satisfied. In fact, the general constitution of society demands it. Politically and Ecclesiastically the suffrages of the *People* are undergoing great and almost unlimited extension, and unless the present reform movement keep pace with the times, and harmonize with the constitution of other churches, it will be far from satisfying the people, and will only produce greater disaffection. We have heard already repeated complaints upon this point. What, it is asked, are the rights of the people which the Delegates wish to obtain for them? It would be very well to give to this inquiry a full, clear, and definite answer, in order to silence the surmisings of some—even of the liberal men in the societies—who are pleased to say that, the present movement is a battle,

for mere power, between the Leaders and Local Preachers on the one part, and the Itinerant Preachers on the other.

Resolution *sixth* proposes that the Leaders' meeting should become what it ought to be—and what we verily believe JOHN WESLEY intended it should be—a court of appeal, or an ecclesiastical Jury, which according to the evidence produced, and the nature of the crime perpetrated, should determine the punishment merited by any delinquent. Modern Methodism has attempted to set this aside—to subvert the primitive design of these courts, and make them a mere cypher,—a nonentity in Methodism. The Superintendent now-a-days has all the power, he can expel for whatever cause he may think proper, irrespective of the opinions of the Leaders,—a power which no one man 'under heaven ought to possess. Such power is as injurious to the man who assumes it, as it is to the people over whom it is exercised. This resolution also provides a safeguard against an unjust or partial verdict, by giving to the accused and the accuser the right of appeal to a higher court, denominated the Quarterly Meeting, which being constituted of a due admixture of Office-bearers in the circuit, most of whom must be perfectly unacquainted with the case, before coming together, and being comparatively strangers to each other, will consequently be unprejudiced, and who will have the

power to approve of, or annul the verdict of the Leaders' meeting; and it also provides that the decision of this court shall be final.

Resolution *seventh* states the constitution of such Quarterly meeting, giving to it greater powers than at present, and so intermixing with it all classes of Office-bearers, as to give to its entire complexion a liberal tone.

Resolution *eighth* provides for the constitution of the District meeting, and with the exception of the one point before noticed in our remarks upon resolution fifth, it is calculated to give satisfaction. Let the delegates to the District meeting be elected by the Society meetings, and these Courts will be put upon a basis, every way calculated to satisfy the most zealous advocate for the rights of the people.

Resolution *ninth* provides as at present that the Superintendent preacher be the "chairman of all meetings of the church," but with this important *addendum*, that his absence or refusal to act shall not prevent or invalidate the proceedings of such meetings; but that in all such cases the meeting shall be at liberty to elect one of its own members to preside, but the chairman, whoever he may be, to have only the casting vote. Any man at all conversant with the present constitution of the local courts of Methodism, must see the great importance of this resolution. Hitherto, the Superintendent, being chairman of the

meeting, has in many instances, when perceiving that the majority of the meeting were opposed to the measures he was anxious to introduce, vacated the chair, and dissolved the meeting! Instances of this sort have not lately been rare; especially with relation to the election of Stewards. The nominee of the Superintendent not being one whom the Leaders could conscientiously elect, in consequence of his holding principles adverse to reform measures and liberal polity; the Superintendent sooner than nominate a man of the people's views, has left the chair, and dissolved the meeting, and thus has left the circuit without Stewards, which every one knows is an anomalous state of things in Methodism. In this resolution the recurrence of such evils is provided against. And moreover, a limitation is put upon the power of the Superintendent in suffering him to have only one vote; hitherto he has assumed the power of having two; one as a member of the meeting, and the other as Chairman.

Resolution *tenth* provides for the constitution of Connexional Committees, upon a much more liberal scale than has been obtained hitherto; as those committees, as far as the Lay members of them are concerned, are invariably to be chosen by the members constituting the District meeting. Hitherto the members of the Connexional Committees have been in effect chosen by themselves, as the nomination

has generally rested in the hands of those few gentlemen, who rule the Conference at pleasure.

Should the reforms now discussed be introduced, all those committees would be chosen by the District meetings. The other part of this resolution refers to Laymen being "Treasurers of all Connexional funds," thus providing a remedy for the spirit of SECULARIZATION in the ministry, and giving them full scope and liberty for the uninterrupted discharge of their sacred duties as pastors.

Resolution *eleventh* relates to a Committee for guarding the rights and privileges of the people, "two to be appointed annually by the Laymen assembled in each District meeting."

Resolution *twelfth* enforces the rescinding of all acts of discipline upon the Revs. Everett, Dunn, and Griffith, and all others, who, by sympathising with them, or taking part in the present reform movement, have been unjustly expelled from the Connexion. Upon this subject we conceive it our duty to make a few remarks. The reader, who has carefully perused the introduction to this book, will already be acquainted with the circumstances that led to the expulsion of the three ministers named, and therefore, it will be unnecessary to enter at large into them here. It is admitted by all parties—even by those who are opposed to their cases constituting an essential point in the protest or declaration,—that

they have been the subjects of a "tyrannical," "oppressive," and "un-English" law ; that they have been the victims of injustice. This is corroborated too by the denunciation of the law of '35, under which they were expelled, and by the seeking of its total and immediate repeal. Still there are parties in the reform movement, who—though making these admissions—are adverse to the resolution seeking their restoration to the Conference and the Connexion, because, as they say, it will endanger the success of the reform movement. How such conclusions are arrived at, we are at a total loss to determine. If the success of a Reform movement is jeopardized by seeking restitution and justice for the victims of tyranny and oppression, that movement is, we fear, based upon a sandy foundation, and must be destitute of sound principles. In order, however, to clear up, as far as we are able, the principle involved in this resolution, we will consecutively take up the arguments advanced by one of the Manchester delegates in opposition to the measure. He was unable to support this resolution because the "Expelled could not consistently accept it, having denounced the Conference and the Law, of which they were the victims, as tyrannical and oppressive." True, they have done so, and still continue to do so, and in this they are supported by nearly the whole of the British press, nine-tenths of the denominations in Christendom,

and nineteen-twentieths of the liberal party in the Methodist Connexion; and if for having thus denounced unjust legislation, they cannot consistently “accept” restitution and justice, or again be associated with the body when reformed and purged of its un-Scriptural, and anti-English laws, no more can thousands who are now in communion with it, remain longer in its fellowship, or others who have also denounced existing evils seek admission into its pale, when the subjects of their malediction shall have been removed, and the objects of the present movement fully realized. If the reform measures advocated by the delegates be introduced into the polity of the Connexion—and unless they be so introduced, the resolution embodying the restoration under notice will fall to the ground, along with all the rest—what obstacles will be in the way to their “accepting” of former status? The evils of which the ejected ministers complain; the obnoxious, iniquitous, un-Scriptural, and anti-English laws which they have so openly, righteously, and unmistakably denounced, will no longer exist; and consequently their future course will then be clear, unimpeded and prosperous. What a discredit it would be to the Reformers of Methodism, to dissociate from the movement, the very men who, in the providence of God, have been its originators, and who are the most calculated to assist in carrying out its important principles!

But the delegate, whose sentiments we are noticing, could not support the resolution, embracing the restoration of the expelled ministers “because it would be an insult to the Conference!” Verily this is strange logic, and the most astonishing inconsistency. What; and for fear of giving insult in advocating, and even demanding justice, are we to suffer the victims of cruelty and oppression to struggle alone and unaided? An insult to the Conference to request it to make restitution for its injustice! To undo what the laws of the British empire and common honesty—not to mention Scripture—*forbad to be done*. An insult indeed! If expediency and false delicacy are thus to bestrew the path of the Reformers of Conference Methodism, in their efforts to obtain redress of grievances and the repeal of obnoxious laws—centuries will pass over this world of ours, and each of those revolving centuries only add despotism to tyranny and cruelty to insult. What a laughable figure do such reformers present to the “clique” in the review of their sentiments. “These bold men are worthy of a niche in St. Paul’s Cathedral. They have undertaken the reform of one of the greatest systems of conventionalism in England, and yet forsooth, they dare not press principles of justice from the fear of giving insult!” Such puerile movements would be far from accomplishing any thing, and only make their advocates a laughing stock to the world. But ho

could not support the resolution under review "because it was a separate question, from the principles and objects of the reform movement." Not so : in the first instance the reform movement had its origin in the expulsion of these ministers, for had they still retained their position in the Wesleyan Conference, and not become the victims of oppression and cruelty, the present movement would never have existed ; but the despotism of Conference would have carried on its intrenching schemes, until the last vestige of Christian liberty had been usurped for ever. We do not say that their long silence, and slumbering consciousness, of Conference innovation upon the people's liberties were justifiable. They ought long ago—irrespective of personal injury and sacrifice—to have come forth, and boldly and clearly have declared the grievances and domination which have so long existed ; here they are blameable ; here they deserve censure ; but it is no use now to administer reproofs, the deed is done, and the people now have the opportunity of *setting themselves right* with the Conference. May they avail themselves of it ! Two distinct questions they cannot be, they are identical in principle, in character, and in consequences, both immediate and remote. What are the objects sought by the reform movement ? Why, emphatically to obtain justice, in the repeal of obnoxious laws ; the revision of Methodist polity ; the giving to it a constitutional, and a

Scriptural basis ; the obtaining of Scriptural, civil and religious liberty. These are the objects professedly sought by that movement, and in seeking them, shall the Wesleyan Reformers be so selfish, so sinister, as to overlook—in the eagerness to obtain personal redress—the injustice, the cruelty, the sufferings of the victims of the laws they are wishful to repeal? Perish such circumscribed philanthropy, such consummate exclusiveness! If the expelled Ministers are not worthy of the resolution advocating their restoration, they are not worthy of the sympathies of the Wesleyan public. If it is just to bestow upon them the latter; principle demands the putting forth of the former. Cut the resolution embracing the restoration of the Expelled out of the memorial; identify it no longer with the objects sought by the reform movement, and the principle of the whole is sacrificed; the foundation is taken from under our feet, and we are left with a reform movement, the cause of which we have annihilated by one dash of the pen. But we are told “the demand for their restoration would be a stumbling-block in the way of reform.” Indeed! then the sooner the reform movement is abandoned the better. If demanding justice; if seeking restitution to the victims of oppression and cruelty; if standing by the suffering and the forsaken, are stumbling-blocks, or in the least likely to damage or retard any movement, we fear the motives that

influence its movers, as well as the objects sought to be accomplished, are alike questionable. If justice is to be sacrificed at the shrine of expediency, or only to be a secondary consideration, little good may be expected from any measures likely to be introduced. But the objector could not support the resolution embracing the restoration of the Expelled ministers, "because when they became Wesleyan Preachers they sacrificed part of their English liberty." Indeed! what liberty did they sacrifice? It is true that by the law of '35 it was sought to be wrested from them, but that law was never consented to by the parties in question, any more than by the Wesleyan public. And even if it had: if from considerations of dependence upon Conference for their sustenance—having from early life given themselves to the Christian ministry, and thus shut themselves out from obtaining a livelihood by ordinary pursuits—it was odious, it was an infringement upon Christian liberty, to force submission from the fear of pecuniary loss and sacrifice. If such were the case it is infamous: a deed worthy only the dark ages of Roman Catholicism, which forced men by persecution, by being stretched on the rack of the Inquisition, and by the confiscation of their estates, to succumb to the dominant hierarchy of the church. But what an argument for a reformer to advance: even if the Expelled had thus sacrificed part of their English liberty, or had voluntarily con-

sented to the sacrifice, are *we* on that account to stultify *ourselves*. The slave, who in an evil hour had sold himself into bondage, may surely be allowed to repent of his rashness, and bemoan his folly ; and if circumstances permit, try to break asunder his fetters, and snuff again the free air of heaven and of liberty. But voluntarily consent to the sacrifice they—two out of the three at any rate—never did. It was sought to be imposed ; but on its being attempted they lifted up their voices against it, and when for the first time, the law that embodied it, was attempted to be put into practical operation, they denounced it as impious, for that they were expelled and became its victims, and were immolated at the shrine of wanton power.

But when they became ministers what principles of liberty did they sacrifice? None. Two of them were ministers long before the present inquisitorial law was framed, or even contemplated. What were the *principles* of liberty they sacrificed when they *entered* the ministry? None : unless it is supposed that an acknowledgment of the right to inquire into ministerial fitness ; morality of character ; orthodoxy of doctrine, and knowledge of discipline, is a sacrifice of liberty. If so, they did : but other sacrifices they did not make, other conditions they did not subscribe. But he could not support the motion “ because having passed a resolution repealing the law of ’35, it would

not be right to pass another having a *retrospective* operation, that would undo acts done under law."

The law of the Inquisition of Rome or Spain, which makes it obligatory upon all its victims, to answer any questions affecting the disposal or the investment of their property, is, according to this principle, never to be succeeded by another making restitution to the victims of its perfidy and sin. In case of the individual refusing to comply with this inquisitorial impost, he was stretched upon the rack, or torn by the saw, or lacerated by some other engine of torture. Must such a sufferer never expect redress? In the event of some providential circumstances and unforeseen events occurring, to make it imperative on the "Vatican clique" to repeal such monstrous laws as those referred to, should we not hail the glorious determination of a priest-ridden people, rising *en masse* to assert their liberties!

In such a case, would it be wrong for the victims of past cruelty to demand restitution, or for the more liberal and Christian government to grant it? Would such a "retrospective operation of a new law undoing acts done under law," once the disgrace, the curse, the eternal infamy of the age, have a prejudicial effect upon a reform movement in the Church of Rome? Or would analogous doings disgrace the Methodist Connexion, or the Wesleyan Reform movement? Would they in any way jeopar-

disc its interests, or be a “stumbling-block” in the way of its successful issue? If they would we confess we know little of the principles that ought ever to actuate a reform movement. But lastly he could not coincide with the resolution “because *he did not think they could get it.*” Certainly this is a strange way of going about the all important business of Reform, either in church or state. If Martin Luther, when seeking the Reform of the Catholic Church in Germany, had made this his policy, or had he at the commencement of his work taken the probabilities into the account, he would have accomplished but little. Had the more modern reformer, JOHN WESLEY, adopted these principles of expediency—when, from the little town of Epworth, he set forth on his march through England, to rescue a corrupt church from total and everlasting apostacy—the present denomination of Wesleyan Methodists would never have existed, and multitudes now in heaven, and multitudes more on their journey thither, would have been groaning in perdition, or slumbering in their sins. “Cannot get it!” What have we to do with that? Our business is respectfully but boldly to demand it and leave the consequences with God. “Go thou thy way, until the end be;” do thou thy part; endeavour to reform those abuses which exist irrespective of consequences—consequences are things with which thou hast nothing to do—do thy part; commit thyself

to the work *from principle*, embody that principle in all thy efforts, and be the issue what it may, God will honour thy labour.

In reference to the Expelled ministers, it is notorious throughout the world, that their expulsion was considered to be unjust, inasmuch as there was the total absence of evidence to convict them of being the authors of the "Fly Sheets," to say nothing of the lack of witnesses to prove them guilty of any immorality, for which alone, on the Scriptural basis, expulsion from the pale of a Christian community, ought to be enforced. There is one other subject to which we wish to call attention, before we close our remarks on the Expelled ministers, and that is, the blame that is sought to be attached to them for publicly declaring their grievances, and manfully inveighing against their excision from the Conference and the Connexion. Upon this particular topic we cannot do better than quote the observations that were made at a public meeting of the Expelled, at Liskeard, by the Rev. W. MORSHEAD, formerly a minister of the Church of England, but now an Independent pastor.

"It has been said," observed the rev. gentleman, "that if these ministers have suffered wrong, they ought to bear it in silence,—they ought not to resist evil. But I maintain that the Christian duties of this high class, however beautiful in themselves, and

obligatory as before the Lord, can never be enforced by man. They do not enter into the consideration of any dispute between man and man. Have I a right to smite a man on one cheek, and then require him to turn the other?—to attack a traveller on the road, rob him of his coat, and then demand as a right that he shall give me his cloak also? Certainly not. If these gentlemen choose to suffer in silence, let them; but if they claim to be heard, they have a right to be heard; their non-resistance to evil is a question entirely between themselves and the Lord.

“But again, the only clear cases for non-resistance to evil, are those which involve only personal suffering; where character, especially ministerial character, is concerned, other elements enter the question, and, in many cases, so entirely alter it, as to make resistance to evil a positive duty. And consider the stigma affixed to the characters of these ministers. Expulsion from a religious body is the heaviest penalty man can inflict on man. An expelled man is an outcast. I should refuse myself to acknowledge such, unless I knew that he had been expelled unjustly. Are those who pass this sentence, and who now call upon the condemned to submit in silence, aware of the character of their own act? I understand, from a statement of their principles, sent to me a few days since, that they claim the keys of the Kingdom of Heaven. If so, they must believe that

what they bind on earth is bound in Heaven. Do they really mean that these ministers are excommunicated for ever from the Kingdom of Heaven? That when a Superintendent coolly draws his pen through an individuals name, that act is immediately ratified above, and a pen drawn through the name as it stands recorded in the Book of Life? This is a serious claim. The Scriptures never delegate to man the awful power of cutting off for ever his fellow-man from the Kingdom of God, both in this world, and in the world to come. Such power, if in existence now, must be based on some new Revelation, must contemplate some new form of guilt. For every one in the dark catalogue of sins enumerated in Scripture, there is forbearance, and admonition, and hope; for opposition to the Wesleyan Conference it seems there is neither!

But I am applying this to the question of character. Can we, then, expect these gentlemen to remain silent under the stigma employed in the very act of expulsion, that of having committed some aggravated crime? Are they to bear through life the brand of unrepented guilt; thus bringing disgrace on the name of Christ, and laying the axe to the root of their ministerial work? We should remember that what goes forth to the world is not the internal disputes of the Conference, but the outward and visible act of expulsion. That is the voice which speaks through the

country ; and to all who read their Bibles, it speaks of guilt—aggravated and unrepented guilt. Now, these ministers have been labouring for years, and judging from the apparent age of the Rev. Gentleman present this evening, and knowing the itinerating system of Methodism, I should suppose there were hundreds, probably thousands, in the country who have hitherto respected him as a minister, perhaps hundreds who first received the word of life from his lips. And is he to suffer their faith to be periled? For we who preach the Gospel know that, however wrong it may be, yet, as a matter of fact, many do depend on their minister, and his apostacy shakes their faith to its foundations. I have no hesitation in saying, although no one can advocate the practice of these high doctrines more than I do, that in the present instance, and on the supposition that these gentlemen are innocent of any great moral crime, it is not only proper, but even a positive and paramount duty, that they should come forward and clear themselves.”

Having made these observations upon the resolutions, we shall now hasten to a close by a few remarks upon their Scriptural character : for it is to the credit of the delegate meeting, that its members did not seek precedents in other churches, on which to base the polity and discipline of the reformed Methodist Church : but confined themselves exclusively to the

New Testament Scriptures and apostolic times. Building upon such a foundation, there can be little fear of going wrong, and from such an eminence they can bid defiance to their most deadly enemies, who brand them as red-republicans, gladiators, socialists, chartists, conspirators, and the like. Enemies to religion and to Methodism they are not, but the humble conservators of New Testament polity and discipline.

It is no where to be found in the New Testament Scriptures, or in the records of apostolic times, that the ministry had absolute power in legislating for the Church, but that the laity took a very prominent part in all its affairs, both legislative and disciplinary. In this it differed from all former dispensations, which partook of the character of a Theocracy. The introduction of the Christian religion was to be based on the same essential principles ; but rendered capable of admitting an equality in the church not before witnessed. Moses, as the representative of the Jewish dispensation, had given to him as a leader and a ruler, powers never possessed by man before, and which powers, we think, the Almighty will never again bestow on man, to the end of time. With the passing away of that dispensation, and the ushering in of the last, and more perfect one, the LORD JESUS CHRIST took upon himself the offices of Prophet, Priest and King. HE is, therefore, the sole RULER, the sole

LEGISLATOR, the only ONE GREAT HEAD of the Church, and the section that admits any other authority, even in an accommodated sense, so far reflects upon his prerogative, and in a measure denies the sufficiency of the New Testament Scriptures, as the sole rule and guide of the church. The love of undue power, and hurtful domination, is inherent in the heart of man, co-eval with his fall in Paradise, and will, we fear, be co-existent with the unsubdued nature of Adam's race. Our blessed Lord, had no sooner announced to his disciples his approaching departure, than the contest for power began, "for by the way they had been talking who should be greatest." Our blessed Saviour, however, admonished them that Leadership, and human authority in the church were no longer permitted, but "he who would be greatest should be servant of all." The second century, however, had scarcely been commenced when human power and usurped authority, began to be introduced. THEN BEGAN THE APOSTACY. Acknowledging more than ONE HEAD, losing the primitive simplicity, oneness, and unity of the first Christians, who, in the emphatic sense "had all things in common," they substituted human authority, for scriptural commands, and hence, the Church became corrupted in doctrine, in discipline, and in practice. "The church, at its origin," writes DAUBIGNE, "was a people composed of brethren. The epistles which then decided

important questions, did not bear the pompous name of man, as chief, but, as the Holy Scriptures inform us, run simply thus: ‘The apostles, elders, and brethren, to the brethren.’ But even the writings of the apostles inform us that, there should arise a power which would subvert this primitive order.” And so it is, and so it has been from that day to this. Having in a former part of this book animadverted upon the un-Scripturalness of the Wesleyan Conference constituting itself the sole legislative body of the Connexion, we hasten to notice the Scripturalness of all Leaders and Office-bearers being chosen by the vote of the church. In the case of the apostate Judas; his successor to the ministry was elected, not by the suffrages of the apostles, or the elders or deacons, but by the whole church, “who gave forth their lots, and the lot fell upon Matthias.” (Acts, i. 26. v.) In reference to the Grecian members of the church at Jerusalem, who complained of the neglect shown to their widows in the daily ministration, the twelve apostles called the *multitude of the disciples* unto them, and said, “It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer. And the saying pleased the whole multitude: and *they* chose Stephen, a man full

of faith and the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch : whom they set before the apostles : and when they had prayed, they laid their hands on them." Even when two celebrated men were to be elected as missionaries, it was to the assembled members of the church, that the Holy Ghost gave the commission, to separate Paul and Barnabas to the work—the apostles, in this case, were not the only persons to whom God spake. And on the return of these missionaries to Antioch, "they called together the whole church, and rehearsed all that God had done by them."

On the important question of circumcision that arose in the church at Antioch, in consequence of some brethren from Judea stating that, without it they could not be saved. The *church* elected Paul and Barnabas, and certain others of them to go as a deputation to Jerusalem, and "when they were come to Jerusalem, they were received of the *church*, and of the apostles and *elders*, and after much debate and consultation upon this matter, it pleased the apostles and *elders*, with the *whole church* to send chosen men of *their own company* to Antioch with Paul and Barnabas ; *namely* Judas surnamed Barsabas, and Silas, chief men among the brethren. And they wrote letters by them after this manner ; The apostles and *elders*, and *brethren*, send greeting unto the *brethren*, &c. &c."

Apollos, the most eloquent preacher in Apostolic times, was instructed by Aquila and Priscilla in the "way more perfectly," and by them recommended to the brethren in Achaia, and by those *brethren* received and *accepted*.

From the foregoing remarks it is evident that the constitution of the primitive church was upon the liberal principle, that all who were accredited members of its communion, were permitted to have a voice in the management of its affairs, and a departure from this simple and primitive custom, only opened the avenues to hierarchical domination, and priestly tyranny. It is to bring back to first principles, to restore modern Christianity to its original and broad platform of universal equality of brotherhood and privilege, that the Reformers of the Methodist church are aiming. This is their object, and in attempting it, they are sincere in their motives and designs. That it must come to this, before either Methodism, or any other *ism* in Christendom, can fully and harmoniously carry out the designs of the Founder of Christianity, is a matter too notorious to need demonstrative proof. It is one of those self-evident principles, that carry with them their own convictions. The Great Head of the church; the constitution of human society, civil and ecclesiastical,—and the general progress of the times alike demand it—"What" asks Dr. Dixon, "has ecclesiastical and hierarchical chris-

tianity done for the world in ancient times? It has put its trammels upon the simple, primitive, personal piety and usefulness, which had been produced from time to time, by the pure Gospel, and reduced the so called church to the condition of one mighty conglomerrated mass of stupid ignorance and vice; then, seizing the reins of political power, has entwined itself parasitically around the institutions of society, and reduced the world to the dominion of a politico-religious despotism." But on such a platform it must never again exist, for writes the same author "The people, who are now every where claiming for themselves the privilege of choosing their own temporal rulers, are not likely, for any length of time, to allow the extraneous appointment of religious governors. The public will claim for itself the right of giving its suffrages in matters ecclesiastical. This principle, indeed, is already powerfully at work. Either a pure voluntaryism, or else nationalism, which is only voluntaryism in a national form, as seems from the tendencies of events, must predominate. Indeed institutions of every kind seem destined to be controlled by the public voice."

In the accomplishment of these purposes it will require a struggle, whether they are sought to be introduced in civil or ecclesiastical jurisprudence. The *People*, who have generally been looked upon as the mere instruments of national wealth, or the passive

agents of clerical aggrandizement, can never reclaim their rights of independency and moral freedom, but by a united and vigorous effort. The exercise of power and domination in ecclesiastical constitutions, by the ruling few, will not be passively resigned. They will hold it with a tenacious grasp, and nothing but stringent measures and determined effort will wrest from the hands of despotism, the sword it has long wielded. But let only union and co-operation, characterise every measure and movement, and success is sure, for despotism must fall before the will and demands of a united people. The history of the last few years in reference to the Continent of France, is full of instruction and warning, to all despotic governments, whether civil or ecclesiastical. The following sentiments we quote from a modern writer :—“ Led on by a blinded ambition, and a haughty love of domination, Louis Philippe attempted to tax the liberties of his people, in the right of publicly expressing their grievancies; forbade their assembling and discussion of civil jurisprudence, and determined to put down free inquiry. But it was the climax of his love of absolute sway. That one step involved him in inextricable difficulties; he fled from his palace, a solitary and forlorn wanderer, hunted and hooted by an incensed and grossly insulted people—an exile in a foreign land. It must needs be so, it is no new feature in the history of civil jurisprudence. It is the

natural consequence to be looked for in all despotic governments, when the public sentiment and feeling can once gain an inlet into the pent-up systems of tyrants. It is only nature working out her own evolutions, and bringing to one common centre the approximations of every age and country under the canopy of heaven. The same tragedy will be exhibited in all like systems, whenever an opportunity offers itself, or circumstances concur to warrant the putting forth of energy, to demand redress. The reign of despotism, whether political or ecclesiastical, is at best but a tenure of dubious and short duration. Its foundations are on the sand. It is only by a small preponderance of power, that the balance is at all maintained. One small additional influx of public sentiment and public feeling to nerve the arm of usurped liberty and right, and the governments of all despotic constitutions are levelled in the dust—the wreck of fallen greatness, and ambitious folly. So ecclesiastically as well as politically will be its doom. As in the exiled monarch of France, despotism worked its own destruction—applied the torch to the elements of its own constitution—so also in the case of the apostate church of Rome; her apostacy from God—from the spirituality of her worship, and the saving character of her doctrine,—were the results flowing from priestly tyranny, and papal usurpation. She may and does exist as a constitution, the “external embodi-

ment" may be there, but it is the mere wreck of a system once replete with the saving elements of vital Christianity. They have exchanged the kernel for the crust, the jewel for the casket, the substance for the mere shadow, 'having the form of Godliness, but destitute of the power.' What beacons are these to warn all subsequent rulers, of all systems, of the impolicy of despotism, in attempting to tax the liberties and rights of the people, or stem the current of public opinion."

"How little," writes Dr. Dixon, "did John Calvin think of the egg he was hatching when, in his quiet study, in the little city of Geneva, he first broached the doctrine that it was lawful for Christians, under certain circumstances, to resist their rulers. This thunderbolt of John Calvin is the power which has shaken the world ever since; *and it is that which is heard in the world at the present moment.* Right or wrong, it is religion, that is, the dogma of a religious man, which has worked all the revolutions of the world." And who can question the right of the people to interfere, or to *revolutionise*, (if the term be more appropriate,) when the system under which they exist is sought to be constituted into a political despotism, or a clerical domination. Can it be expected that the people will quietly submit to have their rights torn from them, by the aggrandizing spirit of a dominant few, and be by them reduced to a

state of religious serfdom. Never! Religion itself—though advocating every reasonable concession to the governing power,—and the leading of a quiet and peaceable life,—never, for one moment, enjoins the sacrifice of personal liberty, or the succumbing to the dominant hierarchies of the church. When rights are invaded, and civil and religious privileges sought to be taxed, there is no law, human or divine, that can righteously prohibit the protest of the people. It is just, that they should stand in defence of their common rights, and, if need be, resist even unto death, innovation upon their liberties. And are the Methodist people doing more than their duty, in the present struggle for religious liberty? Let Christendom answer, and the reply is, as if blending in the voice of one man, NO. It is true, the Reformers of Methodism are undergoing the ordeal of fire, in the shape of persecution; their characters are slandered, and sinister designs sought to be attached to their efforts: but this is nothing new, it is the common feature ever attending reform movements, and instead of deteriorating, will only add an impetus to the struggle. Pity that the mere expression of sentiment in reference to the *executive* of a system, and the effort to regain liberties—lost by oppression, and wrested by the cunning craft of designing men, from the too confiding and credulous,—should be the signal for the iron hand of unrelenting persecution,

to attempt to tarnish and blight the good name and character of the members of the Church of Christ. Yet so it is. To eye with haughty disdain ; to point with the finger of scorn, and to weigh down with the wrongs of the oppressor, those, who, perchance, may differ in mere matters of opinion, or unimportant formula, is indeed a malicious pleasure, but it is the pleasure—if pleasure it be—of many who are bowing the knee to the hierarchies of the Methodist Church.

Persecution dare not, it is true, rear its head, or show its hideous deformity, as it had wont to do ; the fell pursuer of another, a *supposed* enemy, or a *suspected* brother, or a deemed rival, or a superior in mind and talent—though, may be, not in station or office—envied for his superior attainments, or hated for his conscientious opposition to anti-Scriptural proceedings, he is followed by the whisperings of malicious backbiting, and the cruel and relentless breath of smothered or half-uttered suspicion. Persecution dare not *now* entomb the living in the prison-house of the dead ; dare not drag to the stakes of dishonoured Smithfield the objects of its hate, as in years that are gone. It is true, the rack, the harrow, the saw, the concealed trap, the poisoned chalice, are abandoned ? Science and the arts have been, in days past, refined to devilish experiment : nature itself has been ransacked, and from her womb ; and from her surface ; and from her ethereal properties ;

have been produced substances and instruments to make [the ignorant superstitious, the innocent and confiding a prey, and man, the noblest work of the Divine Being, a tortured, miserable wretch. Is persecution extinct? What means then that averted eye, that scornful look, that disdainful behaviour, that distant carriage, that forbidding silence, that refined *inuendo*, that every thing, which the heart, in its foulness, can engender; and the eyes in their truthfulness betray, but which the lips dare not speak, for very cowardliness? Is a man right in condemning where he only suspects, or in punishing where envy is the basis, and hatred the superstructure? Are condemnation and punishment not practiced even in the absence of proof, or established guilt? Was not this the case in the Manchester Conference of 1849, and has it not been the case since, in many instances, in the minor courts of Methodism? Let the hundreds of suffering victims, who are cast upon the wide world—the sport of despotism, and the prey of tyranny—answer. These men are wandering “as sheep without a shepherd.” Driven from the pale of the church—the church of their fathers—as unworthy of its communion, they are seeking shelter in other folds. Some we fear—and whilst we write it, we weep—will not avail themselves of such means for keeping alive the spark of heavenly fire, but loiter so long by the way side, as to lose all relish for spiritual things,

and ultimately become the prey of apostacy and ruin. Who will bear the burden of all this? Upon the skirts of whose garments will the blood of these victims fall? "Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Therefore, thus saith the Lord God of Israel, against the pastors that feed my people; ye have scattered my flock, and driven them away, and have not visited them: behold I will visit upon you the evil of your doings, saith the Lord."

LIST OF DELEGATES.

Name.	Office.	Years in Society.
ALFORD.		
Morton, Wm.....	Local preacher and trustee	31
ALTRINCHAM.		
Mollyneux, B.	Member.	6
ANCESTER.		
Flatby, J.....	Leader, local preacher, and trustee.	14
ASHBOURNE.		
Baker	—
Smith, Thomas	Trustee and local preacher	32
Tomlinson, John ..	Trustee, leader, and local preacher	30
ASHBY-DE-LA-ZOUCH.		
Page, Richard.....	Leader and local preacher.....	12
Stinson, W.	Leader, local preacher and steward	—
ASHTON-UNDER-LYNE.		
Peacock, T.....	Circuit steward and leader	—
Thompson, George..	Leader, local preacher, and trustee....	—
Vaughan, James	—
AXMINSTER.		
Keeping, Richard ..	Local preacher, leader and trustee....	26
Upright, E.	Local preacher, and leader	20
BAKEWELL.		
Furnace, L.	Leader, local preacher, and trustee	30
Trethewy, S.	Local preacher	38
BATH.		
Bell, W.....	Steward and trustee.....	37
Freeman, W.	Steward, trustee, leader, and local preacher	22
Luckman, C.	Leader, local preacher, and trustee	29
BLYTH.		
Fairman, R.....	Local preacher	14
Patterson, R.	Local preacher, trustee, and leader....	15

Name. Office. — Years in Society.

BELPER.

Bourne, Joseph	Trustee, and circuit steward.....	—
Gamble, T.	Leader, local preacher, and trustee.....	20
Palmer, Joseph	Trustee, leader, and local preacher	24
Summersides, T.....	Trustee, society steward, and local preacher.....	20
Parker.....	Local preacher, trustee, and leader	25

BIRMINGHAM.

Cope, E.....	Trustee, local preacher, and leader....	18
Clive, W.	Leader and trustee	34
Fage, D.....	Leader and trustee	16
Jurman, R.	Leader	18
Turner, R.....	Leader	17
Watton, W.	21

BLACKBURN.

Openshaw,	Leader	—
Samuel, J. P.	Trustee	13

BOLTON.

Briercliffe, T.	Local preacher and trustee.....	20
Harrison, Robert	Local preacher	12

BOSTON.

Gibson, William.....	Leader	24
Popple, Samuel	Local preacher and trustee.....	12

BRADFORD (East.)

Butler, Joseph	Trustee and leader.....	35
Bottomley, M.....	Leader	11
Potter.....	Leader	11

BRADFORD (West.)

Foster, John.....	Local preacher and leader	16
Savage, W.	Local preacher	14

BRISTOL.

Birkby, John	Local preacher, leader, and trustee....	25
Copp, J.....	Leader, trustee, and treasurer to Chil- dren's Fund.....	35
Carter, James.....	Chapel steward and trustee	14
Lawes, H. F.....	Leader, trustee, and chapel steward ..	25
Phillips, J.	Circuit steward and trustee	27
Phillips, W.....	Leader, trustee, and Mis. treasurer....	—
Reynolds, S.....	Chapel steward	9
Taylor, James	Local preacher and trustee	35
Underwood, J. W....	Trustee, leader, and local preacher....	33

BURTON-ON-TRENT.

Lowe, Thomas	Leader and local preacher	22
Mills, R.....	Local preacher and trustee.....	34
Watton, Thomas.....	Leader and local preacher	26

Name.	Office.	Years in Society.
BUNGAY.		
Baker, William	Leader and local preacher.....	33
BURY ST. EDMUNDS.		
Burwood, Thomas....	Leader and trustee.....	24
Gillingham, B.....	Local preacher and leader	27
Nunn, F.	Local preacher and Sunday-school superintendent	6
CAMBRIDGE.		
Barton, John	Local preacher	15
Lyon, J.....	Chapel steward	20
Youngman, R.....	Trustee and leader	25
CARLISLE.		
Parker	Local preacher, trustee, and leader ..	12
CARDIFF.		
Andrews, D.....	Local preacher, leader, trustee, and secretary of Sunday school	17
Wilkins, George.....	Society steward and trustee	18
CASTLE DONNINGTON.		
Earp, J.....	Leader and local preacher	14
Sheppard, T.	Leader, trustee, and local preacher....	32
CHELTENHAM.		
Bell, W. B.	Leader, trustee, and Sunday-school tract secretary	19
Russell, James.....	Local preacher, trustee, and leader....	16
CHESTERFIELD.		
Cutts, John	Leader, local preacher, and trustee....	35
Dawes, P.	Leader, local preacher, trustee, and society steward	40
Dutton, W. E.	Local preacher and trustee	17
CLECKHEATON.		
Harrison, Joseph	Ex-circuit steward, leader, trustee, and chapel steward	17
Wood, Wm.....	Leader and local preacher	14
COVENTRY.		
Deacon, J.....	Circuit steward, leader, and local preacher.....	17
Francis, Joseph.....	Trustee	27
CROMFORD.		
Pottle, Henry.....	Local preacher and trustee	38
DEPTFORD.		
Briggs, Willham.....	Trustee	16
Warren, T.	Local preacher and leader	25
Taylor, Joseph	Steward, trustee, and local preacher ..	17

Name.	Office.	Years in Society.
DERBY.		
Gamble, —	Local preacher	9
Jeffrey, —	Leader and trustee	—
Shilcock, —	Steward	—
Woolhouse, —	Local preacher	—
DEVIZES.		
Britton, M.	Local preacher	40
Dowse, George	Circuit steward	30
DISS.		
Aldrich, R., jun.	Local preacher and trustee	12
Whitehead, R.	Leader, local preacher and trustee	38
Warne, H.	Trustee	38
DOVER.		
Richardson, John	Local preacher, trustee, and treasurer	28
Rees, R.	Local preacher and society steward	—
DOWNEND.		
Ettle, J.	Leader, steward, and trustee	22
Hicks, J.	Society steward, leader, and superintendent of Sunday-school	27
DOWNHAM.		
Flatman, John	Leader, trustee, and local preacher	28
Woolmer, D.	Local preacher, trustee, and leader	38
DURHAM.		
Bramwell, John	Trustee	—
DURSLEY		
Holloway, S.	Ex-circuit steward, leader, and trustee	25
Jones, Joseph	Local preacher	—
Pinnegar —	Leader	—
EXETER.		
Hirst, John	Leader	47
FAVERSHAM.		
Read, J. S.	Local preacher, leader, steward, and trustee	27
FRAMLINGHAM.		
Larner, James	Local preacher	18
Robinson, William	Local preacher, treasurer, trustee, and circuit steward	15
FROME.		
Lawrence, —	Local preacher	18
White, John	Trustee	18

Name.	Office.	Years in Society.
GLOUCESTER.		
Higgs, Charles	Local preacher, trustee, leader, and chapel steward.	20
Thurston, John	Local preacher and leader	30
GRANTHAM.		
King, Samuel	Leader, trustee, and ex-circuit steward	30
Rogers, John	Trustee, leader, and Sunday-school superintendent.	46
Ward, William	Leader and trustee	37
GREAT HORTON.		
Harker, Joseph	Local preacher and trustee	40
Myers, John	Local preacher and trustee	8
Thomas, W.	Leader, trustee, &c.	21
HALIFAX.		
Dodgson, James	Local preacher and leader	45
Jackson, John	Leader and trustee	30
Shaw, T.	Local preacher and trustee	28
HAMMERSMITH.		
Slade, T.		30
Firth, George		—
Lovely, R.	Local preacher	18
White, Richard	Leader	15
HEXHAM.		
Smith, Robert	Local preacher and trustee	45
Smith, William	Leader and local preacher	25
HIGH WYCOMBE.		
Garland, T.	Local preacher and leader	10
Snell, John	Local preacher, leader, and society steward.	16
HITCHIN.		
Little, Joseph	Local preacher	15
HOLT.		
Hardy, W. H. C.	Treasurer of Children's Fund for the district and trustee	25
Hill, Joseph	Circuit steward, local preacher, leader, and trustee.	30
Colman, Joseph	Circuit steward, local preacher, and trustee	31
Massingham, H. A.	Local preacher and trustee	18
HOLMFIRTH		
Barber, F.	Leader and trustee	30
Cuttle, Joseph	Chapel steward and trustee	30
HOUGHTON-LE-SPRING.		
Bolam, J.	Local preacher	6

Name.	Office.	Years in Society.
HUDDERSFIELD (1st).		
Kaye, Joshua	Leader and trustee	34
Mallinson, G.	Leader, local preacher, and trustee	42
HUDDERSFIELD (2nd).		
Roberts	Trustee	17
Taylor, John	Leader and trustee	15
ILKESTON.		
Carrier, H.	Trustee and leader	50
Hirst T.	Leader, trustee, local preacher, chapel steward, ex-circuit steward, and Sunday-school superintendent	44
Orchard, J.	Trustee and local preacher	24
Oldham, Jas.	Trustee, leader, and local preacher	22
IPSWICH.		
Moor, D.	Local preacher	12
Pretty, William	Circuit steward, trustee, leader, and local preacher	16
Smith, T.	Trustee and leader	33
Thrower, H.	Leader, local preacher, and trustee	25
KENDAL.		
Bond, T.	Ex-circuit steward and missionary secretary	9
Raine, M.	Local preacher, trustee, &c.	21
KINGSWOOD.		
Lewton, George	Trustee, leader, and local preacher	30
Thompson, G.	Teacher, leader, and local preacher	33
KNARESBOROUGH.		
Crake, J.		3
LEAMINGTON.		
Coleson, R.	Local preacher and leader	20
Heritage, W.	Local preacher	13
LEDBURY.		
Broad, J.	Trustee	45
Hart, Joseph	Circuit steward and trustee	15
Goold, A.	Circuit steward and trustee	20
LEEDS.		
Booth, J.	Local preacher, leader, and trustee	35
Clifton, J.	Trustee and local preacher	20
Carr, S.	Trustee and leader	20
Edwards, W.	Leader	20
Robinson, J. B.	Local preacher	23
Rayner, John	Trustee and leader	44
Lister, James	Leader	32
Thompson, M.	Trustee and leader	25

Name. Office. Years in Society.

LEICESTER.

Brierley, J.	Local preacher and trustee.....	24
Burton, —.....	Leader	20
Long, M. A.....	Local preacher and trustee.....	30
Flattery, James	Local preacher, leader, and trustee....	41

LEIGHTON BUZZARD.

Price, R.....	Leader, local preacher, society steward and trustee	15
Walters, Thomas.....	Trustee, superintendent, and treasurer of Sunday-school	25

LEYTON ESSEX.

Leigh, J. W.....	Missionary treasurer.....	12
Marshall, Wm.	Local preacher, leader, missionary secretary and trustee.....	14
Martin, Noah	Local preacher and trustee	12
Wilson, M. C.....	Leader and society steward	12
Witmore, John	Leader and trustee.	32

LINCOLN.

Argyll, B.....	Local preacher, leader, and trustee....	28
Blyton, G.	Leader, trustee, and local preacher....	35
Bulman, R.....	Local preacher.....	19
Godson, T.	Local preacher and leader	15
Mayfield, T.....	Local preacher and trustee	20

LIVERPOOL.

Burrows, J.	Local preacher and leader	36
Byrom, W.	Local preacher, trustee, and leader. ..	20
Smith, John.....	Ex-circuit steward, and Missionary secretary	8
Riley, Thomas.....	Trustee, leader, and local preacher....	27

LONDON.—First Circuit.

Aldrich, Edward ...	Trustee	—
Minson, William ...	Trustee	—
Pigg, Henry.....	Leader and local preacher	21
Snape —	Leader and local preacher	10
Stevens	Local preacher.....	—
Volckman.....	Circuit auditor.....	—
Williams, John	Leader and Sunday-school secretary..	20

LONDON.—Second Circuit.

Child, Joseph	Leader and trustee.....	17
Nicholls, James	Local preacher	24
Oats, Joseph	Trustee and Leader	42

LONDON.—Third Circuit.

Biddle, G.....	Trustee, leader, and local preacher....	—
Baldwin, W.....	Trustee	—
Chipchase, Joseph....	Trustee, leader, and local preacher....	25
Day, J. B.....	Trustee	50

Name. Office. Years in Society.

LONDON.—Third Circuit. (Continued.)

Gandy, W.	Local preacher, leader, and trustee.	28
Garbutt		15
Hunt, Thomas	Trustee and local preacher	15
Kay, Hildreth	Trustee	15
Raymond W.	Society and chapel steward	36
Volekman, C.	Local preacher	—

LONDON.—Fourth Circuit.

Broad, Stephen	Trustee	30
Russell, J. H.	Ex. local preacher	20
Chaplin, H.	Trustee	16
Godfrey, F.	Leader and trustee	20
Morris, Hugh	Local preacher	33
Parker, P.	Local preacher and leader	28

LONDON.—Fifth Circuit.

Batten, J.	Leader	40
Eason, J.	Leader and local preacher	12
Richards, T.	Trustee	20
Bolton, P.	Sunday school secretary	11
Burt, W. C.	School superintendent	15
Rabbitts,	Trustee	10
Rabbitts, E. H.		16

LONDON.—Sixth Circuit.

Dunsford,		—
Grosjean, F.	Local preacher and trustee	—
Hanson, W.	Local preacher	—
Nodes, J.	Society steward, trustee, leader, and Sunday school secretary	—
Prothero,	Local preacher and trustee	30
Sarvant, G.	Local preacher	12

LONDON.—Seventh Circuit.

Archbutt, S.	Trustee	10
Cuthbertson, J.	Leader and trustee	30
Potter, Samuel	Local preacher, trustee and leader	22
Carter, John	Leader and trustee	15

LONDON.—Eighth Circuit.

Dresser, C.	Local preacher and leader	21
Honor, W. Thomas	Leader	23
Harrison, John	Local preacher	18
Oxley, Doctor W.	Trustee	—
Tuffield, T.	Trustee	37
Volckman, F.	Trustee	14

LONGTON.

Shaw, John	Local preacher and trustee	40
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Name. Office. Years in Society.

LOUGHBOROUGH.

Creswell, G. Trustee 20
 Jarrett, J. Leader and local preacher 30
 Peck, Robert, sen. Trustee, leader and local preacher 47
 Tomlinson, C. Circuit steward, trustee and leader 26

LOUTH.

Boothby, H. J. Leader, trustee and missionary secretary 23
 Foster, John Leader, trustee and steward 33
 Alroyd, W. H. Local preacher 21
 Kirkby, James Leader, trustee and steward 30
 Sooby 10
 Shaw, T. Local preacher 40

LUTON.

Higgins, W. H. Trustee 25
 Jordan, John Trustee 25

LYNN.

Bootman, C. Local preacher and leader 23
 Bircham, R. Local preacher and leader 30
 Fysh, J. L. Local preacher 10
 Johnson, W. Leader and local preacher 35
 Keed, John Leader and local preacher 21
 Wright, G. Local preacher 43

MALTON.

Creyke, T. Local preacher, steward and trustee 27
 Watson, T. Local preacher, leader and trustee 20

MANCHESTER.

Browne, J. F. Local preacher —
 Hardman, Richard Leader 6
 Martin, William Local preacher 16
 Taylor, James Local preacher 23

MANSFIELD.

Linfoot, B. Leader and poor steward 16
 Street, John Local preacher and leader 14

MARKET-HARBOROUGH.

Collier, W. Local preacher and trustee 21
 Moore, H. W. Local preacher, trustee and circuit steward 12
 Wilford, J. Local preacher and trustee 13

MARKET-RASEN.

Hodson, B. Local preacher 20
 Taylor, George Leader and trustee 25

MIDDLESBOROUGH.

Chapman, George Trustee 20

Name.	Office.	Years in Society.
MIDSOMER-NORTON.		
Enkley, G.	Leader and trustee	31
Emery, F.	Local preacher and steward	12
NEW BUCKENHAM.		
Rose, James	Circuit steward and local preacher....	20
Youngman, J.	Trustee!.....	8
NEWCASTLE-ON-TYNE.		
Benson, John	Trustee and leader	15
Pattinson, Robert....	Trustee and local preacher.....	25
Reay, John	Trustee and leader.....	41
Stanley, Robert S....	Trustee, leader and local preacher....	46
NEWCASTLE-UNDER-LYNE.		
Lawton, M.....	Local preacher, leader and trustee	25
NEWPORT.—Mons.		
Cole, John	Local preacher, leader, and Sunday school superintendent.....	13
Powell, W.	Local preacher and leader	20
NORTH WALSHAM.		
Bircham, William	Leader, trustee and local preacher....	39
Palmer, James	Local preacher and trustee	—
NORTH SHIELDS.		
Embleton, William ..	Local preacher and leader	10
Harcus, J.	Leader	16
NORWICH.		
Clarke, James.....	Chapel steward, trustee, local preacher and leader.....	19
Massingham, J.	District missionary treasurer, local preacher, leader and trustee	18
Ford, William.....	Local preacher, trustee and circuit steward.....	35
Stocks, A. J.	Circuit steward and trustee	14
NOTTINGHAM.		
Bell, W.....	Ten years school superintendent,.....	22
Crawshaw, J.	Trustee	—
Elliott, T.....	Leader, trustee and ex-circuit steward	14
Goodacre, R.	Leader and trustee.....	13
Williams, James.....	Leader and trustee, and ex-circuit steward	26
Simpson, T.....	School superintendent	14
Wilson, A.	10
Wain,.....	Trustee.....	17
OTLEY.		
Fox, John.....	Leader and trustee	17
Sugden,.....	Leader	39

Name. Office. Years in Society.

OXFORD.

Bartlett, Wm.	Leader and ex-local preacher	34
Banbury, George	Leader, local preacher and trustee...	17
Goold, James	Ex-local preacher.....	12
Leggatt, William.....	Leader, local preacher and trustee....	30

PETERBOROUGH.

Hastings, J. W.	Local preacher, trustee and leader	46
Holditch, James	Local preacher	20
King, Henry	Local preacher, leader and steward....	31
Palmer, William	Circuit steward, local preacher and leader.....	29

READING.

Herbert, Thomas	Local preacher, leader and trustee	10
Milson, J.....	Local preacher and society steward ..	12

RETFORD.

Crump, H	Leader, local preacher and school superintendent	35
Metcalf, A.	Local preacher and trustee.....	16
Stocks, Thomas.....	Trustee and leader.....	57

RIPLEY.

Brentnall, J.....	Leader, trustee and chapel steward ..	24
Cowley, Jesse.....	Local preacher	13
Mart, B.....	Local preacher, trustee, leader and steward	10
Rowland, G.	Local preacher.....	12

ROCHDALE.

Barker, Christopher..	Circuit steward	10
Dickin,	Local preacher and trustee	11
Masken, Thomas	Local preacher, leader and trustee....	15

ROCHESTER.

Bartholomew,	Steward and trustee.....	40
Baker, J. A.	Steward, trustee, leader and local preacher	18
Crockford, William ..	Missionary treasurer and trustee.....	—

ROMFORD.

Homestead, J.	Local preacher, steward and trustee ..	43
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RYE.

Parsons, P.....	Local preacher and trustee	14
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SAINT COLUMB.

Hawke,	Local preacher and trustee	20
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SALISBURY.

Gregory, G.....	Ex-circuit steward and trustee	34
Kent, Thomas	Leader, local preacher and trustee	20
Miell, Thomas	Leader and missionary secretary.....	4

Name.	Office.	Years in Society.
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SHEERNESS.

Skey, Edward	Local preacher	35
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SHEFFIELD.

Howarth, J.....	Local preacher, leader and trustee	24
Ibbitt, W.....	26
Marrinson, J.	Local preacher and leader	19
Sharman, J.....	Local preacher and trustee	30
Schofield,	Local preacher and trustee	37
Sanderson,	Local preacher, trustee and leader	40
Woodcock, George ..	Steward and trustee	26

SHOTLEY BRIDGE.

Moody, John	Local preacher and trustee	32
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SOUTH PETHERTON.

Taylor, W. M.	Local preacher, circuit steward, &c. ...	17
Morris, H.	Local preacher, leader, trustee and society steward	37

SOUTHPORT.

Grigg, J.	Local preacher and trustee	2
Hodge,	Local preacher and trustee	27

SOUTH SHIELDS.

Armstrong, John	Local preacher and leader	30
Reay, Thomas.....	Trustee	40

SPALDING.

Bycroft, R.	Local preacher, trustee and leader	28
Hardy, T.....	Local preacher	10
Moore, John	Leader and trustee	25
Todd, James	Trustee and Sunday school secretary..	14
Ward, William	Local preacher, trustee and circuit steward	35

SUNDERLAND.

Calvert, W. jun.....	Local preacher, leader and trustee	20
Calvert, J. W.....	Local preacher and trustee.....	19
Forster, John	Ex-society steward	12
Muschamp, W.	Local preacher and leader	22
Stokoe, James.....	Trustee, local preacher and leader	15
Mather, G.	Trustee and society steward	—

SWAFFHAM.

Bird, John	Ex-circuit steward, leader, local prea- cher and trustee	41
Hardy, B.....	Local preacher and trustee	18
Love, Joshua	Ex. circuit steward, leader and local preacher	17

Name.	Office.	Years in Society.
SWANSEA.		
Davidson, B.	Trustee and leader ...	25
Garrett, George	14
Ivey, J. P.	Local preacher	12
WAKEFIELD.		
Harrison, G. W.	Leader and trustee	20
Halstead, John	Leader and trustee	27
WALSINGHAM.		
Burrell, D.	Leader and trustee	24
WELLINGBOROUGH.		
Blott, William	Circuit steward	15
Stevens, William	Trustee and chapel steward	11
Beal, John	Leader and superintendent of Sunday school	10
WEST BROMWICH.		
Cotton, William	Leader, Local preacher and trustee....	21
Silvester,	Leader, trustee and day school trea- surer	24
WISBEACH.		
Goodacre, J.	Leader, local preacher and trustee	31
Taylor, J.	Local preacher and leader	15
Lehair, J.	Society steward	9
WOOLWICH.		
Drake, H.	Local preacher	12
Press, J.	Local preacher	20
WREXHAM.		
Bolt, W.	Local preacher and leader	7
Jones, W.	Leader, trustee and steward	25
Morgan, J.	Trustee and local preacher	10
YARMOUTH.		
Barber, C.	Treasurer of Trustees	24
Lawn, James	Leader, local preacher and trustee	33
YORK.		
Coultas, John	Local preacher and trustee	24
Monkhouse, T.	Leader and trustee	28
Taylor, John	Leader, local preacher and trustee	52









