

the process. As the first Church of England bishop in the Canadian north-west, he had an important role to play during a period of significant expansion.

In 1864, Anderson returned to England and became Vicar of Clifton, Bristol and having a large staff was able to be released for wider episcopal duties. During Bishop S. WALDEGRAVE'S illness in 1869 Anderson was given full authority to perform all episcopal functions in the diocese of Carlisle. He continued to support the CMS mission in north-west America.

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KERRY M. ABEL
 ALAN FREDERICK MUNDEN

Anderson, John (b. Perthshire, Scotland, 1769; d. 1822). Itinerant evangelist and church founder in Perthshire. Anderson was associated with Auchnaguie, probably his residence near Tullymet. Converted in 1802, he was originally an Independent, training at a HALDANE class in Edinburgh (1804-6). He began preaching in Tullymet in July 1806, and founded an Independent church in August 1806. Ordained in 1807, he became a Baptist in 1808, followed by the majority of his church. Later supported by the Baptist Highland Mission, he remained Baptist pastor at Tullymet until his death.

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DONALD E. MEEK

Anderson, John (b. Gibraltar, c. 1791; d. Liverpool, England, 11 April 1840). Methodist. He was converted in London at the age of 18, joined the Methodist Society, and entered the Wesleyan ministry in 1812. He speedily earned the reputation of a great evangelical preacher and missionary speaker. Dr Benjamin Gregory claimed: 'Next to [Theophilus] Lessey he was the most irresistibly eloquent Methodist preacher of the time.' He was appointed to the most prestigious circuits in Methodism. It was Anderson who organized the opposition against some of Methodism's rebels, such as JOSEPH RAYNER STEPHENS and SAMUEL WARREN. He was invited to publish a funeral sermon on the death of DR ADAM CLARKE in 1832, and *The Spirit of a Great People*, in 1839. There seems little doubt that he would have been elected a

president of the Methodist Conference had he not died at the age of 49.

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FRANK BAKER

Anderson, John (b. Galloway, Scotland, 23 May 1805; d. Madras, India, 2 March 1855). First Scottish Church missionary to south India. Anderson was educated at the University of Edinburgh and Divinity Hall, Edinburgh, and subsequently received his call to the Indian mission field while suffering a long illness. He arrived in Madras on 22 February 1837 and opened the Central Institution on 3 April that year. The school was founded with a missionary purpose, as Anderson firmly believed in education as a means of reaching the caste population of India with the Christian message. The school grew so rapidly that it changed premises three times within ten years. (In 1867 it became a first grade college of Madras University and in 1877 was renamed Madras Christian College. It is now the most prestigious college in south India.)

Anderson early made a stand on the caste question and lost all his pupils when three untouchable (pariah) boys were admitted in 1838. However, this set-back was only temporary, though, in 1841, the baptism of the first converts led to another exodus of students and, again in 1845, the giving asylum to a newly converted Hindu girl ('Mooniatha') caused yet another exodus. Ultimately, despite contretemps of this nature, Anderson's zeal was rewarded by seeing his educational work in the area thrive. In 1847 he married Margaret Locher, a Swiss missionary, who helped him with unstinting energy. Anderson's efforts were characterized by his own unflagging energy and enthusiasm which enhanced the fame and influence of his school.

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LYNETTE E. L. THISTLETHWAYTE

Anderson, Rufus (b. North Yarmouth, ME, USA, 17 Aug. 1796; d. Boston, MA, USA, 30 May 1880). Mission theorist and secretary of the ABCFM. Anderson's father was a Congregational minister who introduced him to missions by taking him to the ordination service of the first Americans sent as overseas missionaries in 1812. In assisting his father to collect material for a proposed history of missions, Anderson became predisposed toward mission service even before his conversion in

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RAYMOND BROWN

Asbury, Daniel (b. Fairfax County, VA, BNA, 18 Feb. 1762; d. Catawba County, NC, USA, 15 April 1825). Methodist circuit rider. Asbury was one of the first Methodists to evangelize in the wilds of the South, including the Carolinas and Georgia. His adventurous spirit is attributed to his abduction by Shawnee Indians when he was 16 years old. Returning home at age 21, he became a Methodist convert and eventually a minister. Asbury was a powerful speaker with a deep religious experience.

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WOODROW W. WHIDDEN AND JEFFREY W. SMITH

Asbury, Francis (b. Handsworth, Staffordshire, England, 20 or 21 Aug. 1745; d. Richmond, VA, USA, 31 March 1816). Second American Methodist bishop. Asbury was born in the parish of Handsworth, about four miles north of the city of Birmingham. His childhood was spent in a four-roomed cottage about two miles away, in the parish of Great Barr. His meagre schooling in the hamlet of Snails Green, at a shilling a week, was nothing like as important as the scholarly example of his mother Elizabeth, whom Asbury always remembered standing 'by a large window, poring over a book for hours together' (Clark, Manning Potts, and Payton, 1, 1958: 720); his gardener father, Joseph, left no such vivid memory. Asbury was able to read his Bible when he was six, and 'greatly delighted in the historical part of it'. He would 'pry into the Bible by twinkling fire-light' on the wooden bench in the corner of the large fireplace while his mother chided him, 'Frank, you will spoil your eyes!' (ibid.: 720-1) His young friends nicknamed him 'Methodist parson'. Asbury Cottage was purchased by the World Methodist Council in 1959, was restored, refurnished, and is now maintained as a place of pilgrimage by the Corporation of West Bromwich.

When he was nearing 14 years of age, in 1750, his father bound him apprentice, but not to the Methodist blacksmith Henry Foxall, as tradition has it, but to John Griffin, whose trade was 'chape filing'. (A chape was a metal overlay fashioned for a belt buckle, a bucket handle, or even a scabbard, a subspecialty of the Staffordshire 'Black Country' hardware.) Griffin's workshop was congenial to religion, and he treated his apprentice 'more like a son or an equal' (Baker, 1976: 108). The Asbury home also became a centre for religious gatherings, and Elizabeth Asbury persuaded a devout visitor

to take young Frank under his wing. They forsook the ministrations of the 'blind priest' at the local parish church for the evangelical preaching sponsored by the EARL OF DARTMOUTH at All Saints' Church, West Bromwich. He was introduced to the writings of GEORGE WHITEFIELD and JOHN CENNICK, and then was encouraged by his mother to visit Wednesbury, already a focal point for a decade of Methodist revival and anti-Methodist persecution. He may well have been present on 4 March 1760, when JOHN WESLEY preached in the new 'preaching-house' at Wednesbury, and certainly came under the influence there of one of Wesley's most effective evangelists, ALEXANDER MATHER, and also of Mather's wife, who conducted regular prayer meetings in the area. He was about 16 when he 'experienced a marvelous display of the grace of God, which some might think was full sanctification' (Clark, Manning Potts, and Payton, 1, 1958: 125).

Soon he was accompanying his mother to the fortnightly women's devotional meetings which she conducted. He himself described the next stage: 'After I had been thus employed as a clerk for some time, the good sisters thought that Frank might venture a word of exhortation. So, after reading, I would venture to expound and paraphrase a little on the portion read.' He extended his tentative speaking efforts to meetings in their own cottage, and then to a friend's house in Sutton Coldfield. Alexander Mather was so impressed by the reports that while Asbury was still 17 he appointed him leader of the first Society Class at West Bromwich Heath, a fellowship class for twenty young men.

In 1763, at 18 he received official status as a local preacher, conducting his first public service at Manwoods cottage on the estate of Lord Dartmouth, a regular worshipper at the little Wednesbury Methodist preaching-house, where his tenants were instructed to address him as 'Brother Dartmouth'. (Prior to the War of American Independence Dartmouth served as Colonial Secretary for England, 1772-5.) Asbury later downplayed his own status at this time:

Behold me now a local preacher! The humble and willing servant of any and every preacher that called on me by night or by day; being ready with hasty steps to go far and wide to do good, visiting Derbyshire, Staffordshire, Warwickshire, and indeed almost every place within my reach, for the sake of precious souls; preaching generally three, four, and five times a week, and at the same time pursuing my calling. (Ibid.: 722)

He would be up most mornings at 4 a.m. to finish his work in time to preach, and occasionally not return until midnight, walking both ways to his appointments. An old Methodist recollected him as 'a youth not quite out of his 'teens, with a voice like the roaring of a lion' (PWHS, 16: 76).

In 1764 the young men in his West Bromwich class built their own 'Society Room', and whenever possible young Asbury conducted Sunday morning services there

at 8 a.m. to a congregation of men and women separated by a central pillar, in accordance with Wesley's instructions. They were joined by another young Staffordshire Methodist, RICHARD WHATCOAT of Quinton, who became a local preacher two or three years later, followed Asbury to America, and was elected a Methodist bishop there in 1800.

Having turned 21, in 1766, he was called upon to supply some of the appointments of an ailing itinerant, William Orpe, and did it to such good effect that at the 1767 Conference he was 'admitted on trial' as an itinerant preacher, and appointed to Bedford under the helpful supervision of James Glassbrook, whom he was to meet later as a Presbyterian minister in New York. The 1768 Conference received him into 'Full Connexion', and stationed him in the one-man circuit of Colchester, or Essex. He continued to have the normal Methodist preacher's experience of travelling around a circuit of two or three hundred miles, organizing new societies, settling disputes in old ones, preaching to groups large and small, in cottages or preaching-houses, accepting local hospitality, and only rarely sleeping in the same bed two nights in succession. He also had the normal preacher's experience of itinerating not only around a circuit, but around the circuits in general, never being able to put his roots down for long; on 26 October 1768, he informed his parents that he had been moved from Essex to south Wiltshire to serve under Nicholas Manners. In 1769 he was again appointed by Wesley to Bedford, under Richard Henderson, though with Northamptonshire as his own major responsibility. In 1770 he was stationed again in south Wiltshire, under John Catermole, but by that winter he already had 'strong intimations in my mind that I should visit America' (ibid.: 3) – probably from hearing about Wesley's search during 1770 for more preachers to join the two who had been sent in 1769. At the 1771 Conference, Asbury was one of five volunteers to go to America, the senior of the two accepted. He was only 26, however, and during his four years on country circuits had never been listed in the printed *Minutes* as one Wesley's senior 'Assistants', though his experience had been very varied.

He sailed from the tiny seaport of Pill, five miles north-west of Bristol, along with his colleague Richard Wright, on 4 September 1771, and reached Philadelphia on October 27. During the long voyage – after three days being 'very ill with the seasickness' (ibid.: 4) – he steeped himself in the writings of John Wesley. The voyage also furnished the occasion for him to follow Wesley's example by beginning a journal. Therein on 12 September he examined his own motives:

Whither am I going? To the new world. What to do? To gain honour? No, if I know my own heart. To get money? No, I am going to live to God, and to bring others so to do . . . The people God owns in England are the Methodists. The doctrines they preach, and the discipline they enforce, are, I believe, the purest of any people now in the world . . . If God does not acknowledge me in America,

I will soon return to England. I know my views are upright now – may they never be otherwise! (Ibid.: 4–5)

God did acknowledge him in America, nor did he ever return to England.

From the outset Asbury strove to implement Wesley's insistence upon the disciplined itinerancy of Methodism as opposed to the more comfortable settled ministry into which his 1769 Methodist predecessors – his seniors by six or seven years – had slipped, JOSEPH PILMORE in Philadelphia and RICHARD BOARDMAN in New York. He confided to his journal of 21 November:

My brethren seem unwilling to leave the cities, but I think I shall show them the way. I am in trouble, and more trouble is at hand, for I am determined to make a stand against all partiality. I have nothing to seek but the glory of God; nothing to fear but his displeasure. (Ibid.: 10)

The further trouble which he sensed was at hand was because he had discovered a laxity in society discipline even in the cities, and was embarking on a 16-point plan of reform. Wesley supported him, however, and in 1772 appointed him temporary assistant over all the American work, including that of his senior colleagues. By 1773, however, Wesley had persuaded a still more senior preacher, with seven years' English experience as an assistant, THOMAS RANKIN, to take over from Asbury as general assistant. Like Asbury, Rankin firmly believed in the itinerancy, and himself practised it. (Throughout his 45 years in America Asbury never had a permanent home.) Although there were occasional points of friction between the two men, on the whole they worked well together, and Asbury never took major decisions without adding the proviso, 'unless Mr. Rankin has given orders to the contrary' (Clark, Manning Potts, and Payton, 3, 1958: 19).

Rankin added another essential element of English Methodism, by speedily summoning the first annual Conference of American Methodism, which assembled in Philadelphia on 14–16 July 1773. By the time of the second annual conference in May 1774, however, the developing anti-British sentiment convinced Rankin that he should return with some others to England, though Asbury's charge of desertion shamed him into remaining for a few more years. Asbury's main task became that of disciplining the less able of the native preachers who were volunteering for the task, and of recruiting and training others who might strengthen the ministerial ranks while maintaining the original Methodist evangelical enthusiasm and administrative discipline. On 1 September 1773, he confessed himself 'much distressed on account of so few preachers well qualified for the work, and so many who are forward to preach without due qualification' (Clark, Manning Potts, and Payton, 1, 1958: 91–2).

The declared policy of the British preachers was to remain politically neutral, but this became so difficult that by 1778 all had left except James Dempster, who eventually became a Presbyterian minister in New York,

at 8 a.m. to a congregation of men and women separated by a central pillar, in accordance with Wesley's instructions. They were joined by another young Staffordshire Methodist, RICHARD WHATCOAT of Quinton, who became a local preacher two or three years later, followed Asbury to America, and was elected a Methodist bishop there in 1800.

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The declared policy of the British preachers was to remain politically neutral, but this became so difficult that by 1778 all had left except James Dempster, who eventually became a Presbyterian minister in New York,

and Asbury himself, who went into hiding at Judge Thomas White's or John Fogwell's in Delaware, and for at least one day in a swamp (Williams, 1984: 46–8). He seems never to have renounced his British citizenship, but became increasingly sympathetic to American aspirations for political independence, and resolutely determined that Methodist churchmanship must be adapted to American needs. He managed to prevent a schism by some southern preachers, pending some positive action by Wesley.

For both British and American Methodism 1784 was a year of dramatic and far-reaching change, in all of which Asbury was concerned. Wesley legally incorporated one hundred of his representative preachers to take over the government of the British Methodist societies after his death, and nominated Asbury to fill the first vacancy which developed. He prepared a reformed *Book of Common Prayer* for use in America, *The Sunday Service of the Methodists*, of which Asbury presented a copy to George Washington. Wesley included therein a revised threefold ordinal, which replaced bishops and priests by superintendents and elders, as having the same functions but without the pomp and superstition. And in 1784 Wesley vicariously ordained Asbury as a 'Superintendent' through the agency of Dr THOMAS COKE, whom he had himself first elevated to that office – without using the word 'consecration'. Asbury insisted on summoning his American colleagues in conference to confirm or reject this British authorization. He wrote later: 'My real sentiments are union but no subordination; connexion but no subjection' (Clark, Manning Potts, and Payton, 3, 1958: 65). This conference, beginning on Christmas Eve, 1784, and continuing until 3 January 1785, in Baltimore, founded and organized the Methodist Episcopal Church, with two 'Superintendents', Coke and Asbury, and a 'Form of Discipline' solidly based on Wesley's 1780 'Large' *Minutes*, but with some important American revisions.

Although in their joint publications and proclamations Thomas Coke's name always preceded that of Francis Asbury, the American Methodists had no question that Asbury was their primary superintendent: Coke was unassimilated, and too often absent. The speedily translated title 'Bishop Asbury', however, induced universal love, respect, and even awe. After long consideration he wrote on 11 May 1805: 'I will tell the world what I rest my authority upon. 1. Divine authority. 2. Seniority in America. 3. The election of the General Conference. 4. My ordination by Thomas Coke, PHILIP WILLIAM OTTERBEIN, German Presbyterian minister, Richard Whatcoat, and THOMAS VASEY. 5. Because the signs of an apostle have been seen in me' (*Ibid.*: 469–70).

For thirty years Bishop Asbury made an annual tour of America from New England south along the Atlantic coast to Charleston, returning west of the mountains, his itineraries faithfully recorded in the headlines of his *Journal*. As his chief editor, Dr Elmer T. Clark, said in *The Encyclopedia of World Methodism*: 'He became the best-known man in America. He travelled more, knew more people, and had a better knowledge of the trails, towns,

and villages, than any other person' (*EWM*, 1: 162). Dr Clark's *Album of Methodist History* (pp. 163–4), records that he rode on horseback or by carriage 270,000 miles, preached 16,000 times, and ordained by his own hands 4,000 Methodist preachers. As Alexander Gordon testified in the (British) *Dictionary of National Biography*, 'Asbury's *Journal* shows him to have been a man of simple and winning character, administrative power, and pithy expression; his piety is both frank and deep.'

Asbury died unmarried on Sunday, 31 March 1816, after preaching his last sermon on 24 March at Richmond, Virginia. He was buried three times, first in the family burying ground of the log cabin home of George Arnold, near Spottsylvania, Virginia, where he collapsed and died on his way to the General Conference in Baltimore. When the General Conference assembled, on 2 May 1816, they ordered the corpse to be brought to Baltimore, where a 'vast procession' followed the disinterred body to a vault in Eutaw Street Church; the funeral sermon was preached by WILLIAM MCKENDREE, the sole remaining Methodist bishop. In 1854 the remains were removed to Mount Olivet Cemetery in Baltimore, to rest in the company of three other Methodist bishops, ENOCH GEORGE, JOHN EMORY, and BEVERLY WAUGH, along with ROBERT STRAWBRIDGE, JESSE LEE, and other early Methodist leaders. On 28 February 1919, by joint resolution of the Senate and the House of Representatives, Congress authorized the erection of public grounds in Washington, DC, of a memorial to Asbury, and a noble statue of the itinerant preacher on horseback was duly dedicated on 15 October 1924. His true stature, his true mission, was thus recognized nationally.

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FRANK BAKER

Ash, Edward (b. Bristol, England, 12 Aug. 1797; d. Cotham, Bristol, England, 23 Dec. 1873). Physician and biblical scholar. Born into a Bristol Quaker family (he was first cousin to ROBERT CHARLETON), he qualified MD in 1825, practising for 12 years in Norwich, where he was profoundly influenced by the ministry and personal friendship of JOSEPH JOHN GURNEY. He was recorded a minister in 1834. In 1835–7 he was, with Gurney, on a committee appointed to visit Manchester meeting in connection with dissensions centring round ISAAC CREWDSON.

On retirement in 1837 he returned to Bristol. He wrote *Explanatory Notes and Comment on the New Testament* (1849–50) and was assiduous in conducting Bible

1848 and priested in 1853, he remained until ejected in 1863 by interracial warfare. One of the few missionaries to return to his former station he persisted sporadically throughout the 1860s and then 1872–9, also visiting hospitals and prisons. Unexpectedly successful as a missionary, he established a flourishing work and highly regarded school, all effectively lost in the conflict and subsequent Maori depopulation of the Waikato.

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BRYAN D. GILLING

Ashworth, John (b. Rochdale, Lancashire, England, 8 July 1813; d. Rochdale, Lancashire, England, 26 Jan. 1875). Author, lecturer, and philanthropist. Ashworth was the son of John and Alice Ashworth, woollen weavers. He started his working life as a weaver and later became a house-painter. After membership of a Wesleyan Sunday school he joined the Wesleyan Methodist Association in 1836. Childhood privations left a keen determination to serve the poorest sections of Rochdale society. His strong evangelical faith found many outlets for practical work. He created or supported many agencies for the relief of poverty and for moral and spiritual improvement. In 1848 he founded a ragged school, and ten years later he opened the Chapel for the Destitute which drew its first congregation from a nearby lodging house. Ashworth supervised the chapel until his death.

Besides his tracts on particular types of hardship and pacifism, he was a prolific writer of narratives. He first attracted public attention outside his locality in the *United Methodist Free Churches Magazine* of 1861. During the next ten years he acquired a reputation as a result of *Strange Tales from a Humble Life*, a collection of 61 stories based on his experiences of local characters and incidents especially in connection with the Chapel for the Destitute. The popularity of this work, some three million copies of the tales were published, led to the appearance of a sequel entitled *Simple Records*.

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D. A. GOWLAND

Atherton, William (b. Lamberhead Green, near Wigan, Lancashire, England, 1775; d. London, 26 Sept. 1850). Methodist minister. He entered the Wesleyan ministry in 1797, at the age of 21. After a year in the Grimsby circuit, from 1799 he spent ten years in Scotland. In this land of sermon-tasters and limited itinerancy, he learned habits of close study and logical thought, as well as developing a speaking style which was (as his conference

obituary noted) both 'peculiarly forcible, epigrammatic, and racy' (WMM, 1851: 914), and 'full-fraught with evangelical theology' (ibid.). From 1802 onwards he served as the superintendent minister of his circuits. In 1810, after another two years as superintendent in Edinburgh (where he had been stationed in 1801), he came south of the border to superintend the Sunderland circuit, and then to guide its offshoot, the Durham circuit. From 1814 for a decade he served the normal two or three years in different parts of the country (mainly in northern circuits) without the responsibilities of the superintendency, which he took up again in Wakefield in 1825.

In 1818 he ventured into print, 'improving' the death in 1817 of Princess Charlotte, daughter of the unpopular Prince Regent (later King George IV). His chief claim to literary fame, however, was a sketch of the life of Lady DARCY MAXWELL (c. 1742–1810), an evangelical Scots Methodist, and great friend of JOHN WESLEY; Atherton had known her well during his years in Scotland. This was published in three instalments of the *Wesleyan Methodist Magazine* for 1816 – some 15,000 words. In 1821 John Lancaster, who had been more fortunate than Atherton in securing Lady Maxwell's voluminous diary and manuscripts, published her biography, which went through two editions. In 1839, after Lancaster's death, Atherton re-arranged, abridged, and revised this work, incorporating some of his own biographical material; this went through two further editions. In that same year of 1839 he also contributed to the Centenary of Wesleyan Methodism 'a sermonic address' on *Wesleyan Methodism, in its Character, Agencies, and Religious Effectiveness*.

At the age of fifty, in 1827, Atherton was successively associated with various London circuits, and became a familiar figure in Wesleyan Conference debates, daring to oppose the dominance of JABEZ BUNTING. At the 1834 Conference a veteran president of that august body chided the members for the outbursts of applause following speeches by both Bunting and Atherton. On that occasion Atherton had spoken against undue subservience to the Church of England: 'What has it done for Methodism? It gave us Wesley; but not as a boon. It cast him out as a pestilent fellow. We might as well say that we are indebted to the Church of Rome for Luther' (Hurst, 1901: 1362). In 1846, 'his ministerial jubilee', the conference elected Atherton as their president, by 208 votes out of the 251 cast. He 'discharged its onerous duties with impartiality, vigour, and kindness' (Anon., 1891: 66).

Atherton figures frequently in Dr Benjamin Gregory's publication (1898), and his lengthy obituary appears in the *Wesleyan Minutes* of 1851. Thomas E. Brigden, who penned the three volumes on British Methodism for Bishop John Fletcher Hurst's *History of Methodism* (1901) characterized him thus: 'William Atherton was an original, pungent, forceful preacher, who lived to see his son become solicitor-general for England' (Hurst, 1901: 1331).

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FRANK BAKER

Atkinson, Miles (b. Ledsham, Yorkshire, England, 28 Sept. 1741; d. Leeds, England, 6 Feb. 1811). Anglican clergyman. Atkinson was the son of Christopher Atkinson (1713–74), the evangelical Rector of Thorp Arch (Yorkshire) who for a time was assisted by JOSEPH MILNER. His brother Christopher (1754–95) was Vicar of St Edward's, Cambridge (1781–5) and Wethersfield (Essex) (1785–95). Atkinson received his early education from his father and then proceeded to Peterhouse, Cambridge (BA 1763). He became Curate of Leeds Parish Church (1764–7) and headmaster of Drighlington School (1764–71), having expected to become lecturer at Halifax where, however, the vicar opposed his appointment. He then hoped to become first incumbent of a new church at Aberford, but he lost the presentation through a defect in the act authorizing the church. He returned to Leeds as lecturer (1768–70), his evangelical views now firmly fixed as a result of reading PHILIP DODDRIDGE's *Rise and Progress of Religion in the Soul*. In 1771, he joined the Elland Clerical Society and became one of its first tutors of ordinands. He may indeed have suggested the idea of such training. He was morning lecturer at Whitchurch (near Leeds) (1773–80), Rector of Walton-on-the-Hill (Lancashire) (1780–8), Vicar of Leek (1785–1803) and of Kippax (1783–1811) where he set up Sunday schools for over 2,000 children. In 1791 he began building St Paul's, Leeds (consecrated 1793), of which he was minister (1793–1811). It was DYKES [Dikes] of Hull who preached his funeral sermon.

Atkinson appears to have been pious from his youth. He was diligent in his study of the Bible and in prayer, both individually and within his family. His preaching is described as 'plain and practical', insisting not only on personal commitment but also on social duty, this latter reinforced in his own case by ministry at the infirmary and in visiting the sick.

Atkinson's sons were Christopher (1773–1843) who was Perpetual Curate of Elland (1802–43) and Curate of St Paul's, Leeds, succeeding his father (1811–43), and Thomas (1780–1870) who became Perpetual Curate of Thornton (near Bradford) (1804–15) and Hartshead (near Dewsbury) (1815–66), the latter by exchange with PATRICK BRONTË. Both were graduates of Cambridge and evangelicals.

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ARTHUR POLLARD

Atkinson, William Mayo (b. Powhatan, VA, USA, 22 April 1796; d. Winchester, VA, USA, 24 Feb. 1849). Presbyterian minister. Graduated from the College of New Jersey (Princeton) in 1814, he practised law in Petersburg, Virginia until 1833. Atkinson was converted in 1822 in Petersburg, joined the local Presbyterian church and served as an elder of the congregation. Long under the belief that he should enter the ministry, he was ordained in 1834, and assigned to the Virginia Bible Society. After supplying vacancies for a few years he accepted the call to the Presbyterian church in Winchester, where he remained until 1846, when he took up duties with the Board of Education of the Presbyterian Church, retiring in 1848.

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AAP

WILLIAM G. TRAVIS

Atlay, John (b. Sheriff Hutton, Yorkshire, England, Dec. 1736). Wesley's book steward. Converted at the age of 22. Atlay joined the Methodists and became an itinerant preacher in 1763. After ten years in Yorkshire and Scottish circuits, JOHN WESLEY stationed him in London to act as book steward and keep the accounts. By 1785 he showed signs of disenchantment, possibly because he was not among the 'Legal Hundred' preachers named in Wesley's 1784 deed of declaration; he began to attend Moravian services and started a sideline as a coal merchant. In the dispute between Wesley and the Dewsbury trustees, who sought power to dismiss unsatisfactory preachers, Atlay encouraged the trustees. After the 1788 Conference, Wesley withdrew preachers from Dewsbury and Atlay left the bookroom (after apparently overvaluing the stock) and became the minister at Dewsbury. The arrangement was short-lived and in 1791 Atlay was again in London after an attempt to set up a circuit of his own in the north-east of England. JOHN PAWSON alleged that he had adopted the heretical views of Nicholas Manners (an itinerant 1759–84).

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E. ALAN ROSE

Atmore, Charles (b. Heacham, Norfolk, England, 17 Aug. 1759; d. London, 30 June 1826). Wesleyan minister. The son of a ship's captain, Charles was brought up by an uncle and aunt after the early death of his mother. He was converted under the ministry of JOSEPH PILMORE, joined the Methodist society in June 1779, and became a local preacher. Early in 1781 he was called out as an itinerant by JOHN WESLEY and served as the junior minister in the Norwich circuit until appointed to the Grimsby circuit at the conference of that year.

Wesley named him as a member of the original 'Legal

Banister, Robert (d. Liverpool, England, 1829). Anglican clergyman. Banister had studied at St Catherine's College, Cambridge (BA 1785). He subsequently held curacies at Upholland (Lancashire), St John's, St Paul's, and St Peter's, Liverpool and might have become first incumbent of Christ Church, Liverpool but for differences with its builder and proprietor, Houghton, and the Bishop of Chester. Richard Walker and other prominent citizens built All Saints which was opened in 1798, where Banister ministered for the rest of his life. He sat loosely to Anglican disciplines, the church remaining unconsecrated in his lifetime while he himself had no episcopal licence. He modified the liturgy to meet his requirements and admitted Dissenters to his pulpit. Nevertheless, he exercised great influence among Liverpool evangelicals and was said to have been 'probably the most popular minister' in the city.

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ARTHUR POLLARD

Banks, Charles Waters (b. Ashford, Kent, England, 9 Feb. 1806; d. South Hackney, London, 25 March 1886). Printer, publisher, and Strict Baptist minister. Banks was minister at St John's Chapel, Northgate, Canterbury, Kent, 1839–40; all his later pastorates were in London. A keen railway traveller, he constantly visited country churches, preaching at anniversaries. He concentrated on the development of a cheap and sound religious press, establishing in 1845 *The Earthen Vessel*, which he edited until his death. *The Earthen Vessel*, a monthly publication circulating among Strict Baptists, was unlike the *Gospel Standard* in that it did not adopt a dogmatic view on 'the eternal generation of the son.' *The Earthen Vessel* was followed by: in 1850, *The Anti-popish Reviewer and Protestant Lamp for the Christian Churchman* (anti-Catholic propaganda); from March 1851, *Cheering Words*, the first halfpenny monthly tract magazine; in 1852, *The Baptist Almanack* listing Strict Baptist, Baptist and Congregational chapels and ministers, mostly in London; in 1855 *The Christian Cabinet*, the first penny weekly Christian newspaper, and in 1861, *The Gospel Times*, a weekly Protestant paper. A staunch conservative, his 'A Baptist Minister's Appeal ...' (London, 1868) excited much controversy.

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GEOFFREY RALPH BREED

Bannerman, James (b. Manse of Cargill, Perthshire, Scotland, 9 April 1807; d. Edinburgh, 27 March 1868).

He was educated at Perth Academy and Edinburgh University, licensed by the presbytery of Perth in 1830 and ordained and inducted to the charge of Ormiston in 1833; he adhered to the Free Church in 1843.

In 1849, Bannerman was appointed professor of apologetics and pastoral theology at New College, Edinburgh. A very able and distinguished scholar in the Reformed tradition, his work 'Inspiration, The Infallible Truth and Divine Authority of the Holy Scriptures', published in 1865, was written (in his own words) at a 'time of transition in the history of religious opinion'. The volume helped to clarify some of the main issues and contemporary attitudes in the debate over the inspiration of the Bible. While he remained an exponent of orthodox teaching until his dying day, Bannerman's support for plenary rather than verbal inspiration was undoubtedly of considerable significance in the longer term. He was awarded the degree of DD by Princeton College in 1850.

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ALASDAIR BOTHWELL GORDON

Barber, John (b. Kinder, Peak District, Derbyshire, England, 16 Dec. 1757; d. Bristol, England, 28 April 1816). President of the Methodist Conference. As a rough young farm labourer he sought to improve himself by attending evening school, and proved an apt student. He was hired by Mr Greaves of Woodlands, a Methodist class leader, after promising never to swear another oath, a promise which he faithfully kept. An earthquake in 1777 warned him of his mortality, and the sermon of a local preacher convinced him of his own sinfulness. On Easter Sunday, 19 April 1778, he was converted, and became a steady member of Mr Greaves's class, taking every opportunity of attending prayer meetings, and even warning strangers 'to flee from the wrath to come'. He moved to Chinley to lodge with a Methodist schoolmaster named Mathews, with whom he practised his new trade as a weaver, but at the same time exercised his spiritual gifts and eager mind as a Methodist local preacher.

It is difficult to piece together the specific steps by which he entered the Methodist ministry. One of WESLEY'S assistants (later known as superintendent ministers) prophesied, 'he will make a great preacher'. After making a pilgrimage to Macclesfield to hear Wesley preach (possibly on Good Friday, 29 March 1782) another assistant dragooned him into preaching at 5.00 a.m. the following morning, apparently to the great satisfaction of Wesley, who later that year appointed him

to serve in the newly formed Birmingham circuit. (His name, however, is not listed in the 1782 *Minutes*, and James Rogers, supposedly the assistant who urged Barber to preach at Macclesfield, was not stationed there until later that year. Edward Oxley, John Barber's painstaking biographer in 1817–18, understandably lamented the fact that he never followed up his intention of preparing an autobiography.)

John Wesley's approval of John Barber was demonstrated by the fact that he was accepted into full connection with the Methodist Conference to begin his first minuted appointment, at Northampton in 1783, where his advocacy was the means of the new Methodist preaching-house at Whittlebury being opened free of debt. The following year Barber was named in the Deed of Declaration by which Wesley legally defined the Methodist Conference, one of a handful of men among the hundred preachers who had been in full connection no more than a year. When the preacher appointed for the important charge at Edinburgh died at the beginning of the conference year, John Wesley wrote on 15 September 1787, to George Holder in Whitby: 'Upon mature deliberation I judge it most advisable that John Barber should remove to Edinburgh (for I can trust him in any part of Great Britain), and that you should supply his place at York' (Telford, 1931). On 19 May 1788, at 3.30 in the morning, John Wesley 'ordained brother Barber' for his continuing ministry in that city for another year. Summing up Barber's ministry on 31 January 1791, a few weeks before his own death, Wesley wrote, 'Mr. Barber has the glory of God at heart.'

As a Methodist itinerant preacher Barber served widely and effectively. In Huddersfield, for example, where he was stationed 1794–6, 'he found a large society nearly torn to pieces by dissensions; through his prudence and firmness, however, the mischief was considerably counteracted, and a glorious revival of religion immediately succeeded'. Twice he was appointed president of the Methodist Conference, in 1807 and 1815. He was a leading member of the Committee of Privileges, by means of which, from its formation in 1803, legal protection was secured for Methodist ministers from parliamentary pressure aimed at disenfranchizing them and their societies. During his later years his wife tried to dissuade him from preaching, to which he replied: 'Ah, my dear, in the pulpit I forget all my sufferings.' Barber died suddenly, aged 59, during his second year of presidential office.

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FRANK BAKER

Barber, Suzannah [probably née Perry] (b. Nottingham, England, c.1776; d. New Mills, Derbyshire, England, 26 June 1851). Primitive Methodist (PM) itinerant preacher. Converted to Wesleyan Methodism at

18, she joined the PMs when they visited Nottingham, becoming a local preacher and then a travelling preacher. Barber faced much opposition and persecution. She was imprisoned for preaching in Huddersfield (16 July 1820) with William Taylor. She was one of the earliest PM preachers and a PM for about forty years. She married J. Barber and reverted to local preacher status.

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E. DOROTHY GRAHAM

Barber, Thomas (b. County Fermanagh, Ireland, 3 December 1751; d. Monaghan, Ireland, 7 November 1825). Methodist preacher. He was one of about twenty young men who entered the ministry under the influence of JOHN SMITH (1713–74). Smith's exhortations were sharpened when Barber heard JOHN WESLEY himself preach at Sidaire on 25 May 1778. He began a freelance preaching itinerary in northern Londonderry, which incorporated the beginnings of the first Gospel challenge to ADAM CLARKE, who was later introduced to Wesley by John Bredin. In 1779 Barber was received on trial in the Methodist itinerancy, and served simply but faithfully as pastor and preacher in many circuits throughout much of Ireland. In preaching he often employed, to helpful advantage the mannerism of occasionally stopping and addressing individual members of his congregation. John Wesley named him in 1784 as one of the 'Legal Hundred' constituting his official conference. When in 1811 Dr ADAM CLARKE spent a whole month in what he described as a 'preaching pilgrimage' throughout Ireland, before presiding over the Irish Conference, only two members of the Legal Hundred still resided in Ireland, of whom one was Thomas Barber. He had retired to Monaghan in 1808, however, where he died in 1825.

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FRANK BAKER

Barclay, George (b. Kilwinning, Ayrshire, Scotland, 12 March 1774; d. Kilwinning, 20 July 1838). A pioneer of Baptist home missionary activity in Scotland. Barclay was converted at the age of twenty and trained as an Independent preacher at HALDANE classes in Dundee and Glasgow, then returned to work in Kilwinning in April 1802. In 1803 he was baptized in Edinburgh by Dr CHARLES STUART, and in December 1803 founded a

church extension; the social welfare of local working-class inhabitants especially occupied him. He arranged for the building of model houses and produced *Six Lectures to the Working Classes* . . . (1849). Updated in 1863 as *Better Days for Working People*, it obtained an international audience for his sympathetic, if paternalist, views.

For the balance of his career he was professor of apologetics and pastoral theology at New College, Edinburgh, was Cunningham lecturer in 1888, and Free Church moderator for 1892. He was also chief founder (1875) of the World Alliance of Reformed and Presbyterian Churches (now the World Alliance of Reformed Churches) and was its president in 1892.

Blaikie gained national influence through his editorship of various periodicals: the *Free Church Magazine* (1849–53); the *Sunday Magazine* (1873–4); and the *Catholic Presbyterian* (1879–83). From November 1860 to August 1863 he was also editor of the *Free Church North British Review*, a reputable literary journal, 'liberal in politics and Christian in tone'. Its circulation and the quality of its articles, which had recently suffered, recovered under his intelligent direction.

Besides minor works of theology, homiletics, biblical history, and pastoral care, Blaikie also wrote competent biographies of DAVID BROWN, Robert Rollock, THOMAS CHALMERS, Andrew Chrichton, and ISLAY BURNS. The DNB article on Chalmers was his and, most notably, he was author of *The Personal Life of David Livingstone* (1880), a valuable work because compiled from original sources.

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JONATHAN BURKE CUTMORE

Blair, Andrew (b. Northern Ireland, c. 1748; d. Dublin, 8 April 1793). Methodist preacher. Very little is known of his birth and early years, except that he was very studious from youth. WILLIAM MYLES claims that he first heard a Methodist preach in 1768, which would be about the time when a Methodist society was formed in his presumed place of birth, Old Cleens in Magheraboy in the Augher circuit, in the south of Ulster. [Crookshank's statement about Old Cleens is difficult to verify from Samuel Lewis, *Topographical Dictionary of Ireland*, 1846.] In 1767 John Dillon had been appointed as JOHN WESLEY's assistant in the Augher circuit, and he was enthusiastic in establishing class meetings, a regular preaching schedule, and ventures into new areas. Dillon wore himself out, but JOHN SMITH proved almost indestructible, and continued to bear spiritual fruit throughout Ulster, especially in the counties of Fermanagh and Tyrone. In 1771 there was a revival at Old Cleens, and Mrs Blair was converted, along with her son Andrew,

and joined the society. In 1778 he was admitted on trial into the Methodist itinerancy, together with the future Methodist historian, William Myles: Blair was stationed in Armagh, Myles in Castlebar, both in junior positions. Successively Blair was stationed in Londonderry and Sligo. In the Sligo circuit, 1780–1, he became very friendly with the Reverend James Creighton, Curate of Swanlinbar, who later became one of Wesley's clerical helpers in Methodism.

In 1782 Blair was brought into full connexion and sent to Dublin, from which he was removed at Christmas to Cork, to help fill an emergency caused by the sudden death there of RICHARD BOARDMAN. In 1784 John Wesley demonstrated his confidence in Blair by appointing him to the 'Legal Hundred' of his preachers, and sent him to assist James Rogers, just remarried to his second wife, Hester Ann Roe (see H. A. ROGERS), at Dublin. When John Wesley visited them in April 1785 he reported: 'I found . . . two such preachers, with two such wives, [as] I know not where to find again.' Under their supervision the Dublin society underwent a needed reform, followed by a revival. Rogers found Blair as a fellow labourer 'suitable in every respect', and wanted to keep him for another year. Wesley, however, felt that Blair's proven gifts as preacher and administrator merited a removal to England. He was sent as the assistant in charge of Birmingham (for two years), Chester, Birmingham again, and then Leeds.

At the 1790 Conference, building committees were appointed for both Great Britain and Ireland, and Andrew Blair's was the first name (apparently the chairman) for Ireland, supported by ADAM CLARKE and two others. Blair was appointed assistant to Cork that year, Clarke to Dublin. Clarke's health suffered, however, and he returned to England in 1791. Blair took over in Dublin, but became seriously ill during the second year of his superintendency. He died in his middle years on Monday, April 8, leaving behind his wife Mary and their four young children. The testimony to him by a younger contemporary, CHARLES ATMORE (1801), is perhaps more revealing than the brief conference obituary: 'In conversation he was a pattern of ease, modesty, and good sense; and all his conversations were directed to the glory of God, and to the edification of souls. His public discourses were well digested, solid, and lively, and were generally attended with divine unction'.

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FRANK BAKER

Blair, James (b. Cairneyhill, Fife, Scotland, 19 September 1797; d. Bridge of Allan, Stirlingshire, Scotland,

with Roman Catholics, which bore fruit from 1844 in his Nottingham Tracts and his *Awful Disclosure of the Iniquitous Principles taught by the Church of Rome* (1846); and in 1854, in a *Protestant Catechism*. His vehement anti-Catholicism would seem to be related to 'some imperfectly documented personal tragedy, relating to his wife, for which he held the Roman Catholic Church responsible' (Wolffe, 1991: 109). He became involved in the Reformation Society in the late 1840s and was soon one of the powerful clerical personages dominating the Society by the 1850s. JOHN HOPE persuaded Blakeney to write a series of short tracts designed to teach standard Protestant responses to Catholic arguments in polemical debates; these were collected and published as the *Manual of the Romish Controversy* (Edinburgh, 1851) and *Popery in its Social Aspect* (Glasgow, 1852). He was also a strong supporter of the Church Association (formed 1865) which opposed Anglo-Catholic 'ritualism'.

Blakeney built up two new parishes, as Perpetual Curate of Hyson Green, near Nottingham (1844–52), and of Christ Church, Cloughton, near Birkenhead (1852–74), which was in an area with many Orangemen and Irish evangelical clergymen. He combined warm friendships with Scottish Presbyterians and Dissenters with a strong Anglican churchmanship declared in his work *The Book of Common Prayer in its History and Interpretation* (1865), and in his restoration of the Priory Church of Bridlington, Yorkshire, where he was vicar from 1874, and where he has his memorial. Despite his honours, academic and ecclesiastical (LL B and LL D of Trinity College, Dublin, 1852; DD of Edinburgh, 1868; Rural Dean of Bridlington, 1876; Canon of York, 1882), Blakeney was loved by rich and poor as a faithful and devoted shepherd of souls, like his brother Canon John Edward Blakeney (born 7 December 1824; died 12 January 1895) Vicar of Sheffield, who shared his views, and who was a church builder and ecclesiastical administrator, and who had a more exclusively pastoral career.

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SHERIDAN GILLEY

Blanchard, Jonathan (b. Rockingham, VT, USA, 19 Jan. 1811; d. Wheaton, IL, USA, 14 May 1892). Presbyterian/Congregationalist minister, college president, and social activist. A practical-minded farmer's son who loved poetry, Blanchard was converted at age 16, decided for the ministry as a student at Middlebury College, Vermont, and enrolled in 1834 at Andover Theological Seminary, Massachusetts.

Andover's want of Christ-centred piety and neutrality on slavery dismayed Blanchard, who turned abolitionist

and left school in 1836 to lecture for the American Anti-Slavery Society. In 1838 the spiritual struggle for the West drew him to Cincinnati, where he graduated from Lane Seminary and became pastor of the Sixth Presbyterian Church. Intent on organizing unseen realities into practical programmes, Blanchard won repute as a revivalist, reformer and churchman. He married another Vermonter, Mary Avery Bent, in 1838; they had 12 children.

Blanchard turned Congregationalist after becoming president of Knox College, Illinois, in 1846, but his sharp personality, decided opinions on social reform, and denominational preferences led to his ouster in 1858. In 1860 he moved to Wheaton, Illinois, where he founded Wheaton College, serving as president until succeeded by his son in 1882. Colleges were, for Blanchard, public extensions of the church engaged in preparing evangelical leaders to work toward a perfect society. That lifelong vision of social perfection continued to inform Blanchard's last crusade as he laboured until his death for the National Christian Association opposed to Secret Societies, which he helped establish in 1867, and its newspaper, *The Christian Cynosure*.

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RICHARD S. TAYLOR

Blanshard, Thomas (b. c. 1765; d. 20 Feb. 1824). Methodist minister. Blanshard entered the Wesleyan Methodist ministry in 1795, spent two years in Shrewsbury, a year each in Swansea, Liverpool, Stourport, Horncastle, Harrow, two in Louth, one in Bradford (Wiltshire), two in Witney, and then one in Northampton. Since 1804 JOSEPH BENSON had been editor of the Wesleyan Methodist Book Room. Again from 1804, Benson's business colleague, the junior book steward, had been Robert Lomas, who by 1808 was suffering from 'a violent fever on his brain'. The conference thanked Lomas profusely for his services and (somewhat strangely, as it may seem) appointed him 'General Auditor of all our accounts' until his untimely death at the age of 41 in 1810.

In 1808 Blanshard was appointed to succeed Lomas as book steward. He proved a faithful and efficient officer in overseeing Wesleyan Methodist publishing throughout the remaining editorship of Joseph Benson, and on through the three years of his successor, JABEZ BUNTING. At the outset of his term he organized the removal of the book room and his own residence to 14 City Road. Other forms of modernization were initiated, and in 1811 the *Magazine* begun by JOHN WESLEY in 1778 was doubled in size and price. During his fifteenth year in this arduous but rarely romantic career Blanshard was already failing physically, but his pastoral heart refused

to accept retirement as a supernumerary. Instead he attempted to take over the superintendency of the Loughborough circuit, but survived only a few months, suffering all the time. Blanshard laid no claim to literary merit, his only known printed work being an 1816 catalogue of the publications of John Wesley and his preachers, together with a selection of the other stock of the book room, 'some of the most excellent and useful books now extant'. His official obituary testified that he had discharged his book room duties 'with scrupulous and strict fidelity', and that he was 'a man of inflexible integrity, and of sincere piety, and his ministry was sensible and edifying'. With this he would have been content.

FRANK BAKER

Bleby, Henry (b. probably England; d. 1878). Methodist minister. Bleby, with his wife and young baby, arrived in Jamaica from England in 1832. During his 46 years of ministry in the West Indies, the first third of which was spent in Jamaica, Bleby travelled to nearly every part of West Indian Methodism. He is especially remembered for his active identification with the antislavery movement in Jamaica and he provided valuable resource material for the abolition movement in England through his book *Death Struggle of Slavery* as well as many pamphlets and letters.

He served as district chairman in St Vincent, Demerara, and the Bahamas where he established Queen's College to provide secondary and advanced education. Bleby had three sons who became missionaries, one of whom, William F. G. Bleby, was to become chairman of the Bahamas district of the Methodist Church.

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EVANS BAILEY

Bliss, Thomas R. (b. Oxford, England, c. 1738; d. Bideford, Devon, England, 13 Jan. 1802). Vicar of Ashford and Yarnscombe, Devon. Baptized 17 April 1738, he was the son of Nathaniel Bliss, Rector of St Ebbe's, Oxford, and university professor who became the Astronomer Royal. Converted under THOMAS HAWEIS, he matriculated from Merton College in 1755, migrated to Christ Church in 1758, and graduated BA in 1759. Ordained deacon (1760) and priested (1762), he assisted WILLIAM GRIMSHAW at Haworth before being licensed in 1766 as Curate of Broadwoodwidge, Devon. In 1770 he was instituted to his livings which he held until his death. He resided at Ashford until he retired to Bideford in 1792 on health grounds. He itinerated on occasion for Lady HUNTINGDON but ensured that his parishes were cared for in his absence. A voracious reader, especially of evangelical writers, he left 14 manuscript volumes of extracts.

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A. SKEVINGTON WOOD

Bloomfield, Lord Benjamin, (first) Baron (b. Newport, Tipperary, Ireland, 13 April 1768; d. London, 15 Aug. 1846). Soldier, courtier, diplomat, and MP. Bloomfield's military career started at the age of 13. Posted in Brighton in 1806, he attracted the attention of the Prince of Wales, who attached him to his household. In 1815, now a major-general, Bloomfield was knighted and in 1817 became the Prince's private secretary for the duration of the Regency. From 1812 to 1815 he was MP for Plymouth. While serving as minister plenipotentiary to Stockholm (1822-30) he was made an Irish peer. In 1828 the deaths of his mother and daughter prompted him to join the Wesleyan congregation in Stockholm. On his return he became commandant of the Woolwich garrison where he founded schools for soldiers' children. A tract, entitled *A Coronet Laid at the Feet of Jesus as Illustrated by the Conversion of the Late Lord Bloomfield* (1856) by the Stockholm Wesleyan minister GEORGE SCOTT makes clear his significance to the evangelical cause.

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ELISABETH JAY

Blumhardt, Carl Henry [né Karl Heinrich] (b. Stuttgart, Württemberg, Germany, 1808; d. Tonbridge, Kent, England, 2 June 1883). Anglican missionary in India. He was a nephew of C. G. BLUMHARDT, the founder of the Basel Mission, and the brother of J. C. BLUMHARDT and studied at Basel Seminary. Like so many other 'Württembergers' he offered to work with the [English] CMS. He received Anglican orders in 1835, and in 1836 he was sent to the new work in Abyssinia (Ethiopia), where he learned enough Amharic to publish an Amharic vocabulary and a new edition of the New Testament. In 1839 he was transferred to India where he served at Krishnagar until 1877.

In and around Krishnagar there had started in 1838 a remarkable people movement which resulted in over 3,000 baptisms. Bishop DANIEL WILSON quickly located several missionaries in Krishnagar itself, and a divinity school was established. Despite stable and faithful work from Blumhardt and his colleagues, the church at Krishnagar proved a disappointment. Adequate instruction seems to have been lacking, and the missionaries failed to recognize and deal with caste and communal differences among the converts who came from Hindu and Muslim backgrounds. Blumhardt retired to England shortly after the death of his wife in 1876. A son and a daughter also served as missionaries in Krishnagar.

Pacific coast, and Briggs briefly served as its president (1854–6). During the American Civil War, he led California's delegation to the party convention which nominated Abraham Lincoln for a second term as US president.

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DOUGLAS FIRTH ANDERSON

Briggs, William (b. c. 1722; d. c. 1788). Methodist lay assistant to John Wesley. Too little is known about Briggs, JOHN WESLEY's secretary at his London Methodist headquarters, the Foundery, for a generation, and our loss is the greater because he is also our closest link to the family of VINCENT PERRONET, 'the grandfather of Methodism', and 'the Archbishop of the Methodists'. He was the son of the Reverend Henry Briggs, DD (1687–1748), Rector of Holt, Norfolk, and chaplain to King George II. The membership lists for the Foundery Society (many in the hand of John Wesley) show that on 1 March 1743, Briggs became a member of band no. 4 for single men. Far more important, both for Briggs and the general welfare of the Foundery Society, on 25 December 1743, when after lengthy deliberation Wesley drew up a list of the spiritual elite of the society, he included among the 97 names in the Select Society that of William Briggs. Some weeding out of the names was needed, but Briggs continued as one of Wesley's most trusted lay helpers.

On 1 January 1744, Briggs became the leader of band no. 3 for single men, and maintained that responsibility through 1745. For a year or two it seemed probable that Wesley might enlist him as an itinerant preacher. It was most likely he who wrote the account of a spiritual pilgrimage signed 'W. B.' quoted in John Wesley's journal of 27 December 1744, and certainly the following day Briggs was serving as a pastoral helper to CHARLES WESLEY in Newcastle, going into some detail about the experience in a moving letter to John, and describing himself as 'your son and servant in the Lord, W. Briggs'.

Gradually, however, John Wesley requisitioned his pastoral and organizing talents in the Foundery. On 21 February 1744, RICHARD VINEY had noted in his journal that the Foundery family then included 'Thos. Butts, Clerk and Secretary' and 'Wilm. Spencer, Secretary's Assistant and Messenger in outward things.' Shortly thereafter Briggs was sharing Butts' responsibilities. In November 1746 he was given the leadership of the 'trial bands'. In the same month the list of 'stewards' for the Foundery school were Briggs, Samuel Watkins – probably one of the men who first invited Wesley to organize the Foundery Society – and Thomas Butts. Briggs was in charge of two of the twenty-two corps of the Foundery Sick Visitors. Briggs also, rather than Butts, attended the 1748 London Conference as a 'Steward', and in that capacity received JOHN BENNET's reports of Methodist affairs from the north later that year. –

It seems likely that from 1746 onwards Briggs accompanied the Wesleys on some of their preaching visits to Shoreham for the vicar. At least he became sufficiently familiar with the Shoreham family for the printing of a notice in the *Gentleman's Magazine* for 28 January 1749, announcing the marriage of Elizabeth, daughter of the Reverend Vincent Perronet of Shoreham to 'William Briggs, Esq., of the Custom House, Secretary to Messrs. Wesley'. (It is not known how long Briggs had been employed by the Custom House, but John Bennet's letter to Wesley of 22 October 1748, had been addressed to him 'at the Custom-house, London', in Thames Street, adjoining the Tower on the east, and just over a mile south-east of Wesley's Foundery.)

In the autumn of 1749 there was an estrangement between Wesley and Briggs, possibly linked with Wesley's espousal of GRACE MURRAY, which Charles Wesley had frustrated by marrying her off to John Bennet on 3 October 1749. In a letter to Bennet of 3 November Wesley implied some criticism of Briggs in the affair, and on 5 December Briggs wrote to Bennet about Wesley, 'I can have no comfort in his company . . . But when God breaks that stubborn sinew in his neck, then I shall love him better than ever.' On 19 March 1750, before leaving Bristol for travels in Wales and Ireland, Wesley wrote what was apparently an attempt at a reconciling letter to Briggs, enclosing his heart-broken poem on the loss of Grace Murray, assigning some blame to Briggs' father-in-law, Vincent Perronet, and suggesting that Briggs himself had been ensnared into disunity by Satan's devices. Briggs replied in a very lengthy letter on 5 April 1750, acknowledging his own lack of harmony with Methodism: 'I impute the cause partly to you, partly to myself, and partly to the devil.' He claims: 'I love, I honour, I reverence you for your great worth, wisdom, and high office . . . , yet I have not that *fellowship* with you as I once had with Thomas Scipio' – another unmarried band member at the Foundery. He continued at some length with a critical appraisal of Wesley's Christian faith as few would have been bold enough or honest enough to do: 'I think you have the *knowledge* of all *experience*; but not the *experience* of all you *know* . . . You have the *appearance* of all Christian graces; but they do not, I think, spring from a *deep experience* or change of *nature*.' He freely admits, however, that perhaps the only cause of the strangeness between them may be in himself, or the 'many, subtle, and strange' devices of Satan, and ends, 'Excuse or reprove all that is amiss in your weak, but affectionate charge, but obedient servant, W. Briggs.' The breach was healed, and Briggs was chosen to represent Wesley in his marriage agreement with Mary Vazeille on 9 February 1751. Two years later Wesley divested himself of all financial responsibilities in London by giving Briggs and Thomas Butts power of attorney to manage all his secular activities at the Foundery, especially the publishing business. They circulated a printed document to Methodist societies throughout the nation instructing them, in Wesley's name, to appoint book agents; they stated that henceforth book money must be sent to London quarterly, and not given

to preachers; that they should settle their accounts with Mr Butts, and send orders for books 'to us only (directing for Mr Briggs, in Hoxton Square, London).' Within a year or two Butts seems to have left Wesley's employ to concentrate on music publishing. For a time (as on 24 December 1754) Robert Windsor, another early Foundery band member, teamed up with Briggs in administering Wesley's financial affairs. In November 1759, however, another book steward took over, Samuel Franks, until 1773. It seems likely that William Briggs' worldly career, a responsible position at the Ordnance Office in the Tower of London, demanded more time and offered greater financial rewards, the latter being especially desirable in view of his growing family responsibilities.

Elizabeth Briggs apparently suffered a miscarriage in 1750, and then bore a girl on 7 February 1751, another Elizabeth – 'Betsy' to John and Charles Wesley, for whom she was a favourite correspondent, especially when she was nursing her grandfather on his Shoreham deathbed in 1785, at the age of 91. On 30 April 1788, she married her grandfather's temporary curate, who became one of Wesley's City Road Chapel 'readers', Reverend Peard Dickenson. Another favourite Briggs daughter correspondent of John Wesley was born around 1753, Philothea (Wesley's 'Philly'). Wesley, indeed, in a letter of 30 November 1774, to Miss Jane Catherine March of Moorfields, with whom Philly often stayed, paid a remarkable tribute to these two teenagers' spiritual maturity: 'I do not care whether they are of five or five-and-thirty years' standing . . . When I look at Miss Betsy Briggs or Miss Philly Briggs I am ready to hide my face: I am ashamed of having set out before they were born.' On 29 August 1781, Philothea Briggs married (at Shoreham) THOMAS THOMPSON, a merchant and banker of Hull. He was an ardent supporter of the Methodist Missionary Society, and also one of the first Methodist Members of Parliament, as well as the father of Thomas Perronet Thompson (1783–1869), a well-known general and politician.

Strangely enough, although his family survived in a blaze of Methodist glory, especially in Wesley's City Road Chapel, well into the nineteenth century, it is difficult to document his own death, apart from a statement in Peard Dickenson's *Memoirs* (p. 58): 'On April 30, 1788, I was married to Miss Elizabeth Briggs, daughter of the late Mr. William Briggs of London, and granddaughter to the Rev. Mr. Perronet.' Brigg's widow survived until 1822, dying at Walthamstow, Essex, a member, sick visitor, and class leader of the Methodist Society for almost sixty years, though paralysed for the last six of her 71 years.

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FRANK BAKER

Brisco, Thomas (b. c. 1731, Upton, near Chester, England; d. Chester, England, 1797). Methodist itinerant. Specific details of his birth and death cannot be established and little is known of his early life. He was a childhood friend of ROBERT ROBERTS (1731–99), in whose conversion he played a part (*circa* 1752). William Myles (1812: 446), lists Brisco as beginning his ministry in 1751.

The account book of the Manchester Round shows Brisco bringing in moneys (for the connexional year 1753) in March 1754, and receiving travelling charges in March 1756. Other clues show him itinerating in Bristol in 1757. In 1758 he was stationed in Ireland and was again in Ireland in 1760 and 1762. JOHN WESLEY seems to have supported his securing of a preaching license under the terms of the Toleration Act while he was present at the London Conference in August 1767.

Brisco rarely stayed more than a year in one circuit, though on at least four occasions he was appointed assistant in charge, 1766 (Athlone), 1767 (Birstall), 1768 (Lancashire North), and 1772 (Staffordshire). He was also restationed in Birstall for two years, 1781 and 1782, and in 1783 Wesley appointed him as a member of the 'Legal Hundred' comprising the official Methodist Conference. Although an unremarkable itinerant preacher, Brisco was included in John Wesley's last will, made 20 February 1789, designated to share with three other preachers 'whatever money remains in my bureau and pockets at my decease'.

In his later years Wesley relied greatly on Brisco, though perhaps even more so upon his wife. Wesley told SARAH CROSBY on 3 March 1780: 'Sister Brisco is a good leader, either for a band or a class.' On 12 March, 1782, Wesley wrote commending him for his work and added a reminder about his valuable wife (whose personal and family name we have been unable to discover): 'I hope you give Sister Brisco full employment. She may be of great use.' She appears in several other of Wesley's letters where he commends her talents in working with children.

By 1786 Brisco had superannuated at Chester. He was commemorated by a somewhat unusual obituary:

Thomas Brisco was a man of many afflictions, being subject to extreme nervous debility, so that for many years he could not take a Circuit. His disorder was first occasioned by lying in a damp bed, and by poor accommodations in the country parts of Ireland. He was a sensible, well-read man, and by no means a weak preacher; but, owing to his great feebleness of body, he wanted that energy which would have rendered his discourses more useful. He was uniformly steady in his attachment to Methodism, and died happy in the Lord. (*Minutes*, 1798)

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FRANK BAKER

Broaddus, Andrew Sr (b. Caroline Co., VA, BNA, 4 Nov. 1770; d. 1 Dec. 1848). Baptist educator, hymn composer, and preacher. One of 12 children, he was the son of John Broaddus, a Virginia Episcopalian and farmer. Against his father's wishes, Broaddus became a Baptist and was baptized 28 May 1789. Largely self-educated, he displayed significant intellectual abilities. Ordained in 1791, he taught at school and served numerous rural churches in central Virginia, refusing various invitations to become pastor of larger, urban congregations.

Broaddus was the author of numerous books including responses to certain controversial works of Thomas Paine and ALEXANDER CAMPBELL. He was also a hymn-writer of some renown, editing three hymn-books used extensively among Baptists in the American South. His hymnals included: *Collection of Sacred Ballads*, 1790; *The Dover Selection of Spiritual Songs*, 1828; and *The Virginia Selection of Psalms, Hymns, and Spiritual Songs*, 1836. A frequent contributor to Virginia's *Religious Herald*, Broaddus was well known as a preacher and Bible teacher. His son, Andrew Broaddus, Jr, was also a prominent Virginia pastor.

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BILL J. LEONARD

Brock, William (b. Honiton, Devon, England, 14 Feb. 1807; d. St Leonards, Sussex, England, 13 Nov. 1875). Baptist pastor. Born the son of a Baptist tradesman, Brock was apprenticed to a watchmaker, becoming a journeyman in Hertford in 1828. In 1829 he was baptized at Highgate Baptist Church. He studied at Stepney College from September 1830. His first pastorate was at Norwich (1833–48). He became pastor of the new Bloomsbury Chapel, London in 1848, brought there by Sir SAMUEL MORTON PETO, the building contractor and then MP for Norwich, who had established the chapel.

Accessibility was Brock's aim and his achievement. He was a powerful preacher, drawing frequently on current events. He organized special services, and missionary and philanthropic initiatives, and built up a large following, both in Bloomsbury and more widely. He was noted for his mission to young people, and played an important role as lecturer to the YMCA. He was among the first ministers to preach in London theatres, and also participated in the first midnight meeting for prostitutes. In the 1860s he helped to form the London Association of Baptist Churches, and in 1869 was president of the Baptist Union. He saw the political sphere as an important part of his responsibilities; he spoke against the principle of

establishment, and was involved in the antislavery campaign. He worked closely with evangelicals of different denominations, and, although sceptical of the EA, was a keen advocate of united evangelical action.

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JANE GARNETT

Brockhaus, Carl (b. Himmelwert bei Plettenberg, Germany, 7 April 1822; d. Elberfeld, Germany, 9 May 1899). Pastor, author, and organizer of the Christliche Versammlung in Deutschland (Darbyist Brethren in Germany). Brockhaus experienced (1845) an evangelical conversion as a public school teacher in Breckerfeld bei Hagen, Germany. He became a widely recognized preacher and organizer. After leaving teaching in 1850 he devoted himself to full-time evangelistic work and served as secretary of the Evangelisches Brüderverein in Elberfeld. He embraced the theology of JOHN NELSON DARBY. The periodical, *Botschafter des Heils in Christo* (today *Die Botschaft*), was founded to propagate that persuasion. He became fast friends with Darby (after 1854) and they travelled together, with Brockhaus as translator. Most of German Darbyist literature was published by the Brockhaus publishers. Among those publications was a translation of the Bible (New Testament 1855; Old Testament 1871) prepared by Brockhaus, Darby and others. Brockhaus also contributed significantly to Darbyist hymnody, writing 62 of 147 hymns for the *Kleinen Sammlung Geistlicher Lieder* (Elberfeld, no date). His willingness to cooperate with other Christian groups influenced the German Darbyists to be less sectarian than in other countries.

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DAVID BUNDY

Brodhead, John (b. Smithfield, Northampton County, PA, BNA, 22 Oct. 1770; d. 7 April 1838). American Methodist preacher and US Congressman. Brodhead was born to Luke Brodhead, Revolutionary War veteran and Pennsylvania magistrate, and Elizabeth Harrison. He was converted at the age of 22 and entered the itineracy

reformer, and Poor Law opponent. Born the sixth son of John Bull, Rector of Pentlow and Tattingstone in Suffolk, he joined the navy at the age of ten (as was customary for intending officers). He left it six years later. After study at the CMS Missionary House he was accepted by the CMS in 1818 as a schoolmaster at the Christian Institution in Sierra Leone. After only 18 months service he suffered ill health and returned to England in 1820. Although not formally educated he studied under his father and an uncle at Inworth and was ordained to a curacy in Hessle in the East Riding of Yorkshire (deacon 23 March 1823, priest 1824). In 1825 he married Mary Coulson, the daughter of a Hull merchant.

In October 1826 Bull became Curate of Bierley near Bradford. Here he soon became concerned because children were too exhausted to benefit from the meagre education offered by his Sunday schools. Close examination of the state of things in his own parish, at length convinced him of the validity of the campaign (which he first regarded as exaggerated) launched by RICHARD OASTLER at the instigation of the Bradford manufacturer JOHN WOOD on behalf of the factory children. In the early 1830s he therefore began to involve himself with the 'Ten Hours Movement' which aimed to restrict the hours of child labour to a maximum of ten a day. In 1832 he was among those who gave evidence on the matter to a Parliamentary select committee.

When MICHAEL T. SADLER, MP, main House of Commons sponsor of the 'Ten Hours Bill', lost his seat, the task of finding a successor was left to Bull as secretary of the West Riding Short Time Committee. He eventually succeeded in persuading LORD ASHLEY, the heir to the earldom of Shaftesbury, to take on the task. In addition to briefing Ashley, Bull organized and spoke at many major meetings in places as far apart as Newcastle and London. Bull found it an uphill struggle to convince the British public who readily accepted that '*laissez-faire*' economics were divinely sanctioned. The victory was eventually won in 1847.

Bull left Bradford for Birmingham in 1840 following a dispute with JOHN WOOD, who was his patron, over St James's Church which had been built under his supervision with private funds. His departure from Yorkshire ended the phase of his life which brought him public recognition and for which he was dubbed 'The Ten Hours Parson'. When he left Birmingham tribute was paid to his 'colossal work' in promoting the education, social and spiritual welfare of the people. Bull was always a staunch Tory and a defender of the Established Church. He was a vigorous opponent of the 1834 Poor Law, a temperance campaigner and a lifelong advocate of education. He retired to Herefordshire in 1864 and died the following year.

Bull wrote no book but was a prolific pamphleteer; most of the forty-odd that survive are in the Oastler Collection in the Goldsmith's Library at London University, Columbia University, New York City, or the Reference Library at Bradford Public Library.

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NIGEL SCOTLAND

Buller, James (b. Helston, Cornwall, England, 6 Dec. 1812; d. Christchurch, New Zealand, 6 Nov. 1884). Wesleyan minister in New Zealand. From a Baptist background, Buller joined the Wesleyans on his conversion, aged twenty. He and his wife emigrated to Australia in 1835 and he joined the New Zealand mission in 1836 as tutor to NATHANIEL TURNER's children.

Ordained in 1837, his influence in the Kaipara district contributed to preventing the Maori attack on Auckland and to the founding of Auckland Methodism. From 1854 to 1875 he served European settlers as chairman of the Auckland, Wellington and Canterbury Districts, using his administrative skills in planting churches and schools to cater for the rapidly increasing population. He was president of the Australasian Wesleyan Conference (1864), inaugurated the first New Zealand Conference (1874) and was its president in 1875. In 1878 he published his memoirs, *Forty Years in New Zealand*. He was a highly respected minister.

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W. A. CHAMBERS

Bulmer, Agnes (b. Lombard Street, London, 31 Aug. 1775; d. Ryde, Isle of Wight, England, 30 Aug. 1836). Methodist poet. She was the third daughter of Elizabeth and Edward Collinson, pious Methodist ironmongers, personal friends of JOHN WESLEY, who privately baptized their baby. She grew up a model child, her favourite study, after the Bible, being Edward Young's *Night Thoughts*, which she began reading at 12 years of age. In 1789 she received her first Methodist class ticket from Wesley's own hands, her first class leader being HESTER ANN ROGERS. Her first noteworthy poem was 'On the Death of the Rev. Charles Wesley [By Miss A.C. in the thirteenth year of her age]', printed in the *Arminian Magazine* for October 1788 (p. 557). Surely referring to this John Wesley wrote to her: 'My dear maiden, Beware of pride, beware of flattery; suffer none to commend you to your face; remember, one good temper is of more value in the sight of God than a thousand good verses. All you want is to have the mind that was in Christ, and to walk as Christ walked.'

In 1793 she married Joseph Bulmer, born at Rothwell near Leeds in 1761, who came to London in 1780, prospered as a merchant, and served as one of the stewards

of Wesley's City Road Chapel for many years before his death in 1822. He was a generous contributor to Methodist causes, with special concern for children and missionary work. His young wife continued to contribute verse to the *Methodist Magazine* and *Youth's Instructor*. One of her poems, written for the laying of the foundation stone of Oxford Road Wesleyan Chapel in Manchester, 'Thou who hast in Zion laid / The true foundation-stone', was in 1830 incorporated as hymn 737 in the supplement to the Wesleyan hymn-book.

Her memoir by Mrs Rowley, a daughter of Dr ADAM CLARKE, stressed her devout diffidence, and her 'uniform practice of introducing religious truths in every conversation with her friends', but to do so with such feeling and lucidity that they were both interested, instructed, and inspired. Clarke and his wife first met her when she was twenty, and Mary Clarke noted that 'she was one of the most interesting young women she ever met with', while the doctor himself averred: 'That woman astonishes me. She takes in information just as a sponge absorbs water . . . Whether it be philosophy, history, or theology, she seizes upon it, and makes it all her own.' WILLIAM MACLARDIE BUNTING claimed that she was 'one of the most intellectual and holy women, probably, whose presence ever adorned this world.' After the death of her husband she took on the pastoral responsibilities of a class leader at City Road, as well as being a diligent and welcomed sick visitor.

In 1833 Rivingtons published for her the massive *Messiah's Kingdom: a poem in twelve books* (486 pages), which Mrs Rowley delicately described as 'of too lofty and sublime a character to meet the tastes of superficial readers'. Her *Scripture Histories* were published posthumously in six parts during 1837-8 and W. M. Bunting edited her *Select Letters* in 1842. Her greatest claim to evangelical fame, however, was her *Memoirs of Mrs. Elizabeth Mortimer, with Selections from her Correspondence*, published in the year of her death, 1836, which passed through several editions both in England and America. This is especially important because it introduces the young woman - far better known by her maiden name as ELIZABETH RITCHIE - who nursed John Wesley during his closing months, and wrote the best known account of his death. In 1801 Elizabeth Ritchie married Harvey Walklake Mortimer, Esquire, and eventually closed a long life of devotion and good works as a Methodist in the London area on 9 April 1835. Her book is greatly enriched by much important Methodist correspondence.

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G. J. Stevenson, *City Road Chapel and Its Associations* (London, 1872)

FRANK BAKER

Bulpit(t), James (b. in London, England, c. 1775; d. in Prince Edward Island, BNA, 1849). Methodist missionary to Newfoundland and Prince Edward Island. Bulpit, ordained a Methodist minister in 1799, served as successor to the itinerant WILLIAM THORESBY in Carbonear, Conception Bay, Newfoundland, where his wife also conducted a school associated with the mission. He returned to England in 1806 but continued his missionary service to British Eastern America the subsequent year in Prince Edward Island, where he remained until his death in 1849.

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HANS ROLLMANN

Bulteel, Henry (Bellenden) (b. Plymstock, Devon, England, 14 Sept. 1800; d. Plymouth, England, 28 Dec. 1866). Seceder and Plymouth Brother. The fourth son of Thomas Hillersdon Bulteel of Plymstock, and descended from the Huguenot family of Bultayle he was educated at Eton (1815-18) where he lost one eye in an accident, and at Brasenose College, Oxford (1818-22). A great oarsman, notorious for his rowdiness especially during the Queen Caroline riots, he became a fellow of Exeter in 1823 and was ordained in 1824 taking a country curacy. In January 1826 he returned to Oxford as tutor and bursar at Exeter, and lecturing on Aeschylus. He was by now reading THOMAS SCOTT'S *Commentaries* and other evangelical literature. In the summer, hearing ROBERT HAWKER of Plymouth, he gained assurance of his salvation and his Calvinism began to be a cause of some embarrassment to the Rector of Exeter. As curate-in-charge at St Ebbe's from December 1826 he exercised a powerful and increasingly radical ministry among some students (including W. E. Gladstone) to the annoyance of the university authorities.

He vacated his fellowship in 1829 by marrying Eleanor, niece of James Sadler, a pioneer hot-air balloonist, and daughter of a pastry cook. In 1829-30 he helped in the campaign which removed J. H. NEWMAN from the CMS secretaryship at Oxford. In February 1831 he preached a university sermon of High Calvinism to a packed congregation in St Mary's condemning Anglican Erastianism and the indiscriminate giving of testimonials for ordination. Having publicly declared that the Anglican Church was all but apostate Bulteel now toured the West Country with W. TIPTAFT preaching in dissenting chapels and in the open air. On 14 August, during a service in his Oxford garden he publicly destroyed the Bishop of Oxford's letter withdrawing his licence. Gladstone detected a 'soreness of spirit' (Foot: 386).

In October after meeting E. IRVING in London he returned to Oxford 'satisfied of the genuineness of the miraculous healings and tongues, and convinced moreover of their doctrines of general redemption' (Bodleian

works and righteousness are as filthy rags. I trust only in the Atonement, the sacrifice, the blood shed on the cross for washing away my sins and entrance into Heaven.'

Manuscript material on him can be found in: the British Library (Add. manuscripts 41267A); St John's College, Cambridge (Correspondence); the Henry E. Huntington Library, San Marino, California (T. Clarkson Correspondence); Rhodes House Library, Oxford (British and Foreign Anti-Slavery Society Papers); and the Royal Commission on Historical Manuscripts, London.

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- , *The History of the Rise and Progress and Accomplishment of the Abolition of the African Slave Trade by the British Parliament* (London, 1808)
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- Thomas Clarkson's Interviews with Alexander I of Russia . . . in 1815 and 1818 as told by himself, with a preface by P. H. Peckover* (London, 1930)

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V. H. H. GREEN AND DONALD M. LEWIS

Clason, Patrick (b. Dalziel, Lanarkshire, Scotland, 13 Oct. 1789; d. Edinburgh, 30 July 1867). Presbyterian minister. The third son of Reverend Robert Clason, minister of Dalziel, he was educated privately and at the universities of Glasgow and Edinburgh. He was licensed to preach by the presbytery of Hamilton in 1813; in 1815, he was ordained and inducted to the charge of Carmunnock and was translated in 1824 to St Cuthbert's Chapel of Ease (afterwards Buccleuch Church), Edinburgh. An unsuccessful candidate for the chair of divinity in the University of St Andrews in 1830, he was awarded the degree of DD by Glasgow University in 1836. He signed the Deed of Demission in 1843, adhering to the FCS and, in the same year, became first minister of Free Buccleuch Church and also joint clerk to the Free Church General Assembly. He held both offices until his death.

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Fasti

ALASDAIR BOTHWELL GORDON

Clayton, Charles (b. Cambridge, England, 13 July 1813; d. Stanhope, Co. Durham, England, 18 Oct. 1883). Anglican clergyman. Clayton was educated at the Perse School, Cambridge and entered Gonville and

Caius College in 1832 (scholar, 1833; BA, 1836; MA, 1839; fellow, 1838–66). He was also Hebrew lecturer (1842–4) and Greek lecturer (1842–6). With his friend JAMES SCHOLEFIELD he was secretary of the Cambridge auxiliary of the CMS, and he was also secretary of the university Prayer Union in 1850 and its chairman in 1853. Before that he had been curate of St John's, Chatham (1837–45) and secretary of CPAS (1845–51), but undoubtedly his most influential years were those which he spent as CHARLES SIMEON'S and WILLIAM CARUS'S successor as Vicar of Holy Trinity, Cambridge (1851–65). During this period he opposed the Bachelor's Ball, the festivities on the installation of the Duke of Devonshire as High Steward in 1862 and the choral festival at Great St Mary's in 1865. He was preferred by Bishop ROBERT BICKERSTETH to a canonry of Ripon (1864–83) and to the wealthy living of Stanhope (1864–83), of which area he was also rural dean (1880–3). He was said to be well liked in Cambridge for his genial character.

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Al. Cant., II, ii: 62

ARTHUR POLLARD

Clayton, John (b. Manchester, England, 9 Oct. 1709; d. Manchester, England, 25 Sept. 1773). Early associate of JOHN WESLEY. Clayton was the son of a Manchester bookseller. After education at Manchester Grammar School, at the early age of 15 he matriculated at Brasenose College in Oxford, proceeding BA in 1729, MA in 1732, and becoming a tutor at Brasenose. His chief claim to evangelical fame is his support of John Wesley. In 1729 Wesley had been recalled from parish work in Lincolnshire to serve as a tutor in Lincoln College, Oxford. In addition to overseeing the studies of his students, he also became the leader of a handful of serious friends of his brother, CHARLES WESLEY, becoming their spiritual director and organizing their charitable and educational activities among the poor and the inmates of the Oxford prisons. During the following year or two their numbers and their methodical piety increased sufficiently to earn them various nicknames, including 'The Holy Club' and 'Methodists'. On 20 April 1732, Clayton introduced himself to Wesley, and was invited to John's rooms. After discussing the Methodist activities, their regular devotions, their frequent communion, their service to the poor, Clayton 'immediately and heartily closed with' their whole design.

By Clayton's advocacy Wesley became even more eager to discover and to imitate the practices of the Early Church and made a special point of observing the 'stationary fasts' on every Wednesday and Friday, which seemed to have been an apostolic practice. During John Wesley's absences John Clayton became the Methodist factotum in Oxford. Two lengthy reports to Wesley survive, of 1 August and 5–6 September 1732, describing their dispensing of charity, their teaching in schools and

prisons, their attempts to settle disputes and to conduct religious gatherings, and his own extension of their social work to St Thomas's workhouse, and his efforts to enlist religious leaders and groups in other colleges. Everywhere he urged early rising, fasting, and constant communion.

On 29 December 1732, Clayton was ordained deacon to serve the cure of Sacred Trinity Chapel, Salford, near Manchester, a hotbed of nonjuring supporters of the Stuart family. Wesley preached three times for Clayton on 3 June 1733, and warmed to his illustrious fellow citizens, especially Dr John Byrom, whose shorthand both the Wesleys and several of their Oxford followers learned. Clayton also introduced Wesley to 'good Dr Deacon', Thomas Deacon (1697–1753), consecrated a nonjuring bishop about 1733. In 1734 Deacon published his *Complete Collection of Devotions*, attempting to restore the rituals of the apostolic church, and in an appendix included an extract from Wesley's manuscript 'Essay upon the Stationary Fasts'. Deacon agreed with Clayton (25 July 1733), however, in suspecting Wesley's attempt to organize a society: 'Observing the stations and weekly communion are duties which stand upon a much higher footing than a rule of a society.' Clayton remained enthusiastic in his High Church practices, his service to the poor, and his devoted teaching of an academy in Salford, but his evangelism was aimed at a deeper devotion rather than personal salvation, and on 3 September 1733, he urged Wesley, 'Dear sir, pray for me that I may press forward in the path of perfection.'

In 1740 he was appointed a chaplain of the Manchester Collegiate Church (later the Cathedral), in which he was buried in 1773. On Good Friday, 27 March 1752, Wesley's Manchester *Journal* records, 'I went to the old church where Mr Clayton read prayers, I think the most distinctly, solemnly, and gracefully of any man I have ever heard.' But Clayton seems never to have had any association with Wesley's rising Methodist society there.

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FRANK BAKER

Clayton, John (b. Clayton Green, Chorley, Lancashire, England, 5 Oct. 1754; d. Upminster, Essex, England, 22 Sept. 1843). Congregational Minister. The only son of a bleacher, he had nine elder sisters and was educated at Leyland grammar school where religious loyalties led to fights between Protestants and Catholics. At 14 he was apprenticed to his brother-in-law, a chemist, in Manchester but, after four years, he visited his sister in London and was converted by the preaching of WILLIAM ROMAINE at Blackfriars. The Countess of HUNTINGDON placed him in her college at Trevecca. He took charge of the Countess's church at Tunbridge Wells and with her encouragement contemplated Episcopal ordination but, after reading Towgood's *Letters On Dissent*, he decided to her chagrin in favour of Nonconformity.

He became assistant about 1777 to the eccentric Sir Harry Trelawney, minister of a church near his estate at West Looe, Cornwall. Clayton was disappointed to discover Sir Harry's Arian views and the family's disturbed state, occasioned by Trelawney's unfortunate marriage. Clayton accepted the call to the King's Weigh House Church, London, and after a brief probationary period in 1778 became pastor there, remaining for 49 years. In 1784 he took the church out of the Presbyterian and into the Congregational fold. In 1793 he was appointed one of the preachers of the Merchants' Lecture. His fellow ministers admired his applying discipline to a member who travelled in his coach and attended the theatre on Sundays.

He retired to Upminster but, in July 1837, led the deputation of dissenting ministers in the presentation of their loyal address to Queen Victoria. The oldest dissenting minister in London, he died in 1843.

He married in 1779 Mary Flower. They had five children. The Claytons, father and sons, were characterized by gentlemanly conduct and had many friends in their own and other denominations.

His eldest son was John Clayton, the younger (born London, 13 May 1780; died Bath, England, 3 Oct. 1865). He trained at Homerton, settled at Kensington, then moved to Camomile Street, London which church moved in 1818 to Poultry Chapel where he pastored for 30 years. In 1808 an action was brought against him by his uncle, Benjamin Flower, who edited the *Cambridge Intelligencer*. Clayton had circulated his father's statement, accusing Flower of forgery. Minimal damages were awarded to Flower. Briefly, Clayton was one of two secretaries of the LMS. He was a founder of Mill Hill school.

Another son was George Clayton (born London, 9 April 1783; died Upminster, England, 14 July 1862) who trained at Hoxton, was assistant pastor at Above Bar, Southampton, 1802–4, and pastor of York Street, Walworth, 1804–54 where, among his congregation, was Robert Browning.

A third son was William Clayton (born Islington, England, 22 July 1785; died Mill Hill, England, 15 March 1838) also a Congregational Minister. He trained at Hoxton, ministered at Newbury, Berkshire and Edmonton, in 1807 and 1807–31 at Saffron Walden. He was chaplain of Mill Hill school, 1831–38.

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ALAN ARGENT

Clayton, Richard (b. Hexham, Northumberland, England, 9 March 1802; d. Newcastle upon Tyne, England, 8 Oct. 1856). Anglican clergyman. He was the fifth son of Nathaniel Clayton; his father and brother

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HANS ROLLMANN

Couling, Samuel (b. London, 7 Dec. 1815; d. Boxmoor, Hertfordshire, England, 20 Aug. 1890). Baptist minister and temperance advocate. Early employment in a solicitor's office gave him opportunity to read widely. At the age of 24 he became a total abstainer and began upon the pastoral ministry, removing in 1850 to London where he worked with a number of temperance organizations: The Good Samaritan Temperance Society, the Band of Hope Union, the National Temperance Society and the National Temperance League. In 1862 he undertook a temperance mission to Scarborough and stayed in that Yorkshire town for a further eight years. In 1870 he became pastor at Oakengates, Shropshire, removing in 1872 to Chipperfield, Near Watford, Hertfordshire. Couling wrote a number of works on temperance themes, including a *History of the Temperance Movement* published in 1862. In the year of the Great Exhibition he wrote on *Our Labouring Classes* and the means of their improvement, which brought him into contact with Lord SHAFTESBURY and James Silk Buckingham and others. He also wrote an inventory of Baptist worthies interred in the Bunhill Fields Cemetery.

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J. H. Y. BRIGGS

Coulthurst, Henry William (b. St Michael's, Barbados, 28 June 1753; d. Heath nr Wakefield, Yorkshire, 11 December 1817). Anglican clergyman. Though born abroad on his family's sugar estate, Coulthurst came of Yorkshire parentage and was educated at Hipperholme and Skipton before proceeding to St John's, Cambridge (scholar 1771; BA 1775; MA 1778; BD 1785; DD 1791), after which he became a fellow of Sidney Sussex (1781-91). During this decade he was also minister of St Sepulchre's, Cambridge (1782-90), a period in which he both did duty for HENRY VENN at Yelling in 1784 and came to know CHARLES SIMEON.

He moved to Halifax (1790-1817), then the largest parish in England, with 14 chapelries. There he joined the Elland Society, of which body he was treasurer from 1795 to his death. He was a notable leader in that considerable and active body of Yorkshire evangelical Anglicans. Coulthurst was extremely short of stature with, according to Simeon, a low but distinct voice. He was distinguished also for his courtesy and even temper and, though, like his fellow Elland member, HAMMOND ROBERSON, in politics a staunch Tory, in every other respect

they must have made a striking contrast with each other. Hole (1896) records that Coulthurst's 'learning, character, West Indian fortune, efficiency in duty, all combined to make him a most popular and influential man'. He was followed both at Halifax and as treasurer of the Elland Society by SAMUEL KNIGHT.

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ARTHUR POLLARD

Court, James (b. Hamilton, Lanarkshire, Scotland, 1811; d. Glasgow, 14 Feb. 1883). Businessman and co-founder of the French-Canadian Missionary Society. James Court emigrated to Montreal at 18 years of age, eventually establishing himself as an estate manager and accountant with a reputation for scrupulous honesty. He exercised a positive Christian influence on many of his youthful peers, including JOHN DOUGALL. From 1832 onwards, he led a young men's temperance organization, out of which grew the Montreal Temperance Association and its organ the *Canadian Temperance Advocate*. He identified with the Free Church cause at the time of the Disruption, and served as an elder in the Côté Street Presbyterian Church in Montreal. He was the prime mover in the establishment of the French Canadian Missionary Society, and was its virtual manager during its entire 42-year history (1839-81).

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GLEN G. SCORGIE

Coussins, Jonathan (b. Reading, Berkshire, England, 2 Jan. 1757; d. 31 Oct. 1805, Diss, Norfolk, England). Methodist preacher. Born to loyal Anglican parents, he and his sister went from Bath into domestic service in Cheltenham where Penelope Newman, a devout member of the Cheltenham Methodist Society, influenced them to join the Methodists. Penelope Newman was herself a class leader, and also gave Christian witness in prayer meetings and public exhortations in the area, in which Wesley encouraged her. Indeed she was the means of conversion first of her own mother, and then of her future husband, Jonathan Coussins, whom she termed her 'son in the gospel'. Later he light-heartedly termed their wedding 'marrying his mother'.

Returning to Bath and Bristol around 1776, Coussins treasured opportunities of hearing JOHN and CHARLES WESLEY preach, and found John Wesley's *Predestination Calmly Considered* (1752) a valuable remedy for the Calvinistic preaching of some acquaintances belonging to

Lady HUNTINGDON'S Connexion. He was also reinforced by the advice of Samuel Wells and Penelope Newman. He pondered entering business, but his Cheltenham friends echoed his own call to preach, urged on by JOHN VALTON and by John Wesley himself.

In 1780 he was stationed in the Norwich circuit, and the following year in Salisbury. John Wesley also fostered Jonathan Coussin's diffident but steadily ripening courtship of Penelope Newman, and may well have given strong support by arranging that Coussins should be stationed in Gloucester circuit (of which Cheltenham was a part) in 1782, and again in 1783. The couple were married shortly after the 1782 Conference, and on 1 October 1782, Wesley wrote warning her: 'I have often been concerned at your being cooped up in a corner; now you are likely to have a wider field of action. Only the danger will be, lest, when you have more opportunity, you should have less desire of doing good. This is the case of many pious persons when they marry' (Telford). It proved a short but fruitful joint ministry. Though both man and wife suffered much serious illness, they rejoiced in many religious revivals, and were cherished by many Methodist followers. Jonathan Coussins's first circuit, in Norwich, was destined also to be his last. He began to suffer great physical pain, and after a short-lived recovery and the possibility of their retirement to Bath, he was returned to Diss again, to die there at the age of 49.

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FRANK BAKER

Cowan, Charles (b. Edinburgh, 1801; d. Edinburgh, 29 March 1889). Paper manufacturer and Scottish MP. Educated at Edinburgh High School and the universities of Edinburgh and Geneva, he made his fortune in paper manufacturing in mills on the Esk and Water of Leith.

A member of the National Anti-Excise Association, in July 1847, Cowan was elected on a tax reform platform as Whig member for Edinburgh (to April 1859). In his maiden speech he asserted an 'intimate connection between suffering and sin' (*Parliamentary Debates*, 3rd ser., 96: 1290) and promised to represent the needs of the poor. Twice he seconded Bright – once on a Game Laws motion and once on a bill to abolish the Bible printing monopoly. He seconded LORD ASHLEY on a bill to abolish Sunday postal deliveries. Cowan introduced a bill to make Scottish university appointments non-sectarian (excepting theological chairs). A fairly frequent speaker, he resisted Sunday railway travel, opposed marriage to a deceased wife's sister by appealing to Leviticus 18, supported abolition of Irish tithes, spoke in favour of savings banks, and defended the Free Church and the Westminster Confession. Otherwise, tax matters preoccupied him.

Cowan was an elder in the Established Church, and from 1843 in the Free Church. He was a member of the EA and was on the committee of the Edinburgh Bible Society.

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JONATHAN BURKE CUTMORE

Cowan, Thomas (Connolly) (b. Dublin, Ireland, c. 1776). Secessionist from Church of Ireland. Cowan was educated at Trinity College, Dublin (BA 1798). Around 1815, Cowan came under the influence of the Western Schism, an antinomian secession of High Calvinists from the Church of England in and around the West Country (in south-western England). In July 1817, while serving as Curate of St Thomas's, Bristol, his licence was suspended by his diocesan. Dismayed over the church's indiscipline and its unreformed baptismal service, he then seceded, being rebaptized by GEORGE BARING at Pithay Baptist meeting on 26 November 1817. In 1819, he became minister at Bethesda Chapel, Great George Street, Bristol. Although adhering to the doctrine of particular redemption, he denied the charge of antinomianism.

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GRAYSON CARTER

Coward, William (b. c. 1648; d. Walthamstow, London, 28 April 1738). English Congregational merchant and philanthropist. Coward was a wealthy dissenting merchant of eccentric habit and strict discipline who was concerned to use his wealth for the promotion and defence of evangelical orthodoxy. Successful in business, he came to own considerable estates in Jamaica. In retirement he lived comfortably in Walthamstow where he founded the Independent Chapel. During his lifetime he sponsored a number of series of apologetic lectures, and took a special interest in the education of ministers' children, though the school he planned to found for them in Walthamstow never materialized.

A large part of the £150,000 he left at his death was bequeathed to charity, and in particular the Coward Trust, with Isaac Watts and Daniel Neal the most famous of the first four trustees, was established 'for the education and training up of young men . . . between 15 and 22 in order to qualify them for the ministry of the gospel among the protestant dissenters', which for many

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WAYNE J. JOHNSON

Crawford, Alexander (b. Arran, Argyllshire, Scotland, c. 1785; d. Tryon, Prince Edward Island, BNA, 15 May 1828). Baptist church planter. Crawford was converted in a meeting conducted by ROBERT and JAMES HALDANE about 1800; he studied at their seminary in Edinburgh in 1805. After an evangelistic tour of the Highlands, he joined the Haldanes in Baptist beliefs in 1808. Alexander and Jane Crawford emigrated to Yarmouth, Nova Scotia in 1810. He taught school but found little fellowship among the local Baptists led by HARRIS HARDING. During his first visit to Prince Edward Island in 1812, Crawford performed the first adult believer's baptism there and founded the church at Three Rivers (Montague). In 1815, he taught school in Charlottetown before settling on a farm at Tryon. He helped found churches at Tryon, East Point, Lot Forty-Eight, Cross Roads and Belfast. He did not join any of them because he believed that prayer, praise, reading of the Scriptures, salutation, breaking of bread, offering, exhortation, and discipline should be observed every Sunday in the company of believers only. Baptists and Disciples of Christ revere him as their founding father on Prince Edward Island.

ROBERT S. WILSON

Crawford, James (b. North Berwick, East Lothian, Scotland, Dec. 1808; d. Nov. 1863). Scottish lawyer. He was a native of North Berwick, where he took his early education, afterwards entering upon the study of law in Edinburgh. He attained considerable eminence in the legal profession, and was a key member of the Church's Law Society which prepared the Church of Scotland's *Book of Styles*. A keen churchman, he was one of the founders of the *Presbyterian Review* in 1831, a publication which exerted a considerable influence upon the affairs of the Scottish Church at the time. He also took part in editing the *Acts of the General Assembly*. His legal knowledge was of great assistance to the FCS, to which he transferred his allegiance in 1843. The quality of his evangelicalism may be judged from his fondness for the *Letters of Samuel Rutherford*, and it was largely due to his action that the 1863 two-volume edition of this work was produced.

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DONALD M. LEWIS

Crawford, Thomas Jackson (b. St Andrews, Fife, Scotland, 1812; d. Genoa, Italy, 11 Oct. 1875). Church of Scotland minister. He was the son of William Crawford, a professor of moral philosophy at St Andrews. He was

educated there (BA 1831) and was ordained at the parish of Cults. In 1838 Lord Strathmore presented him to Glamis. In 1843, upon the Disruption, he published his *Reasons of Adherence to the Church of Scotland*. From 1844 Crawford was minister at St Andrew's church, Edinburgh, until his appointment in 1859 as professor of divinity at Edinburgh, a position he held for life. He was moderator of the General Assembly in 1867, was chaplain-in-ordinary to the Queen, and dean of the chapel royal. Crawford was a member of the Scottish Reformation Society.

An orthodox Calvinist theologian of some note, in the *Fatherhood of God* (1866) and *Doctrine of the Holy Scripture* (1871) he interprets the Atonement objectively, as a propitiation; he sees the Atonement as unlimited, salvation as conditional, and takes pains to maintain the unity of the Godhead.

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JONATHAN BURKE CUTMORE

Creighton, James (b. Co. Cavan, Ireland, 1739; d. London, 26 Dec. 1819). Anglican clergyman and Methodist preacher. Born of Scots-Irish parents at Moyn Hall and reared by a devout mother, he graduated BA from Trinity College, Dublin, and was ordained (deacon 1764, priest 1765). Appointed curate in the cathedral church, the Bishop of Kilmore advised him 'to say nothing at all about *faith* in his sermons'. Creighton, however, became troubled about his personal religion. When in the spring of 1773 JOHN WESLEY made his biennial tour of Ireland, passing through Creighton's parish of Swanlinbar, Creighton pondered preaching against Methodism, but decided first to direct a series of ten queries to Wesley. Wesley replied swiftly and succinctly in a communication dated 24 May. He claimed, 'The Methodists observe more of the Articles, Rubrics, and Canons of the Church than any other people in the three kingdoms;' and stated, 'They maintain that no man can be saved by a faith which is without works;' gave a hearty prayer-book blessing, 'May God enable *you* perfectly to love him, and worthily magnify his Holy Name!' Wesley added the bonus of his *Earnest Appeal*, though apologizing, 'I could not here procure any other copy of the *Appeal* than this dirty one.' Needless to say, Creighton did not preach against the Methodists, especially as his own brother Robert was a practising Methodist himself.

In 1776 Creighton underwent a conversion experience and began to mingle with his brother's Methodist friends, held divine service, preached, and administered communion in a barn in a distant part of his parish, preached to groups in the open air, and to Methodist gatherings such as their quarterly meetings at Enniskillen and Clones, and even made preaching tours among distant Methodists. He became very friendly with promising young Methodist preachers such as ANDREW BLAIR and WILLIAM MYLES.

Creighton's vicar was becoming restless about his unconventional curate, and threatened to complain to his bishop, whereon Creighton replied, 'I never saw any fruit of my labours until I became irregular.' It became more obvious that John Wesley himself might eventually wish to transplant Creighton to England, from the evidence of his letters of 23 December 1777, 12 July 1778, and especially a direct invitation on 29 September 1779: 'If you are inclined to remove to England, I think you have a very fair opportunity.' (Wesley furnished attractive details, as that a curate for JOHN W. FLETCHER of Madeley was needed, though Wesley was also pondering the idea of Dr THOMAS COKE's temporarily helping Fletcher out, while Creighton might serve Wesley himself as a kind of curate in Bristol or London.) Buzzing around still in Wesley's mind was the idea of building up a team of junior clerics at City Road, London, to anchor Methodism more firmly in the Church of England.

Creighton's devout humility as well as his perplexity about his life's work is obvious from a letter which he wrote on 26 October 1778, from Belturbet to Wesley:

Could I once open a door here for the Methodist preachers, I should willingly go to any part of the globe that God should call me to . . . I thought, if I could do any good, poor Ireland wanted it most; and especially the miserable, dark, benighted region where I am at present: therefore I had resolved to continue here after I should be discharged from my curacy. But I am now inclined to go to England or anywhere else, if God will give me utterance. Were I near you I should be too happy; but O my weakness, my ignorance and inability to fill the place of your assistant! . . . We must lament the want of discipline in our Church . . . And though I admire the economy of the Methodists, so far as I know it; yet I entirely agree with you that they ought not to leave the church. So long as they mingle with the members of it, they may be a means of bringing them in; but if they separate, they will thereby stop the ears and eyes of thousands: these have been my sentiments long before I heard that they were yours.
(AM, 1788)

Such were the kind of sentiments for which Wesley longed in his potential preachers.

During 1781 and 1782 James Creighton, as an Irish clergyman with a vocation for Methodism, was engaged in a continual evangelical tour: 'I preached occasionally in seven different counties, and rode and walked about four thousand miles during that time.' In May 1783 he was twice invited to England by Wesley. After some months' deliberation, and tearful farewells on 28 September with his parishioners, on 1 October he penned a farewell poem to Ireland, 'The Parting Scene', and set out braving the weather, the financial scarcities, a wife more timid than he, and two schoolboys, and launched himself into his new sphere of ministry.

They arrived in London on 14 October. Speedily he was embroiled in the political problems of British

Methodism. He was named immediately after the two Wesleys and Thomas Coke as a constituent founding member of the Methodist Conference set out in Wesley's Deed of Declaration of 28 February 1784. Later that same year, as a presbyter, he was an essential element in the ordination of Thomas Coke and those Methodist preachers who were to accompany him to America; indeed Creighton inscribed Coke's Letters of Orders for Wesley to sign, and shared with Coke the preparation of several others. He also warned Wesley to be more cautious in ordaining, especially in ordaining preachers for service in Scotland, as Wesley did from 1785 onwards. It was Creighton who recorded that late in life Wesley continued to regret that he had probably gone too far, so that eventually his preachers were 'too powerful' for him.

On 8 August 1789 Creighton performed another valuable kind of service for the ageing Wesley; he put his printing of the *Arminian Magazine* on a securer footing, rescuing it from what Wesley termed 'the unsufferable errata' of THOMAS OLIVERS, though indeed much of the trouble (as Creighton informed his sister in Ireland) was Wesley's own failing eyesight – 'he can see little by candlelight'.

Wesley's City Road Chapel, however, remained Creighton's realm after Wesley's death in 1791, after he had resigned the 'drudgery' of editing the magazine. He was happy to relax without political tensions, with the composing of a few sermons, a few books, a few poems, such as elegies to Charles Wesley and to John Wesley. For the rest he was a diligent pastor from his home in Hoxton Square, preaching and administering the Lord's Supper to most of the central London Methodists, especially the poor. He strove to ensure worshipful decorum in City Road Chapel, in conformity with his sermon preached there on 28 July 1793, in which he listed nine distressing local customs. He was one who long continued the ministerial practice of leading a choral funeral procession through Finsbury Square to City Road Chapel, accompanied on occasion by a revered local preacher and physician, Dr JAMES HAMILTON, of Finsbury Square. Creighton himself died in 1819, at 81, and was buried with his wife in his own family grave in Hackney.

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FRANK BAKER

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ARTHUR POLLARD

Crook, John (b. 1742, near Leigh, Lancashire, England; d. Scarborough, Yorkshire, England, 27 Dec. 1805). Methodist itinerant. 'The Apostle of Methodism in the Isle of Man'. Son of a physician, Crook had a good classical education. His father's extravagance, however, brought financial ruin and he went to sea, where he lost his life. John joined the army in Ireland, where he was converted about 1770 under a Methodist sermon in Limerick. He married a religious woman in Cork; his release from the army was secured by an uncle, and he settled in Liverpool, where he became a Methodist class leader and a local preacher. A Liverpool Methodist who had lived in the Isle of Man raised funds to send Crook there as a freelance missionary. There were no Roman Catholics or Dissenters amongst the Isle's 30,000 inhabitants, and apparently no Methodist had ever preached there.

In March 1775 Crook preached to a large crowd in the open air in Douglas and encountered some raucous opposition, then moved on to Ramsey. At Castletown his audience included the Lieutenant-Governor as well as some ministers and gentry. His preaching was plain and simple, though challenging.

After six months's itinerant preaching Crook returned to Liverpool leaving a Methodist society of 53 members at Castletown, and a vigorous class meeting at Peel, where the church communicants had risen to 300. The Leeds Conference admitted him on trial in August 1775. Originally intended for Lincolnshire, Wesley made a private rearrangement that JOHN MASON would oversee the Isle of Man as well as Whitehaven, while Wesley also reassured some Manx laymen that Crook's services would be continued. In October Crook was greeted by great crowds 'of poor, simple, loving people' waiting for him from three miles outside Peel. At other townships which he visited in the following summer he was able to greet healthy new societies organized by John Mason on Crook's behalf while he served part-time in England.

Anti-Methodist persecution was arising, however. Crook secured support from the governor, and Wesley extended Crook's time in 1776. In the streets of Douglas, although the Lieutenant-Governor would not allow any outright persecution, clerical opposition was strong in spite of the fact that Crook encouraged faithful church attendance.

Crook was received into full connexion in 1776 and was sent into normal circuit work for a year, in charge of the Dales circuit, while three preachers in Whitehaven looked after the Isle of Man. Wesley then assigned two more itinerants to Man and went there himself on 30 May 1777, returning 3 June, preaching in Castletown, Peel and Douglas. Although recognizing its uniqueness,

he hesitated about what to do. Full clarity did not come until after his second visit, in June 1781.

In 1778 Wesley sent Crook back to the island for three years, a solid recognition of the incomparable affinity between the man and the island. This was also signalized by the birth of the Isle of Man as an independent new circuit. John Crook was the assistant in charge of the circuit, teamed up in turn with one of three different helpers, none of them remarkable preachers.

Some estimate of the success of Wesley's bold experiment may be gauged from the membership statistics of that and succeeding years. The pooled memberships for Whitehaven and the Isle of Man for 1778 were 933, which implied (on the previous history of Whitehaven) about 600 for the island. In 1779 it was 1,051, in 1780, 1,486 – one of the 12 largest circuits in the nation. The statistics for the following decade were even more astounding. From 1,597 in 1781 to 2,500 in 1791 the membership of the Isle of Man increased fairly steadily, though with a few setbacks, to become the largest but London in the country; and in 1798 an extraordinary increase brought the island's figure to 4,847, while London's remained 3,114 – when surely the Isle of Man was over-ripe for dividing into two circuits.

Actually Crook's most fruitful tours of ministry, from 1781 onwards, were in Ireland, with a refreshed course in the Isle of Man for two years, 1786–7, and another in 1798. In effect, however, his pioneer work in the Isle of Man had been completed by 1781, although its full development was not realized until after his death. In Ireland he was greatly beloved, and greatly respected. In 1784 Crook was named among the 'Legal Hundred' and it was agreed that he should be seen as representing Ireland, with whose circuits he showed an affinity similar to that which he had displayed for the men of Man. He continued to serve as the assistant of varied Irish circuits, usually for two successive years at a time, except that his last station as supernumerary was in Scarborough in Yorkshire.

He had left behind a solid mark of piety and acumen in Ireland. Crook presided over the first Irish conference in 1791. THOMAS COKE, following his return from America, presided over the 1792 Irish Conference, and Crook was appointed secretary. These two occupied these same offices in 1793, 1794, 1795 and 1797. Clearly the standing of Crook among Irish Methodists could hardly be higher. Yet so solidly had Crook laid his foundations as the apostle of Methodism in the Isle of Man that when his firm superintending hand had been removed from the helm in 1781 there was not the slightest disruption, and the membership statistics continued to soar out of all rational understanding.

In one matter Wesley and Crook never agreed. Wesley could never dissuade Crook from fostering the Manx language. Wesley told one of Crook's successors as assistant of the Isle of Man, George Holder, on 20 November 1789, 'I exceedingly disapprove of your publishing anything in the Manx language. On the contrary, we should do everything in our power to abolish it from the earth,

and persuade every member of our Society to learn and talk English.'

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FRANK BAKER

Crook, William Pascoe (b. Dartmouth, Devon, England, 1755; d. Melbourne, Australia, 14 June 1846). LMS Missionary on the Society Islands. Crook sailed with the first LMS missionaries for the South Seas on board the *Duff* in 1796. He served in isolation from the Tahitian mission on the Marquesas, first at Tahuata between June 1797 and June 1798 and at Nukuhiva until January 1799. Upon his return to England he married Hannah (née Dare). Before 1804 he and his wife returned to New South Wales. Indecision delayed his return to the islands until 8 May 1816. Crook served at Papetoi until removing to Afareaitu in 1817. In April 1818 he settled at Papeete on Tahiti, and from October 1823 until his retirement in 1830 to Melbourne, Australia, he served at Tairarabu.

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R. WATCYN JAMES

Crosbie, Andrew (b. 1733; d. Edinburgh, 25 Feb. 1785). Scottish advocate. In the period 1760 to 1785 Crosbie was the most respectable and powerful lay leader in the Scottish Church General Assembly. A member of the Popular party, in *Thoughts . . . Concerning Patronage and Presentation* (1769) he countered 'Jupiter' Carlyle's call for a politely learned clergy, saying that ministers needed only 'plain sense, a sincere heart, and a sufficient knowledge of practical divinity'. Against his party, however, he supported toleration by drafting the Scottish Catholic Relief Bill of 1779. Extraordinarily gifted in powers of conversation, during Dr SAMUEL JOHNSON'S visit to Edinburgh he was, Boswell tells us, Johnson's 'truly learned and philosophical friend'.

Crosbie was called to the Scottish bar in 1757 and became an influential and wealthy advocate. Late in life his fortune failed with the collapse of a provincial bank. His widow was supported by the generosity of the Faculty of Advocates, of which he had been for a time vice-dean. Crosbie may have been the model for Councillor Pleydell in Scott's *Guy Mannering*.

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JONATHAN BURKE CUTMORE

Crosby, Sarah (b. Leeds, Yorkshire, England, c. 1729; d. Leeds, Yorkshire, England, 4 Oct. 1804). Wesleyan Methodist preacher. Crosby had Calvinistic leanings, but she was greatly influenced by JOHN WESLEY'S sermon on Christian perfection and converted, becoming a class leader (1752). Deserted by her husband (1757) she went to London, and then joined Mary Bosanquet [FLETCHER, Mrs MARY] and SARAH RYAN in Leytonstone where they started a Christian community. In 1761 Crosby moved to Derby. Here her class increased to 200, and she had to give an exhortation. She was very concerned about female preaching and wrote to Wesley about it, receiving a qualified approval. They corresponded extensively. Soon Crosby received other invitations and travelled from place to place preaching, plus leading her classes, for nearly forty years.

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E. DOROTHY GRAHAM

Crosley, David (b. near Todmorden, Lancashire, England, c. 1669; d. Goodshaw, Lancashire, Aug./Sept. 1744). Early Baptist evangelist. The importance of Crosley is in linking the evangelical revival to earlier evangelical movements of the late Puritan period. Brought up by a pious aunt, he worked as a stonemason, preaching at nights. Initially Presbyterian in persuasion by the Spring of 1690 he was in touch with Midland Independents and the Baptists in particular. In 1691 he preached for John Bunyan's congregation in Bedford and published a sermon preached in a meeting house in Spitalfields. In the same year a chapel was built in Bacup, Lancashire, for his ministry and that of his cousin, William Mitchell. Baptized at Bromsgrove in Worcestershire, he was formally called to an itinerant Baptist ministry in August 1692, ministering first in Bacup, then at Barnoldswick, Yorkshire, and from 1695 at Tottlebank, though in the same year he is a signatory to a church covenant at Barnoldswick. Between 1692 and 1705, Crosley and Mitchell rode through the Calder, Aire and Wharfe valleys and further afield, often in appalling weather conditions, planting Baptist congregations, all initially part of the 'Church in Rossendale', but after 1705 organized as separate congregations.

In 1705 Crosley was called to the pastorate of Currier's Hall, London, but was soon to leave the capital in disgrace because of sexual misdemeanours, the story of

health grounds, Crouch became Rector of Narborough, Leicestershire, remaining, however, partly resident in Oxford till 1820. Though liable to be incapacitated during his last 25 years by 'depression of spirits', and in 1832 suffering a second stroke, he survived, assisted by curates, to hold the incumbency for 21 years, bequeathing property and money for parish schools at Narborough.

Crouch was instrumental in establishing a lasting evangelical tradition (1783–1854) in one of the larger academical halls at Oxford, succeeding principals being content to leave all teaching and administration in the vice-principal's hands. Diligent and unassuming, he prepared the way for wider toleration and acceptance of the evangelical school in the university as a whole, his influence comparable, though different, to that of CHARLES SIMEON at Cambridge. Dr Kelly considers him more influential as regards the hall than either Wilson or Hill. Young men of evangelical persuasion were attracted to it, and Crouch gave them, as in a large family, a thorough grounding in scriptural and secular learning. He had a good library, and was widely read, especially in church history. (His lectures were delivered from carefully prepared manuscript.) Men afterwards well known, such as D. WILSON, SENIOR, W. MARSH, J. PRATT, and J. HILL. (1806–7) were taught and encouraged by him, Wilson (1807–12) and Hill (1812–51) succeeding him as vice-principal.

His obituary by Wilson (CO) speaks of Crouch's 'Wisdom, quietness, sweetness of natural temper', while, though small in physical stature, a 'firm disciplinarian', who himself seldom worked less than 12 hours a day during term, starting at 5 a.m., anxious to promote the spiritual and intellectual interests of his pupils at all times. The latter were entertained once a term to meals at his house in Holywell, and young evangelical undergraduates of other societies likewise, who often arrived in Oxford with letters of introduction to him. On Sunday evenings he held family readings of theological authors with six or eight pupils. Together he and his wife 'constituted a bright pattern of domestic piety . . .' Having no children of their own, they ministered effectively to his young charges. Wilson wrote of Crouch's consistency, and continuing growth in grace, 'always the same, always the man of God, always the meek and affectionate friend, always the diligent steward of his Master's talents'. Dr Green takes a more detached view.

Crouch married (1) 1784 Jane, [surname unknown] (1756–1828 GM); (2) c. 1830, Mary Anne Hancock, widow (1780–1866), who was buried in St Peter's churchyard, adjoining St Edmund Hall (tombstone destroyed c. 1970). His portrait is in St Edmund Hall.

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J. S. REYNOLDS

Crowther, Jonathan (b. Northowram, near Halifax, Yorkshire, England, 1759; d. Warrington, England, 8 June 1824). Methodist preacher. Two of Crowther's brothers were Methodist preachers, Timothy (1757–1829) and Robert (1762–1833). In February 1779 he and Timothy were greatly impressed by the open-air evangelical preaching of Reverend BRIAN BURY COLLINS. Crowther was admitted into the Methodist Society at Bradford in September 1779, and was soon converted under the preaching of ALEXANDER MATHER.

Crowther was somewhat daunted by the arduous conditions during his first decade as an itinerant preacher, beginning in the Yorkshire Dales in 1784, and by its constant changes, sometimes (in emergencies) after a few weeks. He served for a few months in 1786 in the Isle of Man. Sent to Inverness in 1787, Crowther candidly wrote to JOHN WESLEY that the town 'was fit for no man unless his flesh were brass, his bones iron, and his heart more unfeeling than a stoic's'. Wesley's homily of 25 September 1787 was supplemented by financial aid which atoned for the stinginess of the Inverness stewards.

The difficult life of the itinerancy appears to have delayed his marriage (to Mary Jones) until 1795, when he was 36. Together they raised 11 children, their lot easing a little in the new century. From 1797 onwards they sometimes stayed two years in a circuit.

Crowther had managed to accumulate some theological knowledge as well as experience of Methodist discipline, especially the solution of financial problems. He was involved in the many controversies between trustees and preachers about church order and the administration of the sacraments which followed Wesley's death, especially in Bristol. From 1794 onwards, indeed, he managed to write a handful of funeral sermons, and some pamphlets on Methodist politics and controversies, and then began to try his pen on larger works, such as *The Scripture Gazetteer* (1810).

In 1810 came a more important work: *The Methodist Manual*, which was a useful handbook, but it was almost immediately enlarged as a political weapon aimed at Lord Sidmouth's 1811 bill designed to undermine Methodist preaching, which raised such an outcry that it was thrown out by the Lords. This 356-page volume added 'the lives and characters of divers of their ministers' and 'a defence of Methodism, containing remarks on toleration, etc.' The second edition changed the title to *A True and Complete Portraiture of Methodism* (1811). This undoubtedly made Crowther's name. It was reprinted in New York in 1813, and by Crowther himself in London in a second edition 'enlarged and improved', with 512 pages, and what became its 'standard' title, *A Portraiture of Methodism* (1815), reprinted on both sides of the Atlantic. The *Portraiture* was matched the very same year by the first full-scale biography of THOMAS

COKE. The authorship of these works undoubtedly contributed to Crowther's election as president of the Wesleyan Methodist Conference in 1819, which carried with it the task of presiding over the Irish Conference in 1820. Sadly his latter years were marked by a paralytic ailment. After his death, his remains were taken for burial in the Chapel-yard at Halifax. His widow Molly died after 45 years of widowhood, still a charming and vivacious class leader in her nineties.

Extracts from Luke Tyerman's biography of Crowther and Crowther's own autobiography, together with notes on the Crowther family, are in the Baker Collection at Duke University, Durham, North Carolina.

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FRANK BAKER

Crowther, Samuel (b. New Boswell Court, London [not Yorks., as Hole: cp. ordination papers], 9 Jan. 1769; d. London, 29 Sept. 1829). Anglican clergyman. Son of Richard Crowther, surgeon, and Sarah (daughter of Samuel Richardson, novelist, *DNB*), Samuel was educated first at Croydon free school, becoming scholar of Winchester College. At Brasenose College, Oxford, he was supported by the Elland Society, 1787. While scholar and fellow (1788–1804) of New College, he set out for New South Wales, sponsored by WILLIAM WILBERFORCE, probably to assist RICHARD JOHNSON, but was shipwrecked (1789–90). Ordained at Oxford in 1792, he became curate of East Bergholt, Suffolk; then curate (1795) of Bocking, Essex. From 1800 till death he was Vicar of Christ Church, Newgate, with St Leonard's, Foster Lane, London, and from 1801 alternate Sunday lecturer at St Botolph's, Bishopsgate. He attended the Eclectic Society meetings 1801–14, and was president of Sion College in 1819.

The *Christian Observer* says that Crowther gradually adopted evangelical views after ordination, which is not consistent with some facts above. Certainly he became an excellent preacher, firmly upholding evangelical truth, while personally humble and loving. A diligent pastor, he evangelized from house to house. Nevertheless for most of his incumbency he was a sick man, latterly affected by a stroke. A monument spoke of his 'suavity of manners, and sanctity of life'. He was one of an increasing number of evangelical incumbents in the city of London during the earlier years of the nineteenth century.

Crowther married (1804) a daughter of Reverend Dr H. Ware of Dublin. One of his daughters married his able curate (from 1825) WILLIAM GOODE, Dean of Ripon 1860–8. S. A. CROWTHER, African bishop, was named after him. His portrait is in New College, Oxford; a portrait and bust in Christ Church, Newgate, were destroyed during the Second World War.

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J. S. REYNOLDS

Crowther, Samuel Ajayi (b. Osogun [modern Nigeria], c. 1806; d. Lagos, 31 Dec. 1891). Missionary bishop and linguist. Kidnapped as a boy in 1822 during the wars in the Yoruba country, he was sold on board a Brazilian slave-ship which was then captured by a British naval ship. Liberated in Freetown, he was sent to one of the nearby villages, learnt to read the New Testament in six months, and was taken on a brief visit to England, as a servant, by THOMAS DAVEY, a CMS missionary. He was one of the first students at the CMS Christian Institution (later Fourah Bay College), leaving to marry another Yoruba recaptive, Susan Asano Thompson. Both worked as teachers. He continued his studies, learnt Greek, and helped missionaries with their linguistic research.

He was chosen to accompany J. F. SCHÖN on the ill-fated Niger Expedition of 1841 to study the languages of the Niger peoples. The intellectual ability, sound judgment and tactful ease in his relations with others which he displayed on the expedition, and in his journal (published with Schön's) impressed the CMS authorities. He was brought to London for further study, and ordained in 1843.

The high European mortality on the 1841 expedition impressed on the CMS secretary, HENRY VENN, that Christianity could only be disseminated through West Africa by native agency. Crowther was sent with an English missionary, HENRY TOWNSEND, to start a mission to his own Yoruba people. In 1846 they established themselves in Abeokuta where, as if echoing the story of Joseph and his brethren, he found his mother and sisters. Yoruba-speaking teachers and catechists were recruited in Sierra Leone. Crowther put teaching before preaching, his aim being to train educated African Christians. He also continued his linguistic studies, publishing Yoruba Bible translations, and a Yoruba grammar and dictionary.

He went on the Niger Expeditions of 1854 and 1857, accompanied in 1857 by JOHN C. TAYLOR, of Igbo origin, to start a mission to the Igbo. These two successful expeditions opened up the Niger to trade. Christian African traders from Sierra Leone moved up the river, settling round the mission stations. In 1864 Crowther was consecrated bishop of those parts of Western Africa not under British rule (in practice, the Niger area). Based ostensibly on Lagos, he was a peripatetic bishop, moving constantly round his diocese, establishing friendly

preaching by Quaker leadership, she and Angelina were among the 'Seventy' instructed as abolitionist lecturers by THEODORE DWIGHT WELD in November 1836. Sarah published *Epistle to the Clergy of the Southern States* (1836), a refutation of biblical arguments favouring slavery.

During the sisters' speaking tour of New England in 1837, men attended their meetings, causing a sensation. Denounced by Congregational clergy in a *Pastoral Letter*, Sarah wrote *Letters on the Equality of the Sexes and the Condition of Woman* (1838), one of the first scriptural defences of woman's rights.

After Angelina married Weld in May 1838, Sarah made her home with them in New Jersey. She cared for the family's three children and taught in several schools they opened. In 1863 they moved to Massachusetts where Sarah continued to write and to campaign for woman's rights.

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NANCY A. HARDESTY

Grimshaw, William (b. Brindle, Lancashire, England, Sept. 3 [New Style Sept. 14], 1708; d. probably Haworth, Yorkshire, probably April 1763). Anglican clergyman and chief architect of the evangelical revival in the north of England, Grimshaw became the unlikely right-hand man of JOHN WESLEY in spite of boisterous behaviour which earned him the nickname, 'Mad Grimshaw'. His parents were poor Lancashire farming stock, and he was the first of three children. He derived a fairly neat legal hand from the headmaster of Blackburn Grammar School, and went for some pre-university training to another Elizabethan foundation, Heskin Free School (now almost forgotten), which possessed a good library. In 1726, at 17, he was admitted as a sizar or poor student to Christ's College, Cambridge. He was 'sober and diligent the first two years', but then learned 'to drink, swear, and what not', though this did not prevent his graduation in 1730. He remained technically in residence until on Passion Sunday, 4 April 1731, he was ordained privately by Samuel Peploe, Bishop of Chester, in Queen Square Chapel, Westminster, 'much affected with a sense of the ministerial office, and the diligence which ought to be used in the discharge of it'. After a brief curacy at Littleborough, in the parish of Rochdale, in September 1731 he was transferred to the much more important St Mary's Chapel, Todmorden. Not until 10 September 1732, however, was he technically authorized to administer the Lord's Supper by his ordination as priest, again by Bishop Peploe, but this time at Chester Cathedral. This had no profound spiritual effect on him, however, and he often visited his parishioners 'in order to drink and be merry with them',

and he gained a reputation for bizarre pranks, such as dressing up as the devil – which had the effect of scaring a reluctant suitor to marry the girl he had seduced.

His spiritual awakening was probably sparked by his failure to comfort a bereaved couple by his advice 'to get into merry company and divert themselves'; the change seems to have occurred during the winter of 1734-5, when for a time his register entries were inscribed, 'in the year of our redemption'. This was simply a beginning, of course. As Grimshaw confided to his manuscript 'Experiences' (p. 59), 'Christians are like apprentices, they must serve Christ seven years before one can confide in them.' His marriage in 1735 to the widowed Sarah Sutcliffe of Ewood seems to have slackened for a time his spiritual development, but the birth of a son, and then a daughter, renewed his religious urge, and in 1738 he embarked on a conscious reformation, beginning a written ledger of spiritual debits and credits, and also a solemn covenant with God. His arduous religious regimen, however, did not bring peace of mind, and the death of his wife on 1 November 1739, plunged him into despair. On one occasion he paused in the middle of a service at Todmorden, and exclaimed, 'My friends, we are all in a damnable state, and I scarcely know how we are to get out of it!' He found some relief in the companionship of his younger brother John, who had become curate of nearby Cross Stone in 1737. Through John's wife Mary Cockcroft he was introduced to Elizabeth Cockcroft of Heptonstall, whom William married in 1741, though she was only able to give his children a few years' motherly care before her own death in 1746.

On Wednesday, 23 June 1742, William Grimshaw accompanied his brother John to York, that both might be admitted to the charge of parishes in that diocese, John to the curacy of Luddenden, William to the perpetual curacy of Haworth in the parish of Bradford. This was a new spiritual as well as ecclesiastical beginning. At Todmorden Grimshaw had made fumbling attempts at preaching salvation by faith; at Haworth he speedily found revivalistic tumult on his hands. As he described it to Dr JOHN GILLIES, the historian of revivals: 'In 1742 . . . our dear Lord was pleased to visit my parish . . . My church began to be crowded, insomuch that many were obliged to stand out of doors . . . It was amazing to hear what weeping, roaring, and agonies many people were seized with at the apprehension of their sinful state, and the wrath of God' (Baker, 1963: 61; cf. 55 n. 4). By the end of the year the parishioners supported him in an appeal to enlarge the church 'for the open and orderly attendance of public service of Almighty God'. York agreed about the need, although it was 1755 before sufficient funds were raised for the purpose, and Grimshaw continued to preach to increasingly huge crowds in the churchyard. Meantime he ran a kind of Methodist circuit, preaching monthly at twelve separate centres in his wide parish, and 'allowing any people of the neighbouring parishes that pleased to attend that exhortation'.

All this was before Grimshaw had any organized contact with Wesley's Methodism, although the surrounding area had been evangelized by BENJAMIN INGHAM of

Ossett, the former Oxford Methodist, and by JOHN NELSON, the preaching stonemason of Birstall. Grimshaw's own ministry was quickened by the solemn renewing of his covenant with God on 8 August 1744, followed by a trance accompanied by a vision of Christ on 2 September 1744, which filled him with 'a joyful assurance of the love of Christ'. Although this remained an intimate secret, it stabilized Grimshaw's faith, deepened his devotional life, and irradiated his ministry. He entered into another solemn written covenant with God on 4 December 1752, which he formally renewed on 4 August 1754, and with quarterly fasts from 1760 onwards. He was tormented especially by sexual temptations, though in 1758 he was convinced that it was 'not expedient' for him to enter into a third marriage.

The coming to Haworth in 1744 of WILLIAM DARNEY, a travelling evangelist from Scotland, may possibly have increased Grimshaw's assurance of salvation and enriched his evangelical preaching. At least the saying went around, 'Mad Grimshaw is turned Scotch Will's clerk!' Another lay evangelist taken under Grimshaw's wing was Paul Greenwood of Stanbury. Grimshaw also inaugurated in his parish a kind of Methodist class meeting system to furnish pastoral support and spiritual fellowship for his converts. His successful evangelism could hardly go unnoticed by the Wesleys.

On 2 October 1746, CHARLES WESLEY preached at Keighley and went on to Haworth to meet Grimshaw, 'a faithful minister of Christ', but 'found him and his wife ill of a fever' – a precursor of her death a month later. It was not in the least surprising that the following May JOHN WESLEY himself preached in Haworth Church, and was persuaded to take 'William Darney's Societies' into the Methodist fold, and even the idiosyncratic Darney himself, though only under Grimshaw's supervision. Much more welcome to Wesley as regular itinerant Methodist preachers were two others of 'Mr. Grimshaw's men', Paul Greenwood and Jonathan Maskew. Grimshaw himself often ventured to preach outside the bounds of his own parish, and all his scruples against extraparochial preaching vanished after he had accompanied JOHN BENNET for five days in July 1747 around his societies in Lancashire and Cheshire. It was Grimshaw who conducted the first circuit quarterly meeting in Methodism, at Todmorden Edge, on 18 October 1748. Earlier that same year he had entrusted his two children John and Jane, to Wesley's Kingswood School in Bristol, where the little girl died in January 1750, whereupon the boy was brought home and apprenticed to a Haworth weaver.

His beloved daughter's loss caused no breach with Methodism, however. Grimshaw continued to preach in Methodist buildings and to attend Methodist Conferences as he was able. From 1750 John Wesley named Grimshaw in the trust deeds of Methodist preaching houses as the next in absolute authority – after his own death and that of his brother Charles – to name the preachers who alone should preach therein: for Birstall in 1750, for Bolton and for Manchester in 1751, for Haworth (built by Grimshaw) and for Padiham in 1758, for York

in 1759, for Bacup in 1761, and thus printed in Wesley's model deed in the 'Large' *Minutes* of 1763. Grimshaw's death at the age of 54 on 7 April 1763, prevented this designated succession. He had speedily been recognized, however, throughout the northern half of England, and much farther afield, as the primary preacher and pastor in Methodism. In 1758 he had crossed an ecclesiastical Rubicon in seeking evangelical perpetuity in Haworth after his own death by building a Methodist preaching house for his parishioners, of which John and Charles Wesley joined him as trustees, along with four Methodist laymen. On its commemorative tablet, however, he discarded Wesley's favourite term 'preaching house' for 'This Chapel'.

William Grimshaw was also a focal point of vibrant Christianity in general in the north, ecumenical in evangelism and Christian fellowship wherever it could be found, promoted, or encouraged. Although he sympathized with most moderate elements of Calvinist theology, he had no taste for doctrinal controversy, restricting himself to the positive aspects of Christian evangelism and nurture. His own preaching was the means of renewing the declining causes of Dissent, especially among the Baptists; indeed he remarked ruefully on one occasion, referring to the defections among his own converts, 'So many of my chickens turn ducks!'

Although he welcomed lay Dissenters and the Methodist lay itinerants alike when they preached a simple gospel, he found it repugnant when Charles Wesley informed him in 1760 that a group of Methodist itinerants in Norwich contemplated licensing themselves as Dissenters in order to administer Communion. This was to him, as to Charles, *undermining the Church*, and he replied in a fiery letter: 'If it be so, to your tents, O Israel! It's time for me to shift for myself, to disown all connection with the Methodists.' He proved to be a major advocate, indeed, in helping Charles to stave off separation from the Church of England for at least a generation.

With all his boisterous ways William Grimshaw remained a High Churchman, with a deep devotion to the sacrament of the Lord's Supper. During his funeral sermon for Grimshaw in Haworth on 10 April 1763, HENRY VENN remarked: 'Which of you ever received with him the Holy Communion without perceiving it was an exquisite feast of joy to his soul?' The 12 regular communicants who welcomed Grimshaw to Haworth in 1742 had increased by 1743 to fifty or sixty, and – as he replied to an interrogation by his new archbishop in 1748 – 'In the winter from four to five hundred, and sometimes in the summer near twelve hundred.' Occasionally he was on duty in his church from 9 a.m. until 5 p.m., and on one occasion when GEORGE WHITEFIELD assisted him the communicants sipped away almost 35 bottles of wine.

Grimshaw's only printed work was *An Answer to a Sermon Lately Published Against the Methodists by the Rev. Mr. George White, M.A.* (1749). He left a handful of very interesting autobiographical and devotional manuscripts, as well as some correspondence with evangelical

leaders, pastoral epistles to Methodist societies, and a series of 33 letters written 1750–62 to the wife of a naturalized Swiss mercenary officer in the Dragoons and the Grenadier Guards. These contain some lengthy sermonizing spiced with the aphorisms which he sprinkled over most of his preaching and writing: 'A reasoning heart is a great impediment to spiritual growth', and 'Rejoice when you can rejoice, and when you cannot, hope; hope is our anchor.'

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Grimshaw, Thomas Shuttleworth (b. Preston, Lancashire, England, 4 May 1777; d. Biddenham, Bedfordshire, England, 17 Feb. 1850). Anglican clergyman. Thomas was a member of the distinguished Preston family of Grimshaw (he adopted the final 'e' in his surname). He was educated at Macclesfield School and Brasenose College, Oxford (BA 1798; MA 1800). He was ordained (deacon 1802, priest 1803) and after serving curacies became Vicar of Biddenham 1808–50, and non-resident Rector of Burton Latimer, Bedfordshire 1809–43.

In the early 1820s he became embroiled in a controversy with Bishop Herbert Marsh over his strictures against evangelical clergy. Grimshaw was a historian, a fellow of the Society of Antiquaries (1837) and biographer of LEGH RICHMOND and WILLIAM COOPER. He was also an opponent of the practise of 'suttee', publishing a work against it in 1825.

Grimshaw supported numerous societies, including the LSPCJ, and in which connection he visited the Holy Land and Egypt. He was a committed premillennialist and in 1844 lectured on the subject as one of H. M. VILLIERS's Lenten speakers.

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ALAN FREDERICK MUNDEN

Grindrod, Edmund (b. Rochdale, Lancashire, England, 1786; d. 1 May 1842). Methodist preacher. Converted in his teens, Grindrod became a local preacher in *circa* 1805 and entered the ministry in the following year. He early distinguished himself by his natural abilities, diligent application and sound judgement; and his acquaintance with the best English divines and Wesleyan theology led to his appointment to many important circuits. While he was elected president in 1837, he is chiefly remembered as having been superintendent of the Leeds circuit in 1827–8 at the time of the Leeds Organ Case, his handling of which was convinced but

incautious. Involving JABEZ BUNTING in the dispute, he found that the affair led to a loss of 1,000 members and of his own health. But there was no doubt of his exemplary piety, his self-control, and great moral courage: 'When placed in circumstances of more than ordinary trial and perplexity, he was enabled to possess his soul in patience and peace'.

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OLIVER A. BECKERLEGGE

Griswold, Alexander Viets (b. Simsbury, CT, BNA, 22 April 1766; d. Boston, 15 Feb. 1843). Episcopal clergyman and bishop. Son of Elisha and Eunice Viets Griswold, he was refused admission to Yale College because of his parents' supposed Anglican loyalist sympathies during the American Revolution. He became a farmer and educated himself in both law and theology. In later years, he was awarded honorary degrees from Brown University and Harvard College. In 1794, he presented himself for Episcopal orders, and a year later was ordained a deacon. He served a number of churches in Connecticut from 1795 until 1804. In 1805, he became Rector of St Michael's Church in Bristol, Rhode Island. In 1811, he was elected Bishop of the Eastern Diocese (all of New England except Connecticut) and continued to work as a parish priest as well. In 1830, he moved to St Peter's Church in Salem, Massachusetts. In 1835, he resigned his parish responsibilities and thereafter served only as bishop.

Griswold's early ministry reflected the High Church formalism of the Episcopal Church in Connecticut. His early sermons were mainly moral discourses, and he opposed religious enthusiasm. During his years in Bristol, he began to question the exclusivist tendencies of Episcopal polity and was impressed by the growth of the local Methodist society. He was consecrated as bishop of a languishing diocese on 29 May 1811 at the age of 46. His new responsibilities prompted a religious crisis, and Griswold began to preach more on 'Jesus Christ and him crucified' than on moralism or Episcopal church order. In 1812, his Bristol parish experienced a revival which added more than 100 communicants to the church. He experimented with prayer meetings, special services and inquirers' classes. After this episode, he determined that only through such means would the Episcopal Church ever be revived.

Bristol became a centre for the education of Episcopal clergymen as evangelically minded young men arrived to study under Griswold – the most well known of the group was STEPHEN H. TYNG. Meanwhile, the bishop travelled throughout his diocese preaching, converting

Hallward became curate at St Giles, Reading, 1773–5 (being ordained priest at Oxford, on letter dimissory from Salisbury [ordination paper, Oxford] to one of the most striking leaders of the contemporary evangelical revival, w. TALBOT, 'whose faithful labours were greatly blessed in the awakening of sinners', and who ministered to a large congregation. Talbot, however, died in 1774, and the incoming vicar, the Honourable w. B. CADOGAN, dismissed Hallward, in spite of a petition from a substantial number of parishioners. In 1775 Hallward published a sermon prefaced by a brief tribute to Talbot. Cadogan was furious, little realizing that his own conversion was yet to come. By 1780 he was inviting Hallward to return to his old curacy. But Hallward had meanwhile become fellow of Worcester College, Oxford (1775), Vicar of Shawbury, Shropshire (through Sir RICHARD HILL) (1775–80), and chaplain to the Countess of Elgin. In 1779 his friend Gurdon had nominated him Rector of Milden and Vicar of Assington, Suffolk. Together they happily worked the two parishes until Gurdon's death in 1817, Hallward continuing alone until death also came, very suddenly, in 1826. Both were strong supporters of the CMS. Hallward was married, and had two sons at Oxford.

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ARTHUR POLLARD AND J. S. REYNOLDS

Hambleton, John (b. Liverpool, 1820; d. Australia, 8 Dec. 1889). Brethren evangelist. Leaving home at 16, Hambleton travelled as an actor in Australia and then sought his fortune in the California gold-rush of 1849. Returning to England in 1857 he experienced conversion (apparently through the ministry of REGINALD RADCLIFFE) and began preaching in Liverpool and later throughout the British Isles. His racy style could always draw a crowd. Associated (but not exclusively) with Brethren, 'the converted actor' was the means of the conversion of Thomas Barnardo in 1862, and many others. He returned to Australia *circa* 1879.

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TIMOTHY C. F. STUNT

Hamilton, George (b. Armagh, Ireland, 1783; d. Killermogh, Queen's County, Ireland, 10 Aug. 1830). Anglican clergyman, Hebraist, and author. The fourth son of Dr Hugh Hamilton, Dean of Armagh – afterwards

Bishop of Clonfert, and Ossory – a founder of the Royal Irish Academy, he was educated at Trinity College, Dublin, ordained in 1808, and Rector of Killermogh (Ossory) 1809–30. (Leslie is wrong to insinuate nepotism. His father died in 1805).

He was involved in the formation of Hibernian Church Missionary Society in 1814, but – as befitted a Hebrew scholar – his main interest was in the LSPCJ. Among his many extant letters are two series written during tours for the society, in the west of Ireland with LEWIS WAY in 1820, and in England in 1821–2. His letters generally provide detailed information on the burgeoning evangelical revival in the Irish Church, and clarify the significant support given by Archbishop William Magee of Dublin, particularly to scholarly evangelical clergy.

His major publications were *A General Introduction to the Study of the Hebrew Scriptures* (Dublin, 1813), and *Codex Criticus of the Hebrew Bible* (London, 1821) – dedicated to Magee. He also published *A Letter to the Rabbi Herschell* (1824), and contributed papers to *CE(D)*, the *Jewish Expositor*, PETER ROE's *The Evil of Separation from the Church of England* (1815), and *Transactions of the Royal Irish Academy*.

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ALAN R. ACHESON

Hamilton, James (b. Dunbar, Scotland, c. 1 Dec. 1740; d. 21 April 1827). Methodist physician and preacher. Hamilton, a fellow of the Royal College of Physicians of Edinburgh, preserved few papers for posterity. From about 1759 to 1763 he served as surgeon on a British man-of-war; a naval skirmish with a French vessel deepened his religious interests. He left the navy to work as a surgeon and apothecary in Dunbar.

On 30 May 1762 following prolonged conviction of sin, he experienced an evangelical conversion. Although a loyal member of the Church of Scotland, he joined the small Methodist Society in Dunbar which in 1764 built a small Methodist preaching house. By 1770 Hamilton had become a Methodist local preacher and unashamedly mingled prayer and spiritual advice with his medicine. JOHN WESLEY visited Dunbar biennially from 1757, then annually from 1765, and again biennially from 1770. During his 1772 visit Wesley was in great physical pain, and Hamilton treated him and insisted on his consulting two eminent specialists in Edinburgh who confirmed Hamilton's diagnosis. Wesley as well as others believed also in Hamilton as a spiritual healer.

Wesley confided in Hamilton his fears that Methodism might separate from the Church of England. In 1789 Wesley asked Hamilton, a 'mere' local preacher, to

address the Methodist preachers assembled in conference. Taking Jeremiah 7: 4 as his text, Hamilton insisted: 'All external religion is of no use any farther than it advances the spiritual kingdom of Christ in the soul. [Therefore] God called a race of men named prophets, . . . what we call laymen, chiefly farmers and shepherds, holy men, men of strong faith, . . . practising the strictest temperance, and clothed in the plainest manner' (Hamilton, 1790: 20). He testified to the Wesleys and WHITEFIELD, who, 'although their brother priests in the Church thrust them from them, . . . they retained a strong and affectionate attachment to . . . the Church, [without which] the Methodists would have long ere this become a distinct body, separate from the Church, . . . sunk into the dead formality of the numerous sects' (Ibid.). He urged the preachers to rouse the people, 'to bring them from resting in external duties to the possession of internal holiness; from an opinion in the head to the love of God in the heart' (Ibid.). He closed with an appeal:

If ever ye set up as a separate people by external distinctions and creeds; if ye substitute a silken gown and sash for rough garments and a leathern girdle, and call one another, Rabbi! Rabbi! then the glory will depart from you, and God will raise up another people; and he will send them to call *you* from opinions and forms, and to sound in *your* ears, 'Trust not unto lying words, saying, The temple of the Lord are these.'

(Ibid.)

He published the sermon with a preface which referred to its 'deep and weighty truths', signed by Wesley.

As a physician Hamilton cared especially for the poor; he was, indeed, always ready to prescribe for the poor – or Methodist preachers – without any fee. Desiring a larger medical practice he moved to Leeds briefly, and then to London after Wesley's death. Here he lived for over thirty years, most of that time in Finsbury Square, close to Wesley's City Road Chapel. He enjoyed almost uninterrupted health, but suffered frequent bereavement, of two wives, and of two sons in the army. He was also frequently requested for funeral sermons for the great (and the small) of Methodism, and a white marble tablet in City Road Chapel spoke of his being 'a local preacher in the Wesleyan Connexion for more than 60 years,' with the text of Luke 9: 6 as his testimonial, 'Preaching the gospel and healing everywhere'.

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FRANK BAKER

Hamilton, James (b. Paisley, Scotland, 17 Nov. 1814; d. London, 24 Nov. 1867). Church of Scotland minister.

The son of a Church of Scotland minister at Strathblane, he graduated from the University of Glasgow in 1835. His first appointments were as assistant minister in 1839 to R. S. CANDLISH at Edinburgh, and during the following two years at Abernyte, Dundee. He was briefly minister at Roxburgh Church, Edinburgh in 1841, but in July of that year transferred permanently to London to become minister of the National Scotch Church, Regent Square (built in 1827 for EDWARD IRVING). Under his ministry, in 1843 Regent Square severed its connection with the Church of Scotland.

Hamilton helped to establish the YMCA Exeter Hall lecture series. In its first season (1845/6) he delivered three of its seven lectures, and in the next two decades five more. He was also a prolific writer of devotional literature and pious biographies, popular in their day. His *Proposed Evangelical Alliance* (1845) illustrates his close involvement in the founding of that organization. He was also much involved in the LSPCJ.

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JONATHAN BURKE CUTMORE

Hamilton, William (b. Longridge, Lanarkshire, Scotland, 4 Feb. 1780; d. Strathblane, Stirlingshire, Scotland, 16 April 1835). Church of Scotland minister. Educated at the University of Edinburgh and ordained at Dundee in 1807, he was translated to the parish of Strathblane in 1809, and was a prominent critic of patronage in the Church of Scotland. He wrote extensively and published on both systematic and pastoral theology and to a lesser extent on some social questions.

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R. H. CAMPBELL

Hamlin, Cyrus (b. Wateford, ME, USA, 5 Jan. 1811; d. Lexington, MA, USA, 8 Aug. 1900). Missionary and educator. An 1834 graduate of Bowdoin College, Hamlin attended Bangor Theological Seminary in Maine for three years in preparation for missionary work with the ABCFM (Congregational). He arrived in Turkey in 1839, and established a school on the Bosphorus in 1840, most of whose students were Armenian. During the twenty years he directed the school he achieved notoriety by having his students and the community of Armenian Protestants engage in various commercial enterprises, including some connected with the Crimean War. He broke with the American board in 1860 over policy matters, met a wealthy New York merchant named Robert who wished to establish a school in Constantinople, and in 1863 Hamlin established Robert College. He was connected with the school during its growing years, but was

was educated at University College, Oxford (BA 1801; MA 1804) and succeeded his father in the family baronetcy in 1826. He was rector of Crowhurst (Sussex) (1804–64) and also followed his father as vicar of Tonbridge (1809–64). His writings included *A Plain Exposition of the Election of Grace* (1847) and a contribution to the Gorham controversy on *Baptismal Regeneration* (1850). He was a supporter of the CPAS.

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ARTHUR POLLARD

Hardy, John (b. Parish of Horton, Bradford, Yorkshire, England, c. 1773; d. Dunstall, Staffordshire, England, 29 Sept. 1855): Anglican lawyer, MP, and industrialist. In a remarkable way his life centred around Bradford. Born in the town, he returned after his legal training in London, making his home at Odsall. He was the chief owner of the iron works at Low Moor, where he was an active participant in the life of Holy Trinity Parish Church, where Joshua Fawcett, a member of an old West Riding evangelical family, was minister. He was MP for Bradford (1832–7 and 1841–7). He gave large sums of money for church extension, and was known as 'the great Bradford Church builder of that day'.

Although his son-in-law, JOHN WOOD, was the leading woollen manufacturer in the campaign to reduce factory hours, Hardy as a Whig found it difficult publicly to support a movement so aligned with ancient, organic conceptions of the state. But in Parliament he did vote for Lord Ashley's (see SHAFTESBURY) legislation. He was married to Isabel, daughter of the Gathornes of Kirkby Lonsdale, and some of their descendants, along with many of those of the Clapham Sect, became key components in the intellectual aristocracy of England.

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IAN S. RENNIE

Hare, Edward (b. Kingston-upon-Hull, Yorkshire, England, 19 Sept. 1774; d. Exeter, England, 14 March 1818). Methodist minister. His father was a Methodist leader in the city, a ships' chandler by trade, his mother a pious Baptist. He was educated at the Hull Grammar School under the tutelage of JOSEPH MILNER. Understandably in that seaport an experimental sea voyage led to his being bound apprentice in 1788 to a sea captain. In 1793 he returned from a voyage during a revival in the Hull Wesleyan circuit, then led by ALEXANDER MATHER, a good administrator and powerful evangelist, who had been ordained by JOHN WESLEY himself, and who the previous year had been elected president of the conference. Hare was soundly converted, constantly attended prayer meetings in George Yard Chapel and private houses, and came under the personal supervision

and encouragement of Alexander Mather as he ventured to exhort his fellow worshippers.

His apprenticeship not being ended, however, Hare then embarked as chief mate on a voyage to Italy, serving a well-known Methodist captain, Francis Reynolds. They sailed on the *Olive Branch*, bound for Leghorn, on 19 June 1794. Hare gained permission from the captain to begin nightly prayer meetings for the crew in the main cabin, and also to preach to passengers during the captain's Prayer Book Service every Lord's Day. Captain Reynolds later described for Mrs Hare her husband's nervous beginnings but growing confidence throughout the voyage, which ended with their capture by a French squadron of war ships on 7 October 1795 off Cape St Vincent. During his incarceration in the ship's hold, and later in Cadiz, he found support in deep biblical meditation. Eventually he was set ashore on the coast of Cornwall. Thence he walked back to Hull, carrying 'his society-ticket, watch, hymn-book, and Bible, and as much money as he calculated would serve him with bread and water during a journey of 250 miles'. He stopped about every thirty miles to request 'the favour of a lodging in the hay-chamber or some out-building' – almost invariably granted – but never accepted money. He arrived home early in 1796. 'Resolved to go no more to sea', he worked in his father's business, but employed 'every leisure hour in reading such books and pursuing such studies as were calculated to improve his mind, and prepare him for usefulness in the Church of God'.

He was soon taken on to the Hull circuit plan as a local preacher, and on 1 June 1798 JOSEPH BENSON (the assistant that year, and elected president at the conference in July) entered in his diary that in consultation with other local Methodist leaders summoned to the George Yard vestry he had commissioned 'Edward Hare, a promising young man', to fill a ministerial vacancy in the York circuit until the conference. This Hare did to such good effect that at the conference he was accepted as an itinerant preacher on trial, and stationed in the Sunderland circuit. Appointed in 1799 to Ripon – where he fell in love with his future bride, named Hindrie – in 1800 Benson requested him for the London circuit, in which he himself was stationed as assistant, before becoming editor in 1804. As Mather had done before him, Benson took this 'promising young man' under his wing. Hare lodged with the Bensons in 'the chapel house' in City Road, London, and his Hull Grammar School training in the classics was sharpened into a true familiarity with the Greek New Testament during Benson's tuition of his own children. Thus in John Wesley's own former headquarters he came to love Wesley's doctrine and Wesley's discipline, and to regard them as central in his own all too brief ministry.

On 1 August 1801, Hare returned to Ripon to marry his former sweetheart, and took his bride (whose grandmother had been converted under the ministry of WILLIAM GRIMSHAW) to the centre of Grimshaw's early ministry, Todmorden. From here they moved successively to Oldham (1802–3) and Stockport (1804), where (as his wife later wrote to Benson, hinting at some disciplinary

problems) he evinced 'his steady attachment to the discipline and rules of Methodism, and on all occasions stood as an iron pillar strong, and steadfast as a wall of brass' (cf. Jeremiah 1: 18). In 1805 they spent a peaceful, 'profitable year' in Nottingham, which was cut short against his and the circuit's wishes by the 1806 Conference decision that he should join a senior preacher, Miles Martindale, in assuaging the severe doctrinal turmoil in Rochdale, to which they were therefore appointed.

Joseph Cooke (1775–1811), had been appointed to Rochdale in 1803 and 1804. Early in 1805 Cooke had introduced controversy by preaching two sermons expressing doubt about two cardinal points in Wesley's teaching, justification by faith and the witness of the Holy Spirit. The conference of 1805 therefore stationed him in Sunderland to cool his heels, under the supervision of Miles Martindale, with the understanding that he should refrain from such teaching for a year, and that then the doctrinal charges against him would be reconsidered. In fact he used the interval to publish the substance of those sermons – in Rochdale! – and the 1806 Conference promptly expelled him. A group of his Rochdale supporters built a new chapel for him there, which constituted the first chapel of the Methodist Unitarian Movement. After Cooke's death the movement fizzled out, though it was important in the 1844 beginnings of the Cooperative Movement in Rochdale. More important from our standpoint, this marked the birth of Edward Hare's ministry in the footsteps of John Wesley and JOHN W. FLETCHER as the defender of the Methodist faith for the following decade.

In 1806 Miles Martindale duly came to stabilize the Rochdale circuit, while Hare set the Methodist theological record straight on 28 October that year by publishing *Remarks on Two Sermons . . . Lately Published by Mr. Joseph Cooke, in Five Letters addressed to the Author*. This Cooke contested in 1807 with a major doctrinal attack, *Methodism Condemned by Methodist Preachers*. This Hare countered on 14 April with *Genuine Methodism Acquitted, and Spurious Methodism Condemned*. He nailed the coffin shut on 30 July 1807, with *The Sentence Confirmed*.

Edward Hare was so sensitive about Wesley's teaching that in 1809 he even published two letters to MELVILLE HORNE, one of John Wesley's preachers who followed John Fletcher at Madeley, intimating that he was mistaken in the scriptural doctrine of Christian assurance of salvation. In 1810 Hare also published a letter to Dr William Magee (1766–1831, later Archbishop of Dublin), claiming that in the second edition of his *Discourses on the Scriptural Doctrines of Atonement and Sacrifice* (1809) his charges against Methodism had been false. In 1814 he published a 400-page indexed *Preservative Against the Errors of Socinianism*, castigating John Grundy's Unitarian lectures in Cross Street, Manchester, 'on the principal doctrines of Christianity'. In 1815 he published *The Exclusive Claims of Episcopal Ordination Examined and Rejected, and the Methodist Ministry Vindicated*, and followed this in 1816 with *A Further Vindication of the Methodist Ministry*, as well as *A Caveat Against Antinomianism*, which was itself followed in 1817 by *A*

Second Caveat Against Antinomianism. In 1817 also Edward Hare published a large *Treatise on the Scriptural Doctrine of Justification*.

By March 1817, however, Edward Hare was marked for death by overwork and pulmonary consumption, at the age of 42, forbidden not only to preach, but even to engage in conversation, though he struggled to write *An Apology for Continuing in the Steadfast Belief of the Eternal Sonship of our Lord and Saviour Jesus Christ*. This was published posthumously in 1818 by Joseph Benson, who also edited Hare's *Pulpit Remains* from his manuscripts. Hare's lengthy official biography in the *Minutes of his Church* claimed that in addition to a deep love of family and friends, he dedicated himself to 'the great doctrines of Methodism', for which he 'laboured with high reputation and great success', and finally characterized him as 'this great and good man'.

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FRANK BAKER

Harford, John (Scandrett) (b. Bristol, England, 8 Oct. 1787; d. Blaise Castle, near Bristol, 16 Apr. 1866). Banker, biographer, and connoisseur. The son of a prominent Quaker banker of the same name, Harford was first introduced to evangelicalism at Christ's College, Cambridge. The deaths of three siblings led to a religious conversion and his baptism into the Church of England in 1809. In 1815 he succeeded to his father's property due to the premature death of his elder brother. Until his retirement in 1845 Harford was a partner in a respected Bristol banking firm.

Harford was the close friend of evangelical leaders, w. WILBERFORCE, H. MORE, T. BIDDULPH, Bishop H. RYDER and Archbishop J. B. SUMNER, and was an important early supporter of the CMS and the BFBS. He was the hero of More's *Coelebs in Search of a Wife*, wrote a life of Burgess, and was author of *Recollections of William Wilberforce* (1864). He was also a vociferous opponent of social utopianism, attacking Thomas Paine in print and Robert Owen in debate.

Harford, like his father who commissioned Nash to design the famous Blaise Hamlet workers' cottages, was a notable connoisseur of fine art and architecture. He was the travelling companion of the portraitist Sir Thomas Lawrence, employed John Flaxman to illustrate his monograph on Greek tragedy, owned an important collection of European paintings, and wrote a two-volume life of Michelangelo.

Harford and his wife Louisa spent several years in Italy. So prominent a part did they play in the life of the British community in Rome that Mrs Harford was

Kent, Edward Augustus [Hanover], Duke of Kent (b. London, England, 2 Nov. 1767; d. 23 Jan. 1820). Royal prince and father of Queen Victoria. The fourth son of George III and Queen Charlotte had a military career from 1785, serving in Gibraltar, the French West Indies, as commander of the forces in British North America and then in 1802, as Governor of Gibraltar, where his attempts to reduce drunkenness and enforce discipline provoked a mutiny. He was withdrawn and received no subsequent commissions. A long dispute over the level of his allowance on the Civil List, which he constantly overspent, put him at odds with his father and the ministry.

Then about 1812 he began to patronize a number of evangelical causes, particularly the Nonconformist BFSS, the Anti-Slavery Society, the London Society for the Jews (then undenominational) and the Bible Society (despite a rebuke at his involvement from the Archbishop of Canterbury), but he declined to support the CMS, perhaps indicating a lack of sympathy for the Established Church. A tract of the day mocked him and his brother the Duke of Sussex for attending ROWLAND HILL'S chapel. He was a strong supporter of religious toleration and appointed LEGH RICHMOND his chaplain, but he also patronized Robert Owen, and had from 1786 lived with a Catholic countess, Juliette de St Laurent, by whom he had two children.

In 1818 when the death of the heir to the throne alarmed the court, he married the sister of Prince Leopold of Saxe-Coburg and widow of the Prince of Leiningen, but less than eight months after the birth of Princess Victoria he died suddenly, mourned by the people, the radicals and the Nonconformists.

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PETER J. LINEHAM

Kershaw, James (b. Halifax, England; baptized 8 Sept. 1730; d. Ashby-de-la-Zouch, Leicestershire, England, 30 May 1797). Wesleyan itinerant. Kershaw was a clothier's son. As a young man he was deputed by a Socinian club to which he belonged to hear a sermon by HENRY VENN at Huddersfield to provide amusement at the next meeting. Instead, he found himself deeply impressed, was converted soon afterwards and became one of Venn's friends and regular correspondents. He itinerated from 1752 accompanying JOHN WESLEY on several journeys in the north. By 1759, however, he was described as an Independent minister. He returned to the stations in

1765 at Yarm. He defended Wesley against the criticism of Dr JOHN ERSKINE and also in the Calvinistic controversy of the 1770s. However, Wesley disapproved of Kershaw's lengthy poem *The Methodist* which led him to curb unauthorized publications by his preachers.

About 1776 Kershaw settled in Gainsborough, Lincolnshire where he busied himself with writing and the sale of his famed quack medicines. Eventually he suffered from mental derangement and removed to Leicestershire.

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A. SKEVINGTON WOOD
JOHN A. VICKERS

Kershaw, James (b. Manchester, England, 1795; d. Stretham, Surrey, England, 27 Apr. 1864). Industrialist and MP. The son of a labourer, he started out as a warehouse lad, became partner and then head of a Manchester cotton-spinning firm, eventually ran his own cotton and calico factories, and accumulated a personal fortune of £300,000.

As a liberal Manchester politician, Kershaw pressed for the city's incorporation. He was an alderman on its first town council, and was mayor 1843-5. Associated with Richard Cobden, he donated £1,000 to the Anti-Corn Law League. With Cobden he ran for Stockport in July 1847, was defeated, but in December won Cobden's vacated Stockport seat and never relinquished it. In the House Kershaw spoke for short Parliaments, state-funded national education, the repeal of the game laws and the cancellation of religious endowments. A Congregationalist, Kershaw was a member of the EA, and a generous supporter of foreign missions.

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JONATHAN BURKE CUTMORE

Kershaw, John (b. Stokesley, North Yorkshire, England, probably June 1766; d. Stoke Newington, England, 5 Jan. 1855). Methodist preacher. Baptized as an infant by JOHN WESLEY, Kershaw was raised in a devout Methodist family. At about nine he was sent to school for four years, but under lax discipline made little progress, and not much more under a second though more religious master. His parents decided to bind him apprentice at 14 to a surgeon and apothecary – but a godly one. Unfortunately an older apprentice encouraged him in bad habits, though (he says) 'I sometimes condescended, as I proudly judged, to attend the

Methodist Chapel.' In March 1787 he went as a surgeon of a whaling ship bound for Greenland. They were confronted by a huge iceberg; he was terrified because he was an unrepentant sinner, but they rode out the storm. When he returned home (now Tealby, Lincolnshire), in August, he was caught up into a revival when in six months up to 100 young people were converted, including two of his sisters and John Kershaw himself (a Wesleyan chapel had been opened there in 1776).

Some 16 months later Kershaw was serving as a local Methodist preacher. The revival at Tealby had spread to several villages in the area, and it seemed desirable to call out an additional preacher. The superintendent minister of the Grimsby circuit, Thomas Longley (1743–1809), recommended John Kershaw to John Wesley, who asked Longley to invite him. Kershaw agreed gladly, especially as 'some of the societies to be supplied were, under God, of my own planting and watering'. At the following conference (1789) he was therefore accepted as an itinerant on trial, and stationed in the neighbouring circuit of Horncastle. In 1793 he was received into full connexion.

John Kershaw's 67 years' ministry was fairly typical of the normal evangelical round of a Methodist itinerant, beginning with eight single-year circuits, mainly in the north of England, then four years in Scotland in two-year stationings, five more two-year circuits, mainly in large cities in the north and the midlands, three years in Derby, four years (1823–1827) as the book steward in London, following THOMAS BLANSHARD and preceding the redoubtable JOHN MASON, and then four more circuits in the south, before superannuating at Boston in 1837.

He had been married twice; his first wife died little more than a year after their marriage in 1793; his second, whom he married in 1797, on 1 January 1855, aged 78, and he himself four days later, aged 89.

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FRANK BAKER

Kershaw, John (b. Healey, Rochdale, England, 12 May 1792; d. Rochdale, England, 15 Aug. 1870). Strict Baptist pastor. The son of a shoemaker, he was at first associated with the Independents, then with the Baptists of Town Meadows Chapel. He joined a High Calvinist secession in 1807, was baptized in 1809, helped to found Hope Chapel, Rochdale, in 1810, and began to preach in 1814. In 1817 he became pastor at Hope, which was enlarged for him in 1848 and again in 1855. His itinerant ministry in West Yorkshire, Lancashire, Derbyshire and Cheshire was notable: he planted churches at Bury, Bacup, Goodshawfold and elsewhere. With WILLIAM GADSBY and JOHN WARBURTON he is

regarded as one of the founders of the Gospel Standard Strict Baptist churches. His autobiography is a late Puritan spiritual classic.

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IAN SELLERS

Ketchum, Seneca (b. Spencertown, NY, USA, 17 Aug. 1772; d. York Mills, near Toronto, Canada, 2 June 1850). Businessman, lay preacher, and philanthropist. Arriving in Canada *circa* 1792, he moved to York (now Toronto) by 1797 and set up a tanning business. He later moved to York Mills and by the early 1830s to Mono township, a pioneer area north of Lake Ontario. A devout adherent of the evangelical wing of the Church of England, he is chiefly remembered as an organizer of rural churches. He was the chief founder of St John's, York Mills, contributing much of the labour of its construction. He travelled extensively to hold informal services for his fellow settlers and is credited with the foundation of at least six Anglican parishes in the area north of Toronto. He also made several large gifts of land to the church. Eccentricities exposed him to considerable ridicule, but no one questioned his dedication or generous spirit. He was the older brother of Jesse Ketchum, whose philanthropies in Toronto and Buffalo were directed mainly to other evangelical churches.

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JOHN WEBSTER GRANT

Key, Francis Scott (b. Frederick [now Carroll] Co., MD, USA, 1 Aug. 1779; d. Baltimore, MD, USA, 11 Jan. 1843). Episcopal layman and Sunday school leader. Best known for authoring the American national anthem, 'The Star Spangled Banner', Key's contribution to American evangelicalism lay in his active involvement in the Episcopal Church and the ASSU. A graduate of St John's College in Annapolis, he became a Washington attorney in the early 1800s and enjoyed a successful law practice over the next forty years. Throughout his life, Key participated energetically in the local and national affairs of the Episcopal Church, serving as a lay reader and Sunday school teacher in his own parish and as a delegate to the general conventions of the denomination from 1814 to 1826. He even considered entering the Episcopal ministry at one point in his mid-life.

Key became a founder of the non-denominational ASSU in 1824, thanks to his contacts with the low church Episcopalians and Presbyterians in Philadelphia

Richards, Thomas (baptized Cardigan, South Wales, 1 Dec. 1717; d. London, 28 Feb. 1798). Anglican clergyman and Methodist itinerant. He was the son of another Thomas Richards, MA, Vicar of Verwig and Cardigan (1717–29), and Rector of Aberporth, and his wife Elinor. He matriculated at Trinity College, Oxford, 30 May 1734, aged 17. He does not seem to have graduated, however, and there is no evidence of his being one of the Oxford Methodists.

He did come in touch with the son of Sir John Thorold of Gainsborough, another JOHN THOROLD, to whose fellowship at Lincoln College JOHN WESLEY had succeeded. Young John Thorold and his wife lived in Windsor. He was strongly evangelical, and a great friend of CHARLES WESLEY'S convert JAMES HUTTON, through whom he kept in touch with many of the Wesleys' circle, and read GEORGE WHITEFIELD'S published journals. Thorold was greatly impressed on August 11, 1738, by 'young Mr. Richards (Mr. Jones's clerk)' – apparently GRIFFITH JONES (1683–1761), founder of the Welsh charity schools – and told Hutton that Richards had 'an extraordinary love for souls' and 'is a Methodist at heart'. John Wesley wrote to Hutton from Bristol on 30 April 1739, that the previous week at Bath he had organized two inner circle bands there, the one of four men including 'Mr. Richards (of Oxford)'. On 28 June 1740, Charles Wesley wrote to his brother John in London, enclosing a copy of his journal transcribed by Thomas Richards, who also addressed the letter, and added a note of his own. Richards also transcribed Charles's following journal for John in London (19 July 1740). On 3 December 1740, Charles reinforced his pleading for John's help in Bristol with the announcement, 'Brother Richards is disabled by sickness.' In Bristol in 1741, according to JOHN CENNICK, 'Mr. Richards, a preacher, used all the arguments possible to reconcile us again to Mr Wesley, but things were gone too far.'

At his conference in 1766 John Wesley described how around 1740–1 he had enrolled three promising young men as his 'sons in the gospel', who offered themselves 'to labour when and where I should direct'. He named them in the order, THOMAS MAXFIELD, Thomas Richards, and THOMAS WESTELL. John Wesley's journal of 27 January 1742, seems to imply that Richards was already exercising pastoral care in the London area under Wesley's supervision. He was listed by Wesley as one of 19 class leaders at the Foundery in April 1742, his class meeting at 8.00 p.m. every Monday evening. RICHARD VINEY'S journal for March 1744 shows him as an itinerant preacher in Yorkshire and Derbyshire. Richards and Maxfield, but not Westell, were both invited to Wesley's first conference in 1744, and both of them attended a service in Lady HUNTINGDON'S London home. Richards was also invited to the 1745 Bristol Conference, and from there was asked to preach in Lady Huntingdon's chapel in Bath. An important measure of Wesley's reliance on Richards is the fact that on 5 March 1746, he made over the general control of his Methodist premises in Newcastle, and on 23 May those also in Bristol and Kingswood, to seven trustees, one of whom was

'Thomas Richards, late of Trinity College, in the university of Oxford aforesaid, gentleman'. Richards remained one of the regular Methodist itinerant preachers until 1748, when he was stationed at Wesley's Kingswood School to teach languages as assistant to JOHN JONES.

On 15 November 1749, Richards married Mary Davey, the widowed housekeeper at Kingswood School, the Hayes (Middlesex) entry describing him as 'late master of Rev. John Wesley's School at Kingswood'. By 21 June 1751, John Wesley had lost confidence in him as a teacher, stating in his *Journal* that 'T—R— was so rough and disobliging that the children were little profited by him.' Richards seems to have returned to a regular but unnoteworthy Methodist itinerancy, although he was involved in a controversy with a layman, W. Daniel, which rated a conference inquiry on 16 August 1758. The case was referred to three adjudicators, with the implied threat, 'Let him that will not stand to the reference be publicly disowned.' This may well be related to the fact that in his *Chronological History of the People Called Methodists* (1813) WILLIAM MYLES listed Richards as having entered the itinerancy in 1740, left it in 1759 – NB, he was not expelled – and later became a clergyman. Richards remained friendly with Lady Huntingdon, however, who (probably around this period) sought and secured for him episcopal ordination, though we do not know where or when.

He eventually turns up again in 1792, as the last surviving trustee of Wesley's Orphan House at Newcastle, from which he had already been released because of distance in a new deed of 4 August 1772 (not enrolled in Chancery) and another prepared by John Wesley himself on 7 July 1790, with ALEXANDER MATHER as his chief witness and the other a younger preacher, Andrew Inglis, who had been the assistant for the Newcastle circuit in 1786, and who also served as Wesley's amanuensis. This new deed was duly enrolled in Chancery on 16 July. After Wesley's death in 1791, however, what Wesley had thus been trying to forestall took place. Another new trust was created, apparently designed by a High Church party to overthrow Wesley's modified loyalty to the Church of England. Inquiry revealed that Richards was still alive, and he was persuaded to resign 'on account of his advanced state of life', but at the same time (on 27 August 1792) to assign his 'legal title' to the seven rival trustees. The ensuing controversy was hardly resolved for another generation.

A few years later, however, Richards died in the arms of the Established Church. His obituary appeared in the *Gentleman's Magazine* for 28 February 1798: 'Aged 82, the Rev. Thomas Richards, more than thirty years the indefatigable and worthy curate of St Sepulchre's, London; a man of Christian principles, of approved integrity, of unwearied patience . . . His ministerial labours only ended with his life. His funeral was most numerous and respectfully attended, and many silent tears shed to his memory.' There is no biography in the *Dictionary of Welsh Biography* and details are gleaned with difficulty from many clues in Methodist documents.

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FRANK BAKER

Richards, Thomas (b. Ponterwyrd, Cardiganshire, Wales, 24 April 1754; d. Darowen, Montgomeryshire, Wales, 2 Dec. 1837). Anglican clergyman and Calvinistic Methodist supporter. The son of Richard Thomas and Jane his wife, Thomas Richards was educated at Ystrad Meurig School. With his fellow student THOMAS JONES, he came under the influence of DANIEL ROWLAND's preaching. In 1776 he was appointed schoolmaster at Tal-y-bont, Cardiganshire, and in 1779 was ordained and obtained the curacy of Llangynfelyn and Eglwysfach, in the same neighbourhood, in succession to THOMAS JONES (later of Creaton). The neighbourhood contained a nucleus of Methodist exhorters, preachers and clergy who had 'societies' in each other's houses. Richards travelled frequently to the preaching meetings at Llangeitho, and assisted Daniel Rowland in administering the sacrament to the assembled crowds. In 1784 he became Curate of Llanymawddwy, Meirionnydd, in succession to THOMAS CHARLES. He often visited Charles and Thomas Jones and corresponded with them. He was appointed Vicar of Darowen, Montgomeryshire, in 1800 where he remained for the rest of his life, electing to remain within the church when the Calvinistic Methodists ordained their own ministers in 1811.

He was a man of antiquarian and musical interests, and Darowen became a focus for like-minded clergy. He brought forward 13 young men of the parish to become clergymen, all evangelicals, five of these being his own sons.

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MARY ELLIS

Richards, William (b. near Cardigan, Pembrokeshire, Wales, c. 1749; d. King's Lynn, Norfolk, England, 13 Sept. 1818). Baptist minister and controversialist. Born into a Baptist family, he was baptized in 1769 and four years later began preaching. After two years at Bristol Academy, he settled at Pershore in 1775, but removed the following year to King's Lynn where he spent the rest of his life. His theological pilgrimage saw him abandon his early Calvinism and indeed later the orthodox Trinitarian faith, though he refused to be labelled a Unitarian, and maintained a closed-communion commitment to believer's baptism, for which he campaigned in many a pamphlet. His latter Christology has been described as Sabellian. Around 1783 he adopted the theology of ARCHIBALD MCLEAN and the Scotch Baptists,

but by 1794 his enthusiasm for the McLeanite position was waning, and from 1804 he has been described as 'a McLeanist without the doctrines of election and the Trinity'. The dogmatism of his fellow Dissenters made Richards an aggressive campaigner for Christian forbearance! Politically he admired the growth of the American state and received an LL.D. from Brown University to which he left his library. A firm Protestant and political radical, he nevertheless pleaded for Catholic emancipation, welcomed the French Revolution [see his *Reflections on French Atheism and English Christianity*, 1788], and attacked the slave trade that his hero, THOMAS CLARKSON, sought to restrict. In later life, he attacked both the Calvinism and the revivalism of the Particular Baptists. At the end almost a recluse, he published a two-volume *History of Lynn* in 1812, and in 1820 his *The Welsh Nonconformists' Memorial*.

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J. H. Y. BRIGGS

Richards, William (b. Plainfield, MA, USA, 22 Aug. 1792; d. Honolulu, HI, 7 Dec. 1847). Congregational missionary, ambassador, and politician. A graduate of Williams College in 1819, Richards graduated from Andover Seminary in 1822. He made application to the ABCFM for overseas ministry, and he and his bride Clarissa, daughter of Levi Lyman, were assigned to the Hawaiian Islands to strengthen the work begun just two years earlier. The couple sailed from New Haven in November 1822 with two other missionaries and four natives of the islands. They commenced work at Lahaina on Maui, but their effective work was disrupted by harassment of English sailors from the whaling ship *Daniel*. Richard's detailed reporting of these events and their publication in Boston led to his elevation as the Hawaiian King's translator, counsellor and chaplain. Recognition of Hawaiian independence led to his appointment as Ambassador to England and, thereafter, his appointment as Minister of Public Instruction. His good work was cut short by a lingering illness that proved to be fatal. He had eight children one of whom, William, became a missionary to China.

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J. H. Y. BRIGGS

Stone, Alfred (b. England, c. 1816; d. Montreal, Lower Canada, 11 Aug. 1886). Clergyman. A resident of Leicester for several years, Stone then became a Countess of Huntingdon Connexion missionary in Ireland for 16 months. He was recruited and appointed by THOMAS MOLSON as both Rector of St Thomas Church, Montreal (formerly Anglican) from 1856 and principal of the new Thomas Molson College. When Molson assumed control of school staff appointment in 1860, Stone resigned and began the Proprietary College of Montreal. Thus the Countess of Huntingdon Connexion mission in Canada died out.

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K. RICHARD LOUGHEED

Stone, Barton Warren (b. Charles County, MD, BNA, 24 Dec. 1772; d. Hannibal, MO, USA, 9 Nov. 1844). Preacher, editor, and leader of the 'Christian' movement. Son of John and Mary Stone, Barton was educated at DAVID CALDWELL'S 'log college' in Guilford County, North Carolina. When he arrived the school was experiencing a revival under the fiery preaching of the New Light Presbyterian JAMES MCGREADY. After a lengthy period of uncertainty and near despair ('my strength failed me, and sighs and groans filled my days'), Stone experienced conversion. Though it followed the typical evangelical pattern of eighteenth-century America, it also pointed to the rapid conversions that would become more and more the norm in the nineteenth century. 'I now saw', Stone wrote, 'that a poor sinner was as much authorized to believe in Jesus at first as at last – that now was the accepted time and day of salvation.'

After a brief stint teaching in Georgia, Stone received his preaching licence from the Orange presbytery in North Carolina. He did itinerant preaching for a time, then in 1798 answered a call to serve two small churches at Concord and Cane Ridge in Bourbon County, Kentucky. Throughout this period Stone was troubled by what he termed the 'labyrinth of Calvinism', particularly the doctrines of election and reprobation. During the Great Revival of 1801 he resolved his difficulties by developing a new view of faith. Faith was not a mysterious gift bestowed upon the passive soul but a result of accepting 'the testimony of God'. Scripture contains 'sufficient evidence in itself to produce faith'.

When Stone began preaching with this new view of faith, revival broke out in his churches. In August 1801 multitudes gathered for the great Cane Ridge Revival

that marked a high point of the Great Kentucky Revival. Joining with Baptist, Methodist, and other Presbyterian ministers, Stone witnessed hundreds of conversions – many of them accompanied by spectacular 'exercises' (falling, jerking, barking, dancing, running, laughing, and singing). Stone opposed some of the 'excesses' but rejoiced in the spirit of the revivals.

When in the wake of the revival the Synod of Kentucky charged one of its ministers with departing from the Confession of Faith, Stone and three other ministers joined that minister and withdrew from the synod in 1803 to form the Springfield presbytery. Nine months later they dissolved the new presbytery, issuing a document called 'The Last will and Testament of the Springfield Presbytery' in which they renounced all names but 'Christian' and all creeds but the Bible.

Under Stone's leadership the new 'Christian' movement grew, particularly in Kentucky, Tennessee and Southern Ohio. By 1811 it could claim 13,000 members. Detractors nicknamed them 'New Lights', but Stone rejected the term, insisting that 'we possess no new light; but only that old unsullied light which shines in the Bible'. The central themes of the movement were freedom from all creeds and coercive human traditions, restoration of simple primitive Christianity, separation from the fashions and preferences of the world, and the millennial unity of believers.

Stone and the early 'Christians' envisioned a coming kingdom of God that would shatter the old order dominated by creeds and the clergy. Old boundaries between believers would fall away and a compelling vision of Christ-like holiness would draw them all into one great communion. The kingdom remained a transcendent reality that alone should claim the Christian's allegiance. As a citizen of that kingdom one placed little hope in human governments and all of the age's glowing testimonies to human progress.

After 1803 Stone made a meagre living by farming, teaching and preaching. In 1826 he began a monthly journal, *The Christian Messenger*, that he published until his death. In 1832, largely at Stone's initiative, the 'Christian' movement united with ALEXANDER CAMPBELL'S disciples. Thereafter, Campbell's influence eclipsed Stone's and became the dominant force in the movement.

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C. LEONARD ALLEN

Stonehouse, George (b. Hungerford Park, Berkshire, England, 5 Aug. 1714; d. Bristol, England, 1793).

Oxford Methodist. He entered Pembroke College in June 1729, graduating BA (1733) and MA (1736). He was among those who met JOHN WESLEY after his return from Georgia and resolved to be Bible Christians. In 1738 he became Vicar of St Mary's, Islington – a family living – and welcomed the Wesleys and GEORGE WHITEFIELD to his pulpit. CHARLES WESLEY acted as curate although probably not licensed, but the churchwardens objected and Stonehouse resigned in 1740. Attracted by the Moravians he spent 12 years with ZINZENDORF in Germany. Author of a Syriac grammar, he travelled widely to consult Syriac New Testament manuscripts. He wrote three treatises on universal restitution reflecting a position he had held even when a member of the Holy Club. He eventually drifted away from the Moravians and lived for some years at Dornford near Woodstock in Oxfordshire, but died in Bristol.

In 1737 Stonehouse married Mary Crisp (died 10 December 1751) who had a great fortune which was absorbed by Moravianism. On 4 December 1755 Charles Wesley performed Stonehouse's second marriage, this time to Susanna Stafford. Historians have often confused Stonehouse with Sir JAMES STONHOUSE.

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A. SKEVINGTON WOOD AND FRANK BAKER

Stonhouse, Sir James (b. Tubney, Berkshire, England, 20 July 1716; d. Hotwells, Bristol, England, 8 Dec. 1795). Doctor, Anglican clergyman, and baronet. This Stonhouse is often confused with the Reverend GEORGE STON[EH]OUSE. This Stonhouse was educated at Merchant Taylor's School, Winchester College, and St John's College, Oxford (BA 1736; MA 1739; MB 1742; MD 1746). He also studied medicine at Paris, Lyons, Montpellier and Marseilles. In May 1742 he married a maid of honour to Queen Caroline, Anne, eldest daughter of John Neale, MP for Coventry. They settled in Northampton, where he practised for twenty years, founding the county infirmary there. He also published the exemplary 'statutes and rules for the General Infirmary at Salisbury' (1766).

A close friendship with PHILIP DODDRIDGE and JAMES HERVEY led to his conversion. Having published a pamphlet attacking Christianity, he now burnt the third edition. His correspondence with Hervey on the death of Stonhouse's wife at age 24, in 1747, completed his conversion. GEORGE WHITEFIELD urged ordination upon him, but he was reluctant to be dubbed a 'Methodist'. After much hesitation he was ordained successively deacon and priest in September 1749, but continued to practise medicine in Northampton, and attended Hervey at his death in 1758. In 1764 he accepted the rectory of Little Cheverell in Wiltshire (together with the adjoining rectory of Great Cheverell from 1779). His curate was an evangelical, Thomas Stedman, for whom he wrote

Hints from a Minister to a Curate (2nd edn, 1776). Because of indifferent health, however, and doubtless because of a taste for the admiration of high society, he spent much time at the Hot Wells, Bristol, and in 1788 took up permanent residence there. He preached without stipend at All Saints, Bristol, and also in Bath. (Garrick, the famous actor, once reproved his preaching mannerisms.)

In 1792 he succeeded a cousin to an hereditary baronetcy. He wrote many small devotional works, including several oft-published tracts for the SPCK. He remained very tender about his public reputation, however. In his *Autobiography* WILLIAM JAY recounted that on his deathbed James Hervey said to him, 'Dr Stonehouse, beware of the world!' – thrice repeated. And Jay himself added: 'His sentiments were the *skim-milk* of the Gospel; but he must be classed as belonging to the evangelical clergy, though very near the border that separates them from others.'

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FRANK BAKER

Stopford, Joseph (b. County Cork, Ireland, 1766; d. Letterkenny, County Donegal, Ireland, 25 March 1833). Irish don and incumbent. His life was bound up with Trinity College, Dublin, for twenty years. He entered college on 6 July 1781 aged 15, and became scholar 1785, fellow 1790, doctor of divinity and Archbishop King's Lecturer in Divinity 1801. He was one of three fellows whose countervailing influence was vital to the evangelical revival in the Irish Church and University, over against opposition from Archbishop Fowler of Dublin (1779–1801) and from within Trinity. Of his two peers, John Walker was to secede from the Established Church, HENRY MATURIN to precede him to a College living in Raphoe diocese: Stopford himself became Rector of Cornwall in 1810.

His ministry of 23 years was marked by pastoral faithfulness, his physical courage both during a cholera epidemic and the anti-tithe agitation of his later years, and his friendship with William Magee – his Trinity College contemporary – during the latter's brief episcopate in Raphoe.

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ALAN R. ACHESON

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T

Ta'unga (b. Rarotonga, Cook Islands, c. 1818; d. Rarotonga, 1898). Polynesian missionary. Ta'unga was sent in 1842, by LMS missionaries, to New Caledonia. He mixed easily with the people, learnt their language and beliefs, and emphasized love and humility in his relationships. He also showed courage. After three Polynesian missionaries on a nearby island had been killed, a chief from that island came with warriors to seize Ta'unga and other missionaries. Ta'unga stepped forward alone, unarmed, to greet him. The chief was so impressed by this that he abandoned his plan for attack. But dangers continued and in 1845 LMS representatives withdrew Ta'unga against his will. He was moved to Mare Island where he worked among fierce people who were killing and eating, among others, seamen and escaped convicts from Australia. He was repatriated to Rarotonga and in 1849 was sent to supervise the churches of Manu'a Islands in Samoa. He remained at the head of the mission there for thirty years.

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CHARLES W. FORMAN

Taft, Zechariah (b. 1772; d. Sandiacre, Derbyshire, England, 7 Jan. 1848) and **Taft, Mary** [née Barritt] (b. 1772; d. Sandiacre, Derbyshire, 26 March 1851). Methodist preachers. Zechariah Taft early became a figure of considerable controversy in the Methodist ministry, mainly because of his advocacy of reform, and especially of his recognition of the validity of the preaching of women, which he propagated most powerfully by marrying the most popular woman preacher of his generation, Mary Barritt. As a result, his official conference obituary was deliberately kept brief and non-committal, and with this outline we may well begin this double biography:

Zechariah Taft; who commenced his ministry in 1801. After labouring for twenty-seven years he became a supernumerary, and resided at Sandiacre in the Ilkeston Circuit. His ministry was faithful and useful, and his piety was deep and unaffected. During the last two or three years of his life he was greatly enfeebled by various infirmities; nevertheless he bore his affliction with patience, and died, bearing testimony to the preciousness

of the blood of Christ, January 7th, 1848, in the seventy-sixth year of his age. (*WMMag* (1848): 1026)

A demonstration of the solid appeal of his evangelical preaching and devoted pastoral care may be given by the fact that his 27 years of ministry were spread over only 14 separate circuits, in all of them for two years or more except the first two, Grimsby (1801) and Canterbury (1802). The topographical spread over the midlands and the north of England of these two-year appointments may be visualized by a simple listing: Epworth (1803), Colne, Birstall, Loughborough, Horncastle, Driffield, North Shields, Alnwick, Whitby, Pickering, Malton, and Ripon, from 1825 until his retirement in Ilkeston, 1828.

Throughout his ministry he was noteworthy for many publications on a variety of themes, and we note for the most part that as author he used simply 'Z. Taft', apparently being somewhat ambivalent about his Christian name, which in 1809, 1812, and 1821 appeared as 'Zacharias', and once in 1821 as 'Zecharias'. His superintendent minister during his two years at Epworth was Reverend John Barritt, who had entered the ministry at Horncastle in 1786, and had also ministered at Horncastle, 1801-3, while Taft had begun his own ministry in 1801-2 in neighbouring Grimsby. Mary, John Barritt's sister, was achieving an awesome reputation for herself as a preacher in her twenties. As Wesley Swift notes, 'She travelled extensively in the northern counties of England, and under her preaching such notables as Joseph Taylor and Thomas Jackson were converted' (*PWHS* 28: 91). Not unnaturally she attracted Taft's attention, and they were married in 1802. Their appointment as a preaching husband and wife at Epworth in 1803 furnished topical material for a controversial debate in the conference of 1803. One of the items handed around was Taft's *Thoughts on Female Preaching*, dated 'Dover, Dec. 16, 1802', and published in that city early in 1803, with his new preaching wife by his side in the Canterbury circuit.

The question was asked in the conference, 'Should women be permitted to preach among us?' and the general answer was 'No.' It was agreed, however, that if she believed that she had an *extraordinary* call, she might indeed preach, but in general should 'address her *own sex and those only*'. Even this, however, was only allowable with the permission of her quarterly meeting and superintendent minister, and to visit any other circuit

she must have a *written invitation* from the superintendent minister. These rules Taft himself followed on his wife's behalf. JOHN PAWSON, like many others, recommended Mary Taft for special services. Wesley Swift again notes: 'Her sense of call never left her . . . Her ministry was responsible for the conversion of hundreds if not thousands of sinners. Historically she remains a picturesque, almost romantic, figure, the nearest approach to a woman itinerant preacher that Wesleyan Methodism ever had' (PWHS, 28: 92).

It should be stated that Zechariah Taft was not content to let this matter rest. He continued to proclaim the rights of women preachers in his publications, and actively to propagate the practice. He published *The Scripture Doctrine of Women's Preaching* (York, 1820). The dedication was noteworthy:

To Mrs Mary Taft. It is now some time since the substance of the following pages was put together; it was written chiefly for the comfort and encouragement of an eminently pious female, who thought it her duty to call sinners to repentance. Had something of this kind been put into your hand when you first entered upon your public work, it would, no doubt, have saved you from many painful anxieties, and distressing fears . . . The Author. Whitby, Jan. 1820.
(Taft, 1820: Dedication)

This went through a second edition in 1826, with the encouraging note on the title page: 'The profits will be devoted to charitable purposes.' His wife – undoubtedly in collaboration with him – followed this up with her own autobiography, *Memoirs of the Life of Mrs. Mary Taft* (Ripon, 1827).

Nor did his other reform activities enamour him to his colleagues in the Wesleyan conference, before whom he was arraigned in 1835 for his sympathies with the Wesleyan Methodist Association, though the matter was dropped.

The redoubtable Dr Benjamin Gregory (1820–1900), in his own charming *Autobiographical Recollections*, notes that Mrs Taft's autobiography

was one of the first books I ever read, when four years of age, and it had been a cherished aspiration ever since to see this wondrous woman . . . So when I first went to preach at Sandiacre, and to be the guest of the Rev. Zechariah and Mary Taft (in the public estimation the 'Rev.' included both), I felt the way of duty to be a path of pleasantness . . . Before I went to chapel the kind old lady made me take a teaspoonful of Friar's balsam, soaked into a lump of sugar, lifting up her hands and eyes in prayer, and exclaiming, 'God bless it to you!'
(Gregory, 1827: 274–5)

At the close of an evening service I used to call on the Rev. Zechariah Taft to conclude with prayer, whereupon he invariably nudged his wife, who was always surcharged with 'the spirit of grace

and supplication' . . . If ever a daughter of Zion responded to the call, 'Lift up thy voice with strength; lift it up, be not afraid,' it was this Dowager-revivalist of Methodism.
(Ibid.: 284)

Zechariah Taft paid remarkable tribute not only to his wife, but to her preaching sisters all over the British Isles, in two memorable volumes entitled *Biographical Sketches of the Lives and Public Ministry of Various Holy Women* (1825, 1828). These two extremely rare volumes, describing nearly fifty 'Holy Women', beginning with SUSANNA WESLEY, and supported by many of John Wesley's female supporters, were reprinted by The Methodist Publishing House, Peterborough, England, in 1992.

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FRANK BAKER

Taharaa (b. Papara, Tahiti; d. Vanua Balavu, Fiji, about 1846). Polynesian evangelist. As a young man Taharaa heard of Christianity, which had been brought to Tahiti by English missionaries of the LMS, and was baptized about 1816. He later worked as a village teacher and catechist. In 1830, when he volunteered to go to Fiji as a pioneer Christian missionary, he was described as 'a steady man who had maintained a consistent profession of more than 14 years' (Davies, 1961: 292). With two other Tahitian Christians, FAARUEA and HATAI, he was left at Lakeba, in the Lau group of eastern Fiji, where the chief had requested Christian teachers. Having gained no converts at Lakeba the Tahitians moved to the nearby island of Oneata where they worked until about 1846. Although the arrival of the first Wesleyan missionaries in 1835 is usually regarded as the beginning of the Christian church in Fiji, Christianity was in fact introduced by these Tahitians.

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DAVID HILLIARD

Tait, Catharine (b. 1819; d. Edinburgh, 1 Dec. 1878). Wife of Archbishop of Canterbury and philanthropist. Daughter of WILLIAM SPOONER, the evangelical Rector of Elmdon and later Archdeacon of Coventry, who was brother-in-law to WILLIAM WILBERFORCE, her evangelical upbringing has been lovingly portrayed by Tait himself in a memoir of his wife. The marriage took place at Elmdon in June 1843; calamity befell the family in 1856 when, between 6 March and 8 April, they lost five of their seven children from scarlet fever. She was a friend

north-west India. Thompson first visited Serampore on 19 March 1809. A writer in the military department in Calcutta, he assisted JOSHUA MARSHMAN in the gaol ministry. In February 1812 he volunteered for the ministry (ordained 25 April 1812) and was sent to Patna.

His valuable journal (beginning in January 1812) records his observations of North India under transition, as well as his unusually positive reaction to Hindu and Sikh customs. He investigated large heterodox sects, and was probably the first evangelical to reach Amritsar, as well as the first to learn Punjabi and preach in the Golden Temple during his 1818 tour to Ludhiana. Thompson was shocked at the poverty he saw in Barrackpore in January 1812. He was very critical of European capitalists but these passages in his journal were excised before publication in Britain.

Thompson delighted in street preaching and itinerating, and journeyed up and down the Ganges before settling in Delhi in March 1818. In Delhi he wrote tracts in Hindi, Persian, and Urdu, composed hymns, and revised the Serampore translations, which were generally too 'high' to be understood by ordinary people. Thompson's first convert was a Bhutanese who spoke Hindi. In 1819, a pundit who helped him in translations was converted.

Thompson's three sons died between 1815 and 1822. His wife, his daughter Sarah (born 1817), and another daughter survived to continue his work. All three died on 11 May 1857 at the hands of the mutineers.

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E. M. JACKSON

Thompson, John Grundy (d. White Roding, Essex, England, 25 Sept. 1814). Anglican clergyman. Thompson graduated from Emmanuel College, Cambridge (BA 1798; MA 1800), but unlike so many of his contemporaries he did not experience an evangelical conversion during his student days. This occurred only when, returning to take his MA, he engaged in a conversation which caused him to review his spiritual condition. He served in the Lincoln diocese and preached a visitation sermon at Grantham in 1806. He was Curate of White Roding (1808-14), during which time he issued two pamphlets in defence of the Bible Society.

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ARTHUR POLLARD

Thompson, Marmaduke (b. London, 5 April 1796; d. 12 April 1851). Anglican clergyman; East India Company chaplain, Madras 1806-27; Rector of Brightwell,

Berkshire, 1831-51. Thompson was educated at Christ's Hospital and Pembroke College, Cambridge. Ordained in 1800, he later became one of the first five chaplains nominated by CHARLES SIMEON to serve as East India Company chaplains. For several years he ministered to the cadets in Cuddalore but most of his time was spent in Madras itself. Thompson felt called to help the Eurasian community, founding a male orphan asylum and starting a Friend in Need Society, becoming its first president in 1813. He became the first secretary of the CMS Corresponding Committee in Madras and helped to get goodwill for the society and a site for its first church. His advice and help to all the missionaries with whom he came into contact was of incalculable value. Manuscript material can be found in the CMS archives, Birmingham and the India Office Library, London.

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PENELOPE CARSON

Thompson, Sally (fl. 1822-47). Christian Connection itinerant preacher. Thompson began preaching for the Methodists around 1822. Officially, the Methodists prohibited female preaching, but individual ministers supported her and allowed her to address their congregations. In 1835 or 1836, however, her refusal to stop preaching led to her expulsion from the Methodist Church of New York. She then joined a Methodist schism group, the Protestant Methodists, before finally uniting with the Christian Connection. The 'Christians', as they called themselves, did not allow women to be ordained, but they commended them as 'female labourers' who were permitted to speak publicly. Thompson preached in small towns in New York as well as in New York City; in 1842, her husband accompanied her on a journey to Maine. Like other female preachers, she attracted large audiences of curious spectators. She was still preaching in 1847, but nothing is known about her subsequent life. Since Thompson never published a memoir, and none of her manuscripts have survived, information about her must be pieced together from reading Christian Connection periodicals, especially the *Christian Palladium*.

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CATHERINE A. BREKUS

Thompson, Thomas (b. Swine, near Hull, Yorkshire, England, 5 April 1754; d. Paris, 14 Sept. 1828). Wesleyan layman and MP. The son of Francis and Ann

Thompson, his parents saw that he was educated locally in reading, writing and accounts. At 16 he began working in the Wilberforce counting house in Hull, which until WILLIAM WILBERFORCE reached his majority in 1780 remained under the control of a cousin, Abel Smith. Wilberforce appears to have become friendly with his slightly older employee. In 1787 the Smiths' and the Wilberforces' trust in Thompson was demonstrated by taking him into partnership in both aspects of the Hull counting house, Wilberforce & Smith (merchants) and Abel Smith & Sons (bankers). The latter eventually merged with the National Westminster banking empire.

From 1770, when he began his banking career, Thompson appreciated the preaching of JOSEPH MILNER (from 1768 the lecturer at Holy Trinity, Hull). With the opening of Manor Alley Methodist Chapel in 1772 Thompson became a Methodist, and qualified as a local preacher. He was sufficiently ardent a Methodist – and missionary enthusiast – to attend a session of the Leeds Methodist Conference in 1778, when two freed royal African slaves pleaded for missionaries for Africa. On 29 August 1781, he married Philothea Perronet Briggs, granddaughter of Reverend VINCENT PERRONET and daughter of WILLIAM BRIGGS, JOHN WESLEY'S trusted book steward. Their son, Thomas Perronet Thompson (1783–1869) was a noted soldier, scholar and politician.

It is possible that Wesley stayed with the Thompsons in 1790; Mrs Thompson had been one of Wesley's favourite correspondents before her marriage. It is interesting that Wesley's last letter was to Thompson's friend William Wilberforce, supporting his work for the emancipation of slaves. By 1795 Thompson was a sufficiently well-known and trusted Methodist layman to be invited to preside over the influential Methodist trustees who drafted a Plan of Pacification to settle the issue of the administration of the Lord's Supper within Methodism. It seems that already he had published several articles in the *Methodist Magazine*, and had ventured into writing some local history. Perhaps his best known publication, however, was an attack on the French Revolution, *French Philosophy* (1798).

Another earlier publication gained especial importance because of its link with a member of Wilberforce's family. In 1796 Thomas Thompson, now fellow of the Society of Antiquaries, published the third edition of a scathing attack on tithe laws entitled, *Tithes Indefensible*. This was dedicated to the newly created 'Right Honourable Lord Carrington' (see ROBERT SMITH), a cousin of Wilberforce. Baron Carrington's influence secured for Thompson in 1807 the parliamentary seat of Midhurst, Sussex, a seat which he retained until 1818. Clearly being a Member of Parliament would not hurt his already high reputation in Methodism, and indeed in society in general. This did not take effect, however, until another major climax in his service for Methodism. For generations Methodists (like Quakers) had been a society subject to discrimination (though often in fact illegally) under the Toleration Act and other public ordinances. With Methodist preachers threatened with being called up for militia training on Sundays during the Napoleonic

wars, in 1803 the Methodist Conference formed a 'Committee of ten' to 'guard our religious privileges', later known as the 'Committee of Privileges', six of whom were laymen, the last named being the leading lay member, 'Thomas Thompson, Esq. of Hull'. They were empowered to decide and prosecute any lawsuit on behalf of the Methodist Conference. Their most stringent, and most publicized test was leading the committee against the Home Secretary, Lord Sidmouth, by a bill designed specifically to disable the Methodists because, the Home Secretary argued, the Toleration Act was not designed to protect them in the exercise of their worship. In this instance the Protestant Dissenting Deputies joined forces with the Methodists, and even the Archbishop of Canterbury supported them, so that eventually Sidmouth let the matter drop.

Perhaps Thompson's greatest Methodist contribution, however, was the support which he gave to JABEZ BUNTING on 6 October 1813, in the formation of The Methodist Missionary Society at Leeds. As chairman of the gathering, Thompson set the tone by recalling the earlier debate in that same city, under John Wesley's leadership, in 1778. This was followed by a similar public gathering in City Road Chapel, London, and the enthusiasm spread rapidly, especially after the emotional reports of the death at sea of Dr THOMAS COKE. Further deliberations culminated on Monday, 4 April 1818, in the first meeting of the newly named 'Wesleyan Methodist Missionary Society' in City Road Chapel, London. Again Thompson presided.

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FRANK BAKER AND IAN SELLERS

Thompson, William (b. Newtownbutler, Co. Fermanagh, Ireland, 1733; d. Birmingham, 1 May 1799). Methodist preacher. After becoming a travelling preacher in 1757 as a result of early experiences in Ireland, only two years of his subsequent ministry were spent in Ireland, the rest being mostly devoted to circuits in Scotland and the north of England. His knowledge of church government and his contribution to the Halifax Circular (1791) on the future of the Methodist system probably secured his election as the first president of the Methodist Conference after JOHN WESLEY'S death. It was, in some respects, an unenviable task. With Wesley gone, and with the Wesleyan tradition capable of conflicting interpretations, a number of urgent problems had to be tackled in the turbulent atmosphere of the 1790s.

resident missionary at the Housatonic mission in Stockbridge, Massachusetts, in 1758. The next year, he was ordained to the concurrent pastorate of the small English-speaking church in Stockbridge. The Indian mission gradually dwindled under the pressure of white immigration, and in 1775 West resigned oversight of Indian affairs at Stockbridge to JOHN SERGEANT Jr, although retaining the pastorate of the Stockbridge church and presiding over revivals there in the 1780s and 1790s.

Although West had no effective personal contact with Edwards, he soon came under the spell of Edwards's writings through the example and influence of SAMUEL HOPKINS. In 1772, he published a lengthy *Essay on Moral Agency* which clearly embraced Edwards's theories on volition and moral freedom, as well as Edwards's philosophical immaterialism. The *Essay* also reflected a preference for a radical psychological phenomenalism which placed West among the 'Exercisers', the most extreme wing of Edwards's 'New Divinity' followers. He was granted a dismissal from the pastorate of the Stockbridge church in August 1818, after 59 years as its minister, and died, after five months of gradually failing health, less than a year later. His preaching was considered 'plain and dry' and overwhelmingly 'intellectual', since he 'loved metaphysical disquisition', and he enforced the strictest of church discipline. His disciplinary energies involved him in 1779 in a celebrated but disastrous ecclesiastical confrontation with one of his church members, Mrs John Fisk, over marriage to a non-member of the Stockbridge church. Yet, the Stockbridge congregation otherwise found him 'eminently social and cheerful'. He was an influential figure in preserving western Massachusetts as an Edwardsian enclave.

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ALLEN C. GUELZO

Westell [or Westall], Thomas (b. c. 1719; d. Bristol, 20 April 1794). Methodist preacher. In the 1766 *Minutes* of his conferences JOHN WESLEY wrote about three men named Thomas who successively offered themselves to serve him as sons, 'and to labour when and where I should direct'. The first was MAXFIELD, the second RICHARDS, the third Westall. These formed the nucleus of those volunteer helpers who in 1744 were invited by Wesley to an annual conference with some handpicked clergy. Maxfield and Richards were eventually ordained; Westell remained a lay preacher. He first appears in a letter from John Wesley in Bristol to JAMES HUTTON in London as one of 15 men received on Sunday 8 April 1739 into the Baldwin Street society, and chosen by lot as one of the five in the third band, led by Henry Crawley, a barber. The Bristol Apprenticeship books record: '9th September, 1734, Thomas Westell, son of Thomas Westell, late of the City of Bristol, puts himself to Luke Wilmot, joiner, and Grace his wife, for 7 years', and the

Burgess books declare, 'September 10th, 1741, Thomas Westell, joiner, is admitted into the liberties of this city for that he was apprentice of Luke Wilmot and hath taken the oath of obedience and paid 4/6.' The Bristol Poll Book of 1754 shows him as a cabinet-maker of St James's parish, a freeholder, and again in 1781 as a 'joiner' of St James's parish. He remains as such in Wesley's membership rolls 1783-5, but in 1786 his address was changed to 'Stokes Croft' and his designation to 'gentleman', apparently indicating his retirement.

There seems to be no question about the roots of Thomas Westell in Bristol, in spite of the (fairly normal) variation of spelling to Westall and Westal, nor does it seem likely that there were two freemen of that name. The beginnings of his Methodism under John Wesley in 1739 are also certain, as is the next unequivocal link with 'The United Society in Bristol', i.e. the consolidation of the two or more societies by John Wesley on 1 January 1741. The name of '82. Tho.Westall' immediately following five unnumbered and unmarried men who were ordained clergy (John and CHARLES WESLEY, GEORGE WHITEFIELD), or in training so to become, and clearly under Wesley's wing (JOHN CENNICK and JOSEPH HUMPHREYS), seems to imply that at this date Westell was more clearly identified as a founding member of the Bristol United Society than as one of John Wesley's 'sons in the gospel' - which was *almost* the category of Cennick and Humphreys. This again seems to imply that Westall was not yet preaching for Wesley during 1740, as has sometimes been stated. Almost certainly he came into that service in 1741, and remained in it until his death. Yet it seems to have been only to a limited degree at first, and mainly in the Bristol area. Charles Wesley's journal, however, shows him on 10 March 1744, 'being driven out of Nottingham by the mob and mayor', apparently as a roving preacher. Clearly he was not present at the London Conference later that year. Nor was he at the 1745 Bristol Conference, though he was listed then as among 'our present assistants'. He was indeed present at the 1746 conference, however (also in Bristol), and even at the joint conference with the Welsh Calvinistic Methodist Association on 22-4 January 1747, again in Bristol.

In general, however, we gather that during the 1740s he spent much of his time as a carpenter, and little as a travelling preacher. In a copy of a letter apparently written to the Countess of HUNTINGDON on 4 August 1751, this seems to be what Charles Wesley was actually proposing to his brother John as a general pattern for lay preachers, with two specific instances:

that every preacher that has a trade return to it; ... that he labours with his hands, like Paul Greenwood and T. Westel by day, and preach mornings, etc., tarrying at his own place of abode and the neighbouring towns; that now and then he be permitted to make an excursion or perhaps take a journey to distant societies, and then return to his trade again.

(Baker: 83-4)

And this indeed was how Westell was classified in the 1755 Minutes, as a 'Local Preacher'.

We have the testimony of ALEXANDER MATHER that from 1761 onwards this changed for Westell, who now became a full-time itinerant: 'Mr. Westell laboured with me this year. We constantly attended Stroud and Pain-swick; at both places there was a large increase; as also in several other parts of the circuit, which then included Coventry and Shrewsbury.' (AM: 157) We can trace his labours in the Manchester area during the following years, and then through the annual *Minutes* in Ireland, Yorkshire, Cornwall, Lancashire, Birstall, Lincolnshire, Macclesfield, Wiltshire, Kent, Sussex, usually no more than one year at a time in a circuit, and not in the senior position of an Assistant, indicating his lessening physical capacity. Indeed, his mental capacity also weakened, and ADAM CLARKE once stated that this was through 'putting on a wig damp from the barber's block' (PWHS 4: 97n). He retired to Bristol early as a member of Portland Chapel, and accepted some financial assistance from the Preachers' Fund from 1778 onwards (as did his widow), even though he retained the status of 'gentleman'. He died 20 April 1794, and on his tombstone was described thus: 'He was a pattern of Christian simplicity and humble love.'

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FRANK BAKER

Weylland, John Matthias (b. London, 24 June 1824; d. London, 4 Oct. 1897). London City missionary. The son of a ship's captain, he entered the mission's service in 1849 as an evangelist in the slum of Paradise Court, Lisson Grove, where he established a ragged school, attended the deathbeds of cholera victims, and founded the Marylebone Association for Improving the Dwellings of the Industrial Classes, to which he long remained secretary. His evangelistic activity at the Crystal Palace in 1851 was to be resumed in later decades at International Exhibitions in Paris and Vienna, where as the representative of the LDOS, he secured sabbath observance from British exhibitors.

In 1854, he was moved to the Marylebone Theatre district as night visitor to 400 public houses, and gave evidence on the basis of his experience to a select committee of the House of Commons on the regulation of drinking hours: the committee carried his recommendations into law, and he appeared before a Lords' committee on the same subject in 1876. In the 1850s he

also began his work for the Royal Polytechnic, of which he later became the chairman and director, and for Daniel Cooper's Society for the Rescue of Young Women and Children, which he extended in 1865 by founding a home for crippled boys. In 1859 he commenced his thirty-year ministry to the National Rifle Association, and in the early 1860s was secretary to Samuel Gurney's Metropolitan Drinking Fountain Association. In 1864 the City Mission appointed him its county association agent, and in 1872 he became district secretary of its West London auxiliary, where he had charge of fifty missionaries who visited 100,000 people. From the outset of his ministry, he was intimately connected with the EARL OF SHAFTESBURY, and was a pallbearer at his funeral.

Weylland was a prolific writer, and was the author of numerous reports in the *London City Mission Magazine*, of the standard histories of the City Mission and of its annual, of *The Man with the Book* (1872), *Round the Tower* (1875), *Our Veterans* (1881) and *These Fifty Years* (1884), as well as of tracts in aid of the mission's funds and of its kindred charities.

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SHERIDAN GILLEY

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ARTHUR POLLARD

Wharton, Henry (b. Grenada, West Indies, c. 1820; d. Madeira, 11 Oct. 1873). Methodist missionary to West Africa. Born of mixed parentage, he was sent to Scotland for his education. He returned to Grenada and was converted in 1840. He became a class leader and served the church faithfully. He candidated for the ministry and was appointed to St Vincent in 1842. During this period he became concerned about the spiritual plight of his race in West Africa and offered himself for missionary work there. He was sent to the mission in Kumasi (1846). It was a difficult assignment with unusual dangers and frequent immolation of human victims. In 1854, he and the Reverend T. B. FREEMAN started the work of the church in Dahomey and toured Whydah, Accra, Abeokuta and Lagos. In 1872 he became general superintendent and chairman of the Gold Coast district.