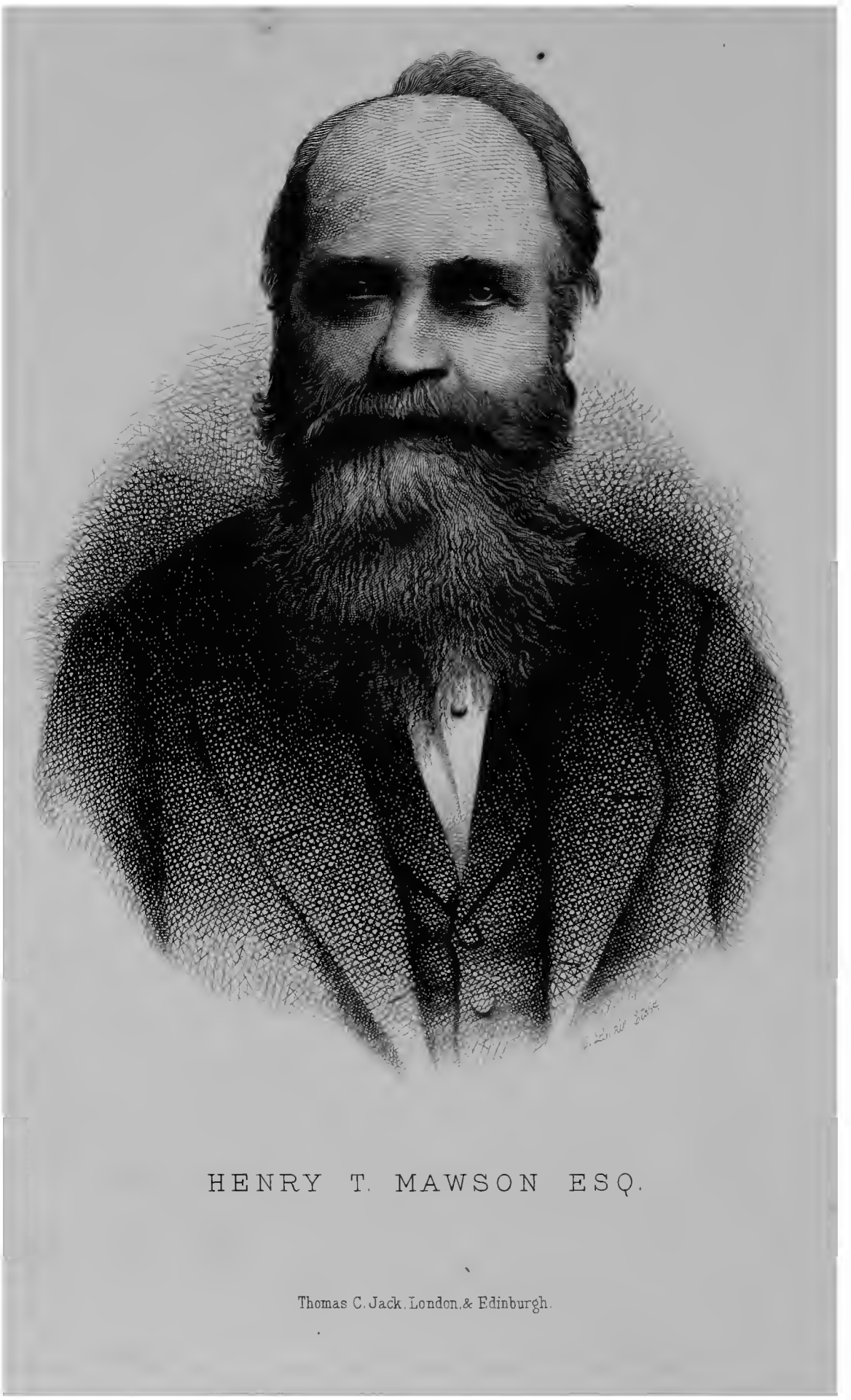

HENRY T. MAWSON ESQ.

Thomas C. Jack, London, & Edinburgh.

# METHODIST WORTHIES.

## CHARACTERISTIC SKETCHES

OF

## METHODIST PREACHERS

OF THE

## SEVERAL DENOMINATIONS,

WITH

## Historical Sketch of each Connexion.

BY GEORGE JOHN STEVENSON, M.A.,

AUTHOR OF "MEMORIALS OF THE WESLEY FAMILY;" "THE METHODIST HYMN BOOK AND ITS ASSOCIATIONS," &c.

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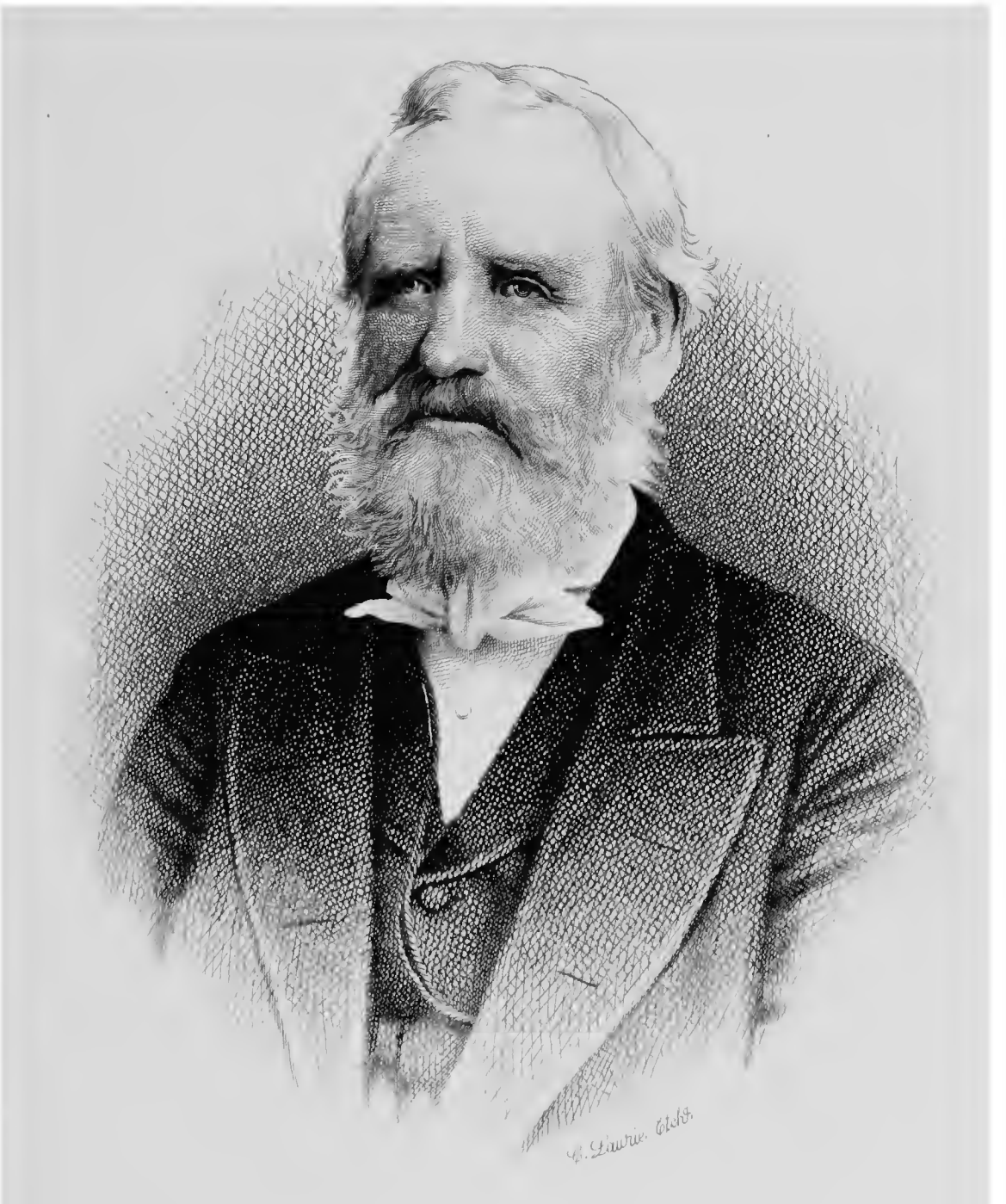
# CONTENTS OF VOL. VI.

## BIBLE CHRISTIANS.



## METHODIST FREE CHURCHES.



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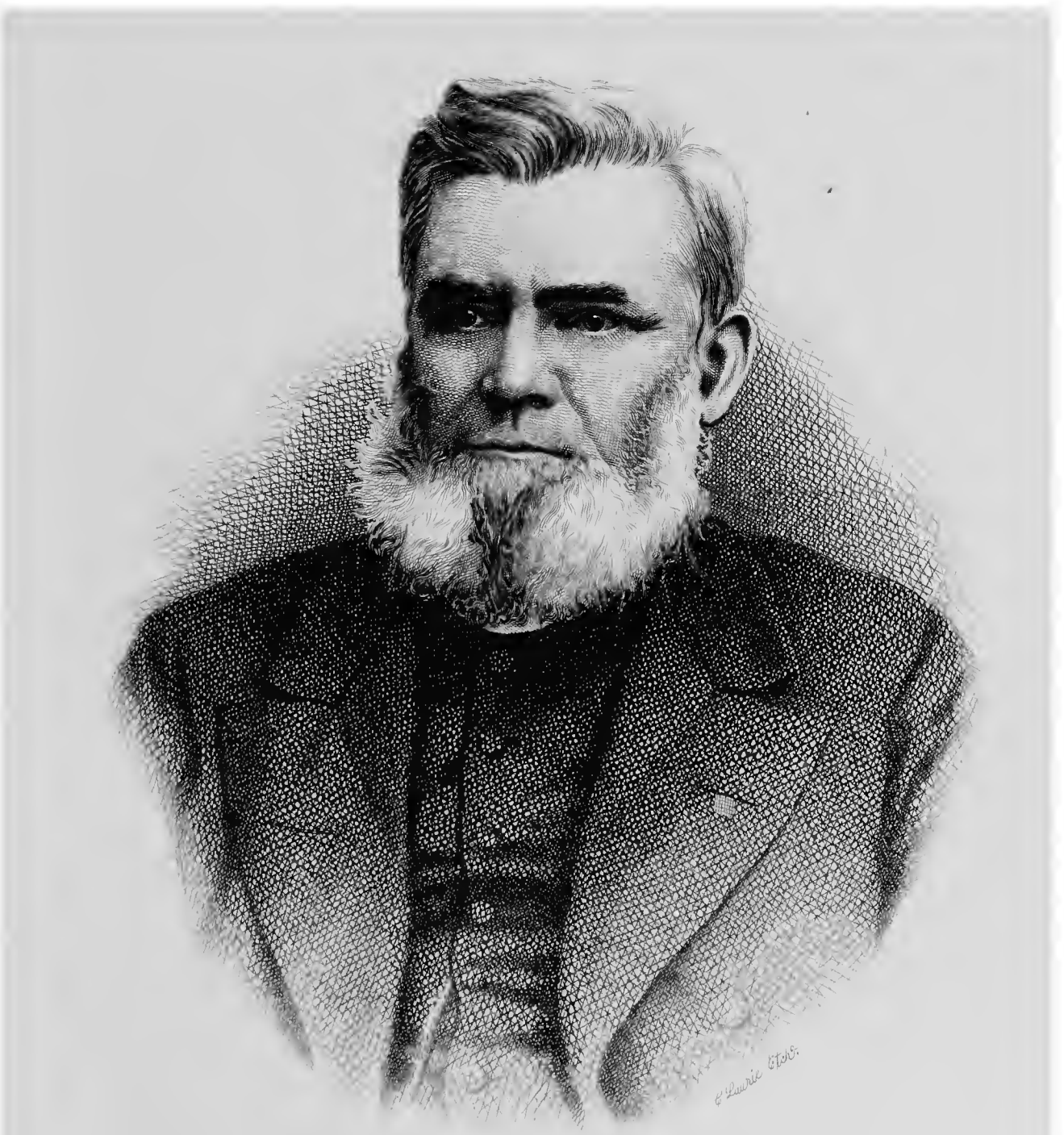

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# William O'Bryan.

[*Born*, 1778 : *Entered the Ministry*, 1815 : *Died*, 1868.]

IRELAND is said to have been the home of the O'Bryan family; the tradition being, that three brothers came over from Cork to England with Oliver Cromwell, one being a general officer, the other two captains. Two of the three settled in Cornwall; one of them found a home at Boconnock, and from him William was descended. During the period of the Revolution, and years following, the family suffered many vicissitudes. The name became anglicised,—William's grandfather being known as John Bryan, his eldest son signed himself John Briant, his youngest son Joseph Bryant. The changes in the name are attributed to the ignorance of the school-masters in the last century. When the O was again added, some in the family signed O'Brian, others O'Bryan. Documents exist showing that the name was spelled in six different ways. The parents of William were William and Thomazine Bryan, who occupied a farm at Luxulian, Cornwall, and had shares in tin mines. His mother attended the ministry of John Wesley as early as the year 1755, and joined the Methodist Society in 1757; her parents opened their house as a preaching place, and she was the means of leading her husband to join the Methodist Society.

William Bryan was born at Gunwen, a wild district in Cornwall, 6th February, 1778. He was brought up under religious influences;

the Methodist preachers constantly visiting the family, and having preaching in their house. He had as good an education as could then be had away from college; one of his teachers being an inveterate snuff-taker, that bad habit made a deeper impression on the boy's mind than his book-learning. Daily family worship was held in the house, and the children were taught to pray to God in secret. Living in a lone farm-house, they were kept from bad companions; the Sabbath was strictly observed by all the family. He was taught to avoid using bad words, or keeping company with bad boys. The family regularly attended church, and one of the curates, seeing the seriousness of the mind of William, offered to train him as a preparation for college; but neither the boy nor his parents were favourably influenced by the irreligious kind of clergymen then so numerous, so they discouraged any such step being taken. Most of the clergymen they knew were hunters, card-players, wine-drinkers, and Sabbath-breakers.

Three times in his youth William narrowly escaped death—once from drowning, and twice from his dealings with cattle; these events deeply impressed his mind. Much prejudice existed in favour of the Church, but the worldly and even wicked conduct of some of the clergy led many of the people to prefer the Methodist services to those of the Church. When only six years old, William heard Francis Wrigley and Adam Clarke preach; and the arguments of the latter were so clear and impressive, that one of his Cornish hearers said, "such arguments would convince the devil." At the age of eleven, in May, 1789, he was convinced of sin, and converted under the preaching of a sermon at Bokiddick, and he began to be deeply serious, and read such books as "The Christian Pattern," by à Kempis. He began to meet in class, but the evil influence of the French Revolution, and the prevailing wickedness of the times, led to his going back into the world. The kindly advice given to him by Mr. Wrigley and Adam Clarke he never forgot; but these were deepened when, on two occasions, in 1787 and 1789, he heard John Wesley preach. On the latter occasion, the good man placed his hands on William Bryan's head and said, "May he be a blessing to hundreds and thousands!" That prayer was fully answered.

Having much leisure time, and being an early riser, he devoted himself to painting, engraving, and reading, besides helping on the farm and in the tinnery; he read as many good and religious books as he could procure. He also tried his hand at book-binding, and after his father's death, went to St. Austell to learn the drapery business; but the next year, his widowed mother was ill, and she sent for him to come home, and obeying her wishes, he began farming. On coming of age, and holding considerable property, he was made overseer of the poor, the churchwarden, and the way-warden, to superintend the high road. To these various duties he gave full attention; they brought him into much company which was not congenial to religion, and his zeal in the cause of Christ was diminished. He received a fresh baptism of the Holy Spirit in November, 1795, and felt constrained to speak to his neighbours about their souls and eternity; but as a youth he realised what cross-bearing was, and resolved to persevere. His steady-going old class leader invited him to assist in holding a prayer meeting in his house. The first time he stood up to take part in a religious service, he gave out the hymn commencing, "O wond'rous power of faithful prayer," &c. That was in January, 1796, then he first prayed in public, and the occasion was one which made a deep impression on his mind. At that time the Methodists had only two circuits in the county of Cornwall, but they included many places. Several preachers, one after the other, spoke of his becoming a preacher, but he had then no idea of so doing. He began at first by relating his own Christian experience in a meeting in 1801, which had a good effect on the people. The experiment he repeated; and being encouraged, he went to several villages and held meetings.

In July, 1803, he married Catherine Cowlin, of Perranzebuloe, Cornwall, where she was born in 1781. They were the first persons married in the parish church of Perranzebuloe. She had been well brought up, educated with the vicar's daughter. Her father was a strict churchman, but one day, Catherine, at the age of nineteen, heard a Methodist preach out of doors, was convinced of sin, and in 1801 was converted, and regardless of her father's displeasure, she joined the Methodist Society, laying aside her fashionable clothing, and dressing in the plain Quaker-like costume of the early Methodists. She had a fine head of

hair, but that she cut off, lest it should make her proud. She attended all the Methodist services, rising at four in the morning to be present at the five o'clock preaching. Her parents considered the family disgraced by her joining the despised people. She removed to Roach, the second home of her parents, and there, with the companionship of a pious servant, she began to pray in public, and give exhortations in the meetings that were held.

A few years after their marriage, Mr. O'Bryan (he having added the O to his name) felt called to enter the ministry, but being married, and having young children, he was not accepted by the Methodists to whom he offered himself; that was a trial to him and his wife. To encourage him in preaching, Mrs. O'Bryan managed the farm whilst her husband made itinerant excursions to the villages around. In 1805, he heard Dr. Coke preach, and the zeal of the saintly man prompted him to yet more activity. In 1809, the Rev. J. Womersley put his name on the Methodist plan as a local preacher, but a year afterwards, because he would go to places beyond his own circuit to preach on the week days,—his heart prompting him to speak in villages in which there was neither church nor chapel,—in 1810 his name was taken off the plan, and he was by the preacher unwisely excluded from the Methodist Society.

Now came a testing time, but Mr. O'Bryan was equal to the emergency. Seeing that there were about a score or more villages in Cornwall in which the Gospel was not heard, he left the business he had commenced at St. Blazey Highway to the care of his wife, whilst he preached every evening in one of those benighted villages. He met with fierce opposition from some of those ungodly people, but this in no way discouraged him; on the contrary, his wife felt constrained to help him in the work, and leaving her children to the care of friends, herself went forth and preached the Gospel also. Many Methodists who had heard him preach desired to join him when it became necessary to unite those who were his converts into a Society, but he discouraged all such, and desired only those to unite with him who did not belong to any religious society. He firmly opposed any idea of secession from Methodism; and when, on inquiry, he ascertained that there were twenty parishes in Cornwall and North Devon in which

there was no preaching by Dissenters, he devoted himself, in 1815, entirely to the ministry in those dark places around him. At that juncture he heard Dr. Adam Clarke preach again, and he spent part of the next day in pious counsel with the Doctor. He now preached every day in a fresh place, having converts at almost every service, amongst them some of the better class of people. He seldom knew where he should get his meals, or sleep at night; but daily, lodgings were provided for him, and meals, often in most unexpected ways and places. He had faith in God, faith in his mission, and faith in himself, and success followed.

There were many touching episodes in connection with his work, and his untiring devotion to it, but these cannot be included here. The circumstances which led to the formation of the Bible Christian Society, or the Brianites as they were for a while called, were briefly as follows:—On 1st October, 1815, Mr. O'Bryan preached at Week St. Mary and Hex. On the 3rd he preached at Shurnick, when Mrs. Hicks wished him to preach at Clawton, near Holsworthy. It is said that not one of the inhabitants there had heard a sermon from a Dissenter. The congregation he gathered there filled the house. He preached at Cookbury on the 5th, and at that service he met with James Thorne, who, with his brother John, had, in the August previous, invited him to preach at Shebbear. On 9th October, 1815, he preached in Mr. Thorne's house at Lake, Shebbear, where he found a well-disposed, hospitable family. Preaching began at six in the evening, when parlour and kitchen were both filled with most attentive hearers. Desiring the most serious to remain after the service, nearly all stayed, and he had to hold another service. That ended, thirty of them met in the kitchen, and twenty-two of them gave their names to begin a new Society; two others joined next morning. Thus was formed the first Society under Mr. O'Bryan. He soon afterwards met the Rev. D. Evans, the clergyman at Shebbear, who commended what they had done, and took part in some of their services.

Seeing now a prospect of permanency in the work, opposition was raised against them, and the worst came from a few of the Methodists in the locality; but the word of God ran mightily through the villages, and prevailed; resistance, coming from man only, was overthrown by

God in His mercy, and scores of souls were speedily converted. In January, 1816, the Society being organised on the Methodist plan, the first quarterly meeting was held, when there were found to be 237 members in the Society. In March, 1816, the first preacher's meeting was held, James Thorne having been received as an itinerant, and at that service the first Sacrament of the Lord's Supper was celebrated by them "in a primitive Scriptural manner, sitting, not kneeling—being a popish invention." The Methodists were still their chief opponents, though they did not interfere with their members. One Sabbath a herd of cattle was driven at the preacher, who was standing on a table out-of-doors, but the animals had more civility than their drivers. On another occasion, in 1822, a pack of dogs was let loose at the congregation, but they behaved better than their owners.

Continuing his travels and daily services, aided by his earnest and devoted young friend, James Thorne, in January, 1817, the membership had increased to 920. In the course of the next two years progress continued to be made in various parts of the counties of Cornwall and Devon, new Societies being formed continually of persons entirely gathered out of the world. Mrs. O'Bryan led the way as a female preacher; she was soon joined by others of the female sex, whose labours were abundantly owned by God, and they became so acceptable to the people that in a few years the male and female preachers were about equal in numbers, as well as in usefulness. Mrs. O'Bryan was a deaconess as well as an evangelist. She faced mobs of persecutors, and preached the word out-of-doors amid showers of stones, clods, and rotten eggs, for many years, by day and night; and sometimes she preached aloud, and sang hymns, as she lay asleep in bed. On one occasion her family stood around her bed whilst she preached a thrilling discourse, while asleep, from, "Behold, ye despisers, and wonder," &c., and she concluded by singing a hymn she composed in her sleep to suit the sermon. She removed in 1831 with her husband to America, where she terminated a happy and useful life in great peace in 1860.

Mr. O'Bryan led the movement with marked ability, founding a Book Room, a Connexional Magazine, which he edited for some years, and establishing a Missionary Society, which still flourishes. New

chapels were built in various places, a Society was commenced in Kent in 1820, and another in London. He began a Society in Exeter in 1821. In 1827 the membership had increased to 8024. In 1829, Mr. O'Bryan disagreed with the Conference, and separated from them, but the work went on.

In 1831 he removed to America; he was nearly six weeks on the voyage. On his arrival he settled at Bethany for some time, where two of his daughters kept a school for females. There he opened a circuit, had many adventures by flood and forest, preached in various States, visited Canada, resided chiefly in New York and its vicinity, crossed the Atlantic thirteen times, and in great peace finished his earthly pilgrimage, 8th January, 1868, and is interred in Greenwood Cemetery, New York, with his wife. He endured many heavy trials, but lived to be honoured by both God and man, and died at the age of nearly ninety years.

# James Thorne.

[*Born*, 1795: *Entered the Ministry*, 1816: *Died*, 1872.]

JAMES THORNE is a name held in high esteem and veneration in Cornwall and Devonshire, where he was best known, and his memory will be cherished as a precious inheritance in hundreds of Christian families, for generations to come, in the south-west of England. The father of James was a godly Methodist, born in 1762, died in 1842, who kept open house for preachers for a quarter of a century, and who was never absent from preaching service during twenty-seven years, when able to attend, and was not more than five times absent from the Sunday morning prayer-meeting, held before breakfast, in twenty-five years. These facts indicate some of the surroundings of James Thorne during the early years of his life.

The birth-place of James Thorne was North Furze Farm, Shebbear, Devon; and the date, Monday, 21st September, 1795. He was educated at Langtree village school, where he made good progress in what was then taught, but the school and home life of those days was greatly disturbed by the wars then in progress between France and England, Napoleon Bonaparte and Lord Nelson, and the volunteers gathered from English homesteads. There was a strong Puritan tinge in his home life, which clung to him, and was prominent in all his after life; but there was also a plodding industry he inherited, even from childhood, by which he was enabled to accomplish results in work

which were marvellous in their extent, variety, and influence. He was brought up a strict churchman, yet as a boy could swear with his companions, till his parents heard of it, and their reproofs were sufficient to rid him of that evil habit. At that time the name Methodist was odious to him, but only because he did not know the people so called. At the age of twelve, he had a dream of being dead and buried, which deeply impressed his mind, and made him more serious. Soon afterwards he read Foxe's Martyrology, which was made a great blessing to him, as it convinced him he was not in a condition of mind to endure such trials. In the summer of 1812, he was confirmed by the bishop, but he acknowledges that he did not receive the gift of the Holy Ghost by that act. At that time a very pious clergyman, named Evans, preached some heart-searching sermons at Shebbear, which were the cause of much religious inquiry and awakening in the neighbourhood, and influenced his own family circle and friends, preparing the way for a new departure in religious life in the homes of the farmers dwelling around.

In the month of August, 1815, a Methodist local preacher visited the locality, and preached there—his name, William O'Bryan or Bryant, —and hearing that he was a good man, John and James Thorne went to hear him at Halsdon. They were so pleased with what they heard, they invited the preacher to visit Shebbear, and in October he did so, finding a most hearty welcome at the farm of Mr. Thorne, in whose house he preached. At the close of that service, there were some seriously disposed persons, who, after conversation with the preacher, were formed into a Methodist Society; these included the parents of James Thorne, and all their sons and daughters. That was the happiest day in the life of all the members of that household, and to James Thorne in particular. Up to that time James had been a Calvinist in opinion, but hearing this preaching of the Methodist, and reading Mr. Wesley's sermon on Free Grace, and Predestination Calmly Considered, his views changed, and from that time to the end of his long life, James Thorne became a firm and consistent Arminian. The Society then formed was the first which was denominated, Arminian Methodists, or Bryanites, —afterwards Bible Christians.

The mind of James Thorne had been deeply impressed under the

preaching of Mr. Evans, the clergyman, and he had sought relief by joining the church choir, and attending all the services, in which his excellent vocal powers found full and useful exercise; but he soon found his companions in the choir were so ungodly, he was glad to leave them, and found much more congenial associates amongst the despised Methodists. Convinced that Mr. O'Bryan was a good man, James Thorne accompanied him to many villages, and attended the preaching, assisting materially in the singing, and his conversion soon followed. No sooner had he realised that his sins were forgiven through faith in Jesus Christ, than the desire sprung up in his mind to preach to others, and it came so strongly, that he made it a subject of very earnest prayer. Christmas-day came, and James resolved to hold a religious service. He was up all the previous night, engaged in prayer for divine guidance; help came, the service was held, and the young man, only twenty years old, preached for an hour to a congregation in his father's house. From that time he held meetings almost daily, and preached. On New-Year's Day, 1816, he was put on the plan as a preacher, and accompanied Mr. O'Bryan in his journeys, both of them preaching every evening in the week, mostly in villages where there was no Gospel ministry, and in places where there was no church. A few months later, the first local preacher's meeting was held, when James Thorne was appointed to become an itinerant minister, the first in their Society, as Mr. O'Bryan was the founder of the Society, he having been previously only a local preacher in the Wesleyan body. Religious ignorance prevailed in dozens of Devonshire villages, which Mr. O'Bryan had discovered by personal visits; he and James Thorne went forth as lights in a really benighted land; Mr. O'Bryan having been indiscreetly and unwisely cut off from communion with the Methodists he had long served. The action then taken resulted in the formation of another branch of the great Methodist family.

Having the full consent of his parents to enter on the itinerant ministry, he shrank not from it on account of its hardships and privations, but devoted all the powers of his body and mind to the work, toiling from early morning till late at night, and sometimes having to walk nearly all night to reach his appointments, riding being impossible. He laboured like an apostle, and had an apostle's reward, in

seeing conversions at nearly every service he held. On Sunday he often preached five times, and from ten to twelve sermons was the average of each week. The clear experience of the converts was the best test of the genuine character of the work: and amongst the converts were many excellent women, who also felt constrained to preach the Gospel. Some of the female preachers in their community were, for thirty or more years, as useful in soul-winning as were the men; at one period they had as many female as male itinerant preachers, and with these James Thorne worked with the utmost harmony. Of their troubles, persecutions, fines, and even imprisonment for simply preaching the Gospel, it will not be possible here to enlarge. To read of them in our times indicates how great was their self-denial, and how thorough was their devotion to God and His cause. James Thorne had to carry with him a magistrate's licence as his authority for preaching the Gospel, and even with the licence in his pocket he was often subject to cruel persecutions from the world and the Church. He had faith in God, and carried to His ear all his cares and troubles. When a mission to Kent was resolved upon, in 1820, such a responsibility was laid on James Thorne and William Lyle; and, as a preparation for that undertaking, he and his friends spent a whole night in prayer and praise. Beginning in London, they did not meet with much encouragement; but they opened a mission at Chatham, in Kent, and the places around, including Brompton and Sheerness, and the work of God has been carried on there ever since. During Mr. Thorne's visit to London, he heard sermons preached by the Rev. Jabez Bunting and other distinguished ministers, which cheered him in his discouragements; and he returned to Devonshire in June, 1820. That was the commencement of their missionary operations.

Mr. Thorne attended the first Bible Christian Conference, held at Launceston, in August, 1819, and was chosen secretary. From that time forward for half-a-century he attended these annual gatherings of the brethren, and took the most prominent part in the proceedings. He had the distinguished privilege of being five times chosen President of the Conference, and preached sermons at the opening of more new chapels than his brethren, no one being so much sought after to preach special anniversary sermons, and make collections, than James Thorne,

during fifty years. In 1821 the Bible Christian Missionary Society was established, and Mr. Thorne made a tour in Cornwall to collect money for the work contemplated. Missions were established, and they have been a blessing to many, at home and abroad.

Returning from Cornwall, Mr. Thorne again visited London, where he preached, and then laboured zealously with the Society in Kent. He was invited to speak at the Bible Society's meeting at Chatham, but made it a condition, that he be not styled Reverend, a title to which he objected all his life, preferring to be known by his name—James Thorne. In 1822 Mr. Thorne was appointed assistant editor, under Mr. O'Bryan; and the same year he procured types and a press to commence printing books for the Connexion. He spent much time in London in 1822, and 1823, and on 15th September, 1823, he married Catherine Reed, in Shoreditch Church. They had a really Christian wedding, and a long and very happy life together followed. In 1825 he heard Dr. Adam Clarke, Robert Newton, and other Methodist preachers in London, and was much profited by the services. Five years after their mission in Kent commenced, they reported sixty local preachers, and a thousand members in their Society there—a result which was most gratifying; but that was only part of the good they had done in the county of Kent.

In 1828, Mr. O'Bryan claimed the right, as the founder of the Society, to appoint the preachers to their stations; this right the preachers claimed for themselves; the result was, Mr. O'Bryan withdrew from the Society the year following, and went to America. To relieve Mr. O'Bryan from the financial responsibilities resting on him, with respect to chapel trusts and book room expenses, Mr. Thorne borrowed sufficient money to meet the claim, but he thereby involved himself in liabilities and embarrassments from which he could not extricate himself to the end of his life. That event greatly added to the responsibilities laid on Mr. Thorne, who had secured the confidence of the preachers, male and female, and he was appointed editor for the Connexion, and had to make frequent and extensive journeys. In 1826, when stationed in the Kent circuit, his home was at Faversham, but his appointments were so varied and numerous, he says he could spend only four week-days and one Sunday there in eight weeks, such

was the travel of an itinerant minister fifty years ago. In 1833, he makes a record of a journey from Exeter to London, when the coach did not arrive in the metropolis till eight o'clock on Sunday morning; of which he said, "The first time I ever rode on a coach on a Sunday." He was no friend to Sunday travelling, except by walking, and he would not have been on that journey, but he was advertised to preach that Sunday morning in London.

During another journey he made to London and Kent, in 1837, he records the fact of his signing the temperance pledge, a cause in which he did yeoman service by voice and pen to the end of his days, and he was designated the best and most effective temperance lecturer and speaker who ever visited the West of England. He was a true friend to Sunday schools, and took great pains to improve the teaching in them. Through his efforts mainly a Connexional school was established at Prospect House, Shebbear, in March, 1841, which has since developed into a College, and has been a great blessing to the sons of preachers and the better class of the lay members of the body. In 1844 the Conference appointed Mr. Thorne governor of the school, and Mrs. Thorne the matron; in these positions they both exerted a most happy influence on the young men committed to their care. In his teaching, his preaching, his letters, and speeches, and in all his conduct, faith in God, reliance on His promises and in a wise over-ruling Providence, James Thorne bore constant testimony. He attended the London Conference in 1859, where he was very kindly received, and, contrary to his custom, he received one or two substantial tokens of regard from his friends. In 1862 Mr. Thorne took a lively interest in the bi-centenary celebration of the ejected ministers of 1662, which was manifested by his articles in *The Bible Christian Magazine*, and he got a resolution on the subject entered on the minutes of their Conference of 1862. At the Conference of 1863, the question of union with the Methodist New Connexion was considered. A feasible plan for such a union had been previously drawn up and circulated, written by the Rev. F. W. Bourne, and the subject was freely discussed for some months before and after in the columns of *The Wesleyan Times* newspaper; the proposal was welcomed by Mr. Thorne's catholic spirit; but the matter was handled too cautiously by its promoters to secure success. It came

up again at the Conference of 1869, when the Rev. Dr. William Cooke, and the Rev. James Maughan attended as a deputation from the New Connexion to advocate union. Too much caution was again exercised, to the great grief of Mr. Thorne and Dr. Cooke, and many others in both bodies, and from that time the subject has been in abeyance; but there is a strong conviction that some such union, real and organic, is not far distant: it is strongly desired by many in both Societies.

The year 1865 was the jubilee of the origin of their Society, and the jubilee also of his ministerial labours, for he began to preach before he entered the itinerant life. His first appointment as a preacher was at Sheepwash, and there, fifty years afterwards, he laid the foundation stone of a new chapel. The preachers did wisely in electing Mr. Thorne President of the Conference in the jubilee year: he took much interest in promoting the special services, and in the preparation of the Jubilee Volume, which contains a very interesting account of the Society. He preached what is called "The Jubilee Sermon," which occupies twelve pages in their *Connexional Magazine* for October, 1865; and a life-like portrait of him was given in the *Magazine* for March, 1867. The portrait in this work faithfully represents the appearance of the venerable man at seventy. One of the objects aimed at by the Jubilee Fund, was the erection of a memorial chapel in London, and a book-room in connexion with it. Mr. Thorne took part in the ceremony of commencing that good work, and on that occasion the writer made his personal acquaintance with Mr. Thorne, with whom he had corresponded occasionally for several years.

Having completed seventy-four years of ceaseless activity, and in the service of God fifty-four years, the Conference of 1869 considerately made arrangements to relieve Mr. Thorne from the heavy Connexional responsibilities which had so long rested upon him. A new governor was appointed to the Connexional school. The Rev. F. W. Bourne was selected as his successor in the editorship of the Magazine, and to be Book Steward. Mr. Thorne removed from Shebbear to Plymouth, but he was constantly on the move on preaching expeditions. He attended the Conference of 1871, held at Hicks Mill, when he took part in the reception service and preached and spoke on behalf of Missions. From that time to the end of the

year he preached as often as his strength permitted. He took part at the watch-night service, 31st December, and assisted at a meeting on New-Year's Day. Great feebleness obliged him to rest afterwards, but he wrote an interesting letter to his son John on 22nd January. Six days later an attack of paralysis quite prostrated him; in the evening he prayed fervently, and retired to bed "quite like himself." Shortly afterwards he raised a slight alarm, a doctor was sent for, but too late—the happy released spirit had entered into rest. He died 22nd January, 1872, was aged seventy-seven, and had been fifty-six years a preacher. That night one of the preachers saw him in a dream, and asking his advice about some Connexional affairs had for reply: "I have now done with the affairs of earth." Next day he wrote to ask about his health, and was informed he had died at midnight. This remarkable circumstance is stated in the Life of the preacher alluded to, and is a demonstration of the existence of the soul after it has left the body. A similar circumstance is on record respecting the Rev. John Wesley, who appeared to and spoke with Miss E. Ritchie after his death; and both help to confirm the record of the appearance of Samuel to Saul, the first Jewish king. The soul escaped from the body is not concerned with the things of earth.

# Samuel Thorne.

[*Born*, 1798: *Entered the Ministry*, 1819: *Died*, 1873.]

DEVONSHIRE presents attractions to the observer and traveller of a varied and most interesting character; but there are found there, for some persons, associations which impress the mind more deeply and more permanently than the beauties of nature. The birthplace of the Bible Christian Society was Devonshire, in that county a large portion of its members and ministers were born, and there the denomination has its chief stronghold; hence it is that the members of that community generally hold that south-western county in special veneration.

One of the members of the first Society was Samuel Thorne, who was born at North Furze, Shebbear, North Devon, 9th June, 1798; he was three years younger than James Thorne, previously mentioned. He was brought up religiously in the Church of England as it then was, when both bishops and clergy could hunt, drink, swear, and persecute to their hearts' content. Under the first Methodist sermon preached at Lake Farm, Shebbear, by William O'Bryan, Samuel Thorne was converted—9th October, 1815; and after that sermon, his parents, three of their sons, and two daughters, with seventeen others, were enrolled as the first Society of the Bible Christian body. Those twenty-two persons were the original members of the denomination; and two of Mr. Thorne's sons became ministers in the body. The conversion of

Samuel Thorne was clear and convincing, and soon afterwards he gave evidence of its genuineness by commencing himself to call sinners to repentance. He gave his first exhortation when only seventeen, at the end of a service when Mr. O'Bryan had preached, and the young stripling concluded the service. His efforts at preaching were marked with the manifestation of the divine power, and very soon afterwards, he was in labours, reproaches, self-denials, and persecutions like the apostles, and when brought before magistrates for preaching without a license, he was so marvellously aided by the Holy Spirit, that he was able to withstand, even in legal argument, the magistrates themselves, clergymen, and country squires.

The description which Samuel Thorne gives of the revelry of the times, sixty to seventy years ago, is as vivid a picture of national life and national depravity as some of the chapters in the "Pilgrim's Progress." That book, with "Foxe's Book of Martyrs" and the Bible, was the kind of food on which his mind was nourished and invigorated. Just as he entered on his full manhood, in 1819, he was constrained to enter the itinerant ministry, his first location being Shebbear, where he was born and brought up, and his colleagues in the ministry were two females. The Bible Christians were very much assisted by female preachers for a quarter of a century or more. Samuel Thorne was not only an efficient preacher, but also an able letter-writer, of which many convincing examples remain, and some are published. In 1821 he was stationed at Michaelstow, with Ann Vickery, but the people raised a prejudice against him from two causes; first, he had a disciplined mind, and opposed shouting in the service of God; secondly, he brought with him a great box of books, and he was a man who understood and preached "grammar and the dictionary," terms which the ignorant people thought meant great learning. They soon began to like the man, and to respect his learning. During the years 1822, 1823, he was located with his brother James, at Plymouth Dock. The record of the services of the two brothers in that locality reads like a chapter in the Acts of the Apostles, so mightily grew the Word of God and prevailed. In 1823 the membership had so much increased that the Connexion was divided into districts, publications began to be issued, and Samuel Thorne was appointed the first book-steward, and a

member of the Missionary Committee, offices which he continued to hold for many years, and which he very efficiently filled. Out-door services were then frequently held in fields, and they were occasions of much blessing to both preachers and people.

In January, 1822, Mr. Thorne assisted at the opening of a new chapel at Bradford, on which occasion the Rev. William Reed and others took part, and much good was done. The daily work of those preachers who were most in earnest (and both James and Samuel Thorne were amongst the foremost) on some days scarcely permitted them time to eat their food; but these privations did not lessen their efforts, or cause them to neglect any duty, so long as they had health given them. Early in the year 1824 Mr. Thorne was prostrated by affliction, and brought very low; but he records, that he had no fear of death; and, though holding himself in readiness, he had faith that he would recover; and he did, for important responsibilities were about to be laid upon him. A printing business on behalf the Connexion was commenced that year, Samuel Thorne was appointed its manager, and he became book-steward and managing printer. To attend properly to those duties, in the following year he had to give up itinerant work and locate himself at Shebbear, to carry on the printing concern. The Conference of 1825 gave him a location there; and, in the November following, he married Mary O'Bryan, to whom he had been some time engaged, and a very happy home they made together. Mr. Thorne did not give up preaching, he only limited the sphere of his operations: nor did he confine his efforts to the book concern; on the contrary, he was a member of the Book Committee, of the General Connexional Committee, and treasurer of the Missionary Society; and, as the Society was increasing in numbers and extending its operations, he cheerfully undertook other like responsibilities when laid upon him. With all his varied duties he did not neglect the cultivation of his own mind, for all that period he makes record that he found time, chiefly by rising early in the morning, to read the lives of William Bramwell, Rev. John Fletcher, Henry Longden of Sheffield, and, a little later on, of John Smith, the revivalist.

Between the years 1827 and 1829 Mr. Thorne had to endure heavy financial trials. Mr. O'Bryan, to establish a Connexional

Magazine, and to print a Hymn-book for the use of their own people, did so with borrowed money, and when Mr. O'Bryan retired from the Connexion, and went to America, Mr. Thorne, aided by his brother James, had to find sufficient money to release their founder from his obligations, which they did most honourably, and also had to provide the means for carrying on the printing and publishing business. The financial responsibilities the two brothers then assumed, solely for the good of the Connexion, were an incubus upon both of them to the end of their days. They felt indeed the misfortune of being poor, and having no rich men amongst them to meet such a contingency; but their faith and courage were equal to the occasion, and uncomplainingly they toiled on, trusting in God, walking and acting uprightly and unblameably; years afterwards relief came under later management, and by removing the Book-room and resident editor to the metropolis in 1870 all these difficulties have been removed. *The Bible Christian Magazine*, which at one time under Mr. Thorne had a monthly circulation of only two hundred, has multiplied its circulation nearly fifteen-fold, and, moreover, instead of an almost annual deficit, partly from having so much interest to pay, under the management of the Rev. Frederick W. Bourne, has yielded an average annual profit for the last fifteen years of £496, 10s.

Cut off from the source of income provided for the itinerant ministers, and the book-room being so unremunerative, Mr. Thorne had to begin a private printing concern of his own, as a means of maintaining his family, then growing up around him. Even that did not yield him what was adequate for their support, so to help still further, he removed to larger premises at Prospect Place, Shebbear, where he commenced a school, in 1835. He had previously purposed emigrating to America to obtain a maintenance for his family, but the printing and the school together turned the scale in favour of remaining in England; six years later the school was taken up by a company, various members of the Connexion taking shares in it. That plan succeeded better, and supplied a much felt want by their preachers and some of the better class of the people; it has since become the property of the Conference, and has gradually developed and been enlarged, until it was elevated into a theological

college for the training of young men for the ministry, others for commercial life, and some for the learned professions. The first governor was the Rev. James Thorne; the second, Mr. Robert Blackmore; the third, the Rev. John Gammon; and the present governor is the Rev. John Martin. Mr. Blackmore's portrait forms the frontispiece to the *Bible Christian Magazine* for 1870. He was President of the Conference in 1869.

Mr. Thorne added to his other duties that of a small farm. Taking him in middle life, we find his avocations were to manage the book-room, printing office, farm, school, preaching every Sunday, often on week evenings, publishing in three parts a spelling-book he had written, which commanded large sales, editing *The Youths' Magazine* and *The Child's Magazine*, both of which were his property till it seemed safe for the Book Committee to take them. *The Ecclesiastical Record*, and *The Western Herald* newspapers were published and chiefly edited by him. He also found time to attend committee meetings, and to take interest in public, religious, and philanthropic events, and amidst all these changes, he maintained a devotional spirit. His religion entered into all his undertakings. In 1841 Mr. Thorne took the deepest interest in the erection of Lake Chapel, Shebbear, the largest belonging to the Bible Christians in Devonshire, he lending his servants and horses in assisting the work.

He had to endure many and severe trials both in his family and his business. The death of his son John in 1847 he felt most keenly, but when other members of his family were called away he bowed uncomplainingly to the rod. He suffered from fire on his farm and in his dwelling-house to the amount of £2000; the losses were great to him, but he did not lose faith in the providence of God. At the age of seventy-four he relinquished business, and removed to St. Austell. His last Sabbath was passed partly on earth and partly in heaven. He attended Zion Chapel in the morning, dined and had tea with his son Samuel, became ill on his way home, but arrived there, went to bed, and before night came, he entered into rest, 25th May, 1873, aged seventy-five years. His long life was a ceaseless devotion to God and His cause.

# William Reed.

[*Born*, 1800 : *Entered the Ministry*, 1820 : *Died*, 1858.]

ABILITIES of an almost unrivalled character, improved by untiring diligence, and facilitated by natural impassioned eloquence, were the inheritance of the Methodist Worthy now to be delineated. His deep personal piety and unblemished character, combined with a sound judgment on all affairs, especially Connexional ones, gave him an influence amongst the Bible Christians greater than most of his brethren, and his death was felt to be a great loss. His early ministerial labours were devoted to the smallest and most neglected villages in Devonshire and Cornwall, in some of which there was no parish church, and little or no preaching of the Gospel in any form. As examples of the places in which he often preached, it will be sufficient to name Littleham, population 308; Bradford, 370; Sutcombe, 407; Sheepwash, 415; Langtree, 735; Buckland Brewer, 737; Northlew, 762; Black-Torrington, 874, and a score of other places having a less population than any of these named. To these he devoted much time and attention, believing, that the souls of the neglected people living in those wilderness places were of as much value in the sight of God, as the souls of those residing in towns and more favoured localities. His estimate was a correct one: he saw much fruit of his labours, scores of souls were saved, and dozens of new Christian Societies were formed where, but for his visits and efforts,

and those of his brethren, the Gospel would longer have left them as sheep without a shepherd. Where the clergy and Church ordinances did exist in that part of the country, immorality prevailed in every form, and salvation by faith was unknown. In one place where Mr. Reed preached, the clergyman conducted a service in the church in the forenoon, and at its close he adjourned to the public-house, drinking with his people till the bells chimed for the afternoon service, when he told the drunkards to remain till he returned, and in twenty minutes he had read the service and joined his companions, with whom he remained drinking and swearing all the evening. This is not a solitary instance, nor even a rare one. Such conduct made the preaching of Mr. Reed a necessity.

William Reed was born at his father's freehold farm at Holwell, Buckland Brewer, North Devon, in October, 1800. He was brought up religiously, as religion was then taught, attending the Church services, three miles away, with regularity; but as the parsons mingled in the sports and pastimes of the people—hunting, dancing, wrestling, drinking, and other like occupations—godliness was practically unknown. William led a harmless life personally, attended the village school, and made progress as far as the master could teach him, and as far as was expected in one intended to spend his life on a farm. His available library at that time was Moore's Almanack, a Bible, a prayer-book, the New Week's Preparation, and the Whole Duty of Man. Soon afterwards Kelly's Number-men appeared with books in sixpenny and shilling parts, which greatly relieved the monotony of daily farm life. In the autumn of 1815, Mr. William O'Bryan visited and preached in that locality. Mr. Reed, sen., attended the service with his curly-haired boy William. That kind of preaching was understood and accepted by the people, and from that time Mr. Reed's house was ever open to welcome such preachers. The family attended these simple services in villages ten or twelve miles all round. At one such service, held on 3rd November, 1816, young William Reed was soundly converted to God, under a sermon preached by James Thorne. He had a great struggle to get the mastery of his sins, but when done, his happiness was so great, no service was too arduous to undertake for that God who had revealed His love to him, and he soon began to pray

in public, then to exhort, and relate his Christian experience in a manner so simple, clear, and interesting, that his addresses captivated the country people, and at nineteen he began to preach, and in December, 1819, he relinquished farming to itinerate as a preacher. At the first Conference of the body, held in 1820, he was accepted as a young minister on trial, and began his ministerial work at Luxulian.

Once engaged in the work, his whole being was absorbed by it. Morning, noon, and night found him planning and carrying out some agency for doing good to the people living in heathenish darkness around. The early hours of the morning found him often engaged in prayer alone with God, pleading for the salvation of the people to whom he preached, and week by week he saw his prayers answered in all directions. Before he was twenty-one he was preaching at the great camp meeting held at Lake, Shebbear—an out-door preacher like John the Baptist and Jesus. A few weeks after he came of age, in December, 1821, he was one of the preachers at the opening of their new chapel at Bedwen, Cornwall; and day by day he was speaking the word of life in cottage, kitchen, barn, parlour, chapel, or in the fields—anywhere, if a congregation could be gathered for him. His zeal for the Master's cause was like a consuming fire. Of course he was opposed and persecuted; few preachers escaped those trials at that period, but trial to him was like pouring oil on the fire, to make it burn with more heat and power. On Good Friday of 1822 he met with another young preacher, Walter Lawry, who afterwards became a distinguished missionary in New Zealand amongst the Wesleyans. The same year he took part in the opening of Bradford chapel, and at the following Conference he was appointed to Shebbear, the headquarters of the Connexion, where he was associated with all the brethren who had directed the formation of the Society from its origin. During the three years following—1823-25—he was travelling and preaching daily at Keverne, Falmouth, Ringsash, and out as far as Plymouth, and dozens of intermediate places. In some of them he introduced the Gospel for the first time, and by his words and example recommended it.

In 1826 he entered on a new and much wider experience; he was appointed to labour in Kent, with Chatham for head-quarters, but the

circuit extended to New Brompton, Rochester, Sheerness, and Canterbury, with an occasional visit to London, to assist the few brethren and sisters who were carrying on the work in the metropolis. All these stations were small sixty years ago, but there was enough of the divine fire and energy to keep the Societies alive; and they have, with varying success, and many changes, each been kept in existence ever since. In 1827 he was reappointed to the Kent circuit, with William Bailey, James Way, and Ann Cory as colleagues; for in those days some of the females were the most effective preachers in the Connexion, and for many years they remained so, and at one period the males and females in the ministry were in equal numbers; but ultimately, as males increased, females decreased, till they were discontinued; but some of the very best ministers in the body were converted under female preachers. "The two years he spent in the Chatham circuit afforded him better opportunities for acquiring scriptural and theological knowledge, and he made considerable progress in those studies at that time." At the same time he was in preaching and pastoral duties most abundant. Much strife existed in the Societies, owing to the persistency of Mr. O'Bryan to manage affairs according to his own judgment. For six years this feeling continued, but in the end, whilst Mr. Reed remained in the metropolis, Mr. O'Bryan was paid all his indebtedness, and he left England. Mr. Reed had to bear his part in those troubles; but he was ever a peacemaker, and kept the "unity of the Spirit in the bond of peace."

In 1828 Mr. Reed was appointed to the London circuit, with three colleagues. One of them was Paul Robins, who married Mary Ann Taylor, under whose preaching John Gammon was converted, lately the Governor of the College. In London, Mr. Reed met with more intelligent people than in previous circuits, and he was in all respects more comfortable, but his labours were not lessened, for the circuit included London, Greenwich, and Woolwich, with the borough of Southwark and Kennington, and he had mostly to walk to all these places before preaching. In London, he read the life of David Stoner, the godly Yorkshire Methodist, and the memoir enkindled in Mr. Reed's mind a strong desire after entire consecration, holiness in both heart and life; he was earnest in advocating that glorious and attainable

experience, and urged Mr. Thorne to write about it in the *Magazine.* It is a doctrine that exactly fitted the minds and hearts of both James Thorne and William Reed. Their first platform missionary meeting was held at Lake, Shebbear, at the Conference of 1830: Mr. Reed was one of the speakers, and the description which he gave of the low moral and religious condition of London, and the telling anecdotes, and soul-stirring remarks of other speakers, produced an enthusiasm in the meeting which made them forget their persecutions, debts, and difficulties; for an overwhelming tide of Christian zeal seemed to carry all before it. Platform missionary meetings have been continued in the Connexion ever since.

At the Conference held at Hicks Mill, Gwennap, in 1831, William Reed was chosen its secretary, and with such satisfactory results that he was re-elected to the same office in 1839, 1840, 1846, and 1852. At the Conference of 1832, held at Lake, Shebbear, Mr. Reed was chosen President, and the same honour was repeated at the Conference of 1837, 1845, and 1855. Several of their preachers have been twice elected president, but James Thorne, William Reed, and Matthew Robins, are the only ones, after Mr. O'Bryan, who were chosen four times to the high office. He was one of the ministers who signed the Deed for identifying the Conference. In 1833 he was again sent to Luxulian, where he began his ministry, and there he laboured with increasing usefulness, both in season and out of season. One who knew him then said of him, "He could dissect the human heart, open it, and put it together again, as a skilful watchmaker would a clock." He was there made a great blessing to hundreds, both within and without the Church. From the Conference of 1834, he laboured at Shebbear, till removed in 1836 to Holsworthy, at which time that place first became the head of a circuit. At the Conference of 1836, he was one of the committee chosen to compile a "Digest of the Rules of the Connexion." At Holsworthy his ministry attracted large audiences, and many sinners were gathered into the Society. He was designated in that locality, "The man of God."

In 1839 he was appointed to the Ringsash circuit, where he remained three years. In 1841 he took part in opening Lake Chapel, Shebbear, the largest in that locality. In 1845 he was president for

the third time. During the same year he preached a funeral sermon for the parents of James and Samuel Thorne, which was published in their *Magazine* for October, 1843. At the Conference that year he was stationed at Falmouth. Two years later he was removed to Gwennap. In 1845 his location was at Liskeard, where for three years he was happy in his work, and gave satisfaction to the people. In 1848 he was appointed to the Devonport circuit. He had been the means of securing the erection of a new chapel at St. Cleer in 1847. In 1850 he was stationed at Torrington. Here his health gave indications of failure, which was a cause of much grief to many; but he knew the will of God too plainly to complain. Residing at Bideford for a time, he was asked to preach to the Benefit Society in his native village, Buckland Brewer, and the sermon gave so much satisfaction, a request was made for preaching to be continued there, and now they have a Society and a chapel.

In 1853 he was appointed to the Tawstock circuit, where he remained four years, to the great joy of the people. During that period he carried on a long correspondence with his former friend, the Rev. James Way, then at the head of the Australian mission. Those letters are deeply interesting, and were continued from 1852 to 1855, giving evidence of his clear knowledge of the Connexion and of their missionary work. They occupy fourteen pages in James Thorne's Life of Mr. Reed. At the Conference of 1857, Mr. Reed was stationed at the Weare circuit, with Rev. Isaac Balkwill Vanstone as his colleague. They laboured together very earnestly, heartily, and successfully for about eight months, when Mr. Reed, though looking well and healthy, was often in extreme pain and suffering. In April, 1858, he attended the committee meetings at Bideford, in his usual health, manifesting unabated interest in all departments of the work; and one medical gentleman described him as the picture of robust health, and "likely to reach a great age." He was in fact within only a few weeks of the end of his pilgrimage, so liable are even medical men to be deceived by merely external appearances. Leaving Bideford to return home, he was taken ill at Barnstaple. He was strongly attached to his sister, Mrs. James Thorne, of Shebbear, to whom he wrote on 5th June describing his suffering condition, and asking for a short period of rest

in their pleasant home, which was promptly arranged for. In this he was disappointed. He found in the family of Mr. Francis Martin, at Barnstaple, his brother-in-law, all the kindness and attention affection could bestow, and, under good medical care, hopes were entertained of preserving a valuable life. The internal malady from which he was suffering increased so rapidly, that he could not be removed even to his own home at South Brent. During his affliction he had peace, though not without trial. He was visited by the venerable James Thorne shortly before he died, to whom he spoke cheering and happy words; and to Mr. F. Martin he said, "Jesus is my only refuge." To Mrs. Reed, who addressed him and said, "We shall meet again in heaven," he cheerfully replied, "There will be no parting in heaven." One present then repeated the couplet—

> "When speechless, clasp me in Thy arms,
> My joy in life and death."

He caught the sound, and, as well as he could articulate, said, "Speak it out." His last whisper heard was, "Bless, bless;" and whilst his relatives were kneeling around the bed, and commending his spirit to God, it took its flight to the rest of heaven, 8th July, 1858. He had not quite completed fifty-eight years. His habitual contemplation of the holiness of God tended to produce deep humility in his heart and life. He was remarkable for sincerity and the depth of his piety. His abilities as a preacher were great from the beginning of his ministry; his sermons were highly prized, and drew large audiences. His sermons on behalf of the missionary cause, and some preached before Conferences, were extraordinary displays of pulpit eloquence; and after the sermon at the St. Austell Conference in 1849, a good Wesleyan local preacher who heard it said, "This beats all the divines I ever heard." He was a man of such marked humility that he would never take a prominent place unless thrust into it. Only one of his public speeches and one sermon remain to the Society in print; but they suffice to show his capability had he used his pen as well as his voice. He was interred in the chapel-yard at Lake, Shebbear, near to his friends James Thorne, Samuel Thorne, Harry Major, and many other beloved companions during his earthly pilgrimage.

# James Way.

[*Born*, 1804 : *Entered the Ministry*, 1826 : *Died*, 1884.

AUSTRALIA can boast of no more deservedly honoured citizen than the veteran pioneer James Way, the founder of the Bible Christians in that great country, conjointly with James Rowe. He lived to labour in that colony for a quarter of a century, having previously been "an itinerant local preacher" three years, and an itinerant minister in England another quarter of a century. When the jubilee of his ministerial life arrived, he was entertained at a noble festival breakfast, in the Town Hall of the city of Adelaide, 18th May, 1876, with an affectionate and generous hospitality which falls to the lot of but few men, even though they be noblemen. He had been in the colony one of God's heroes, and as such his fellow-Christians and citizens honoured him.

James Way was born at Morchard Bishop, North Devon, 17th June, 1804, a village which at the present time has a population of not many over 1200 persons, and is one of many small hamlets scattered for miles around the town of Crediton. His father died when he was very young, but on the last night of his life, James heard his father say to his aunt, "I don't know what I shall do with James, for nothing will do for him but a parson." As a young boy, when he read to his widowed mother, he tied her apron round his neck to imitate the parson. What preaching they then had was of a cold type of morality only ;

the people and clergy were both ignorant of the Gospel plan of salvation. Several deaths in the family made James think seriously about eternity, and the Last Judgment, and he often retired to weep in secret, but had no one to instruct him religiously. The death of his father deprived him of all educational advantages, excepting those found at the village school; and there, grammar was unknown, even by the teacher himself. He grew up amidst this mental and spiritual darkness and ignorance. The things which most occupied the popular mind seventy years ago there, were ghosts, dreams, visions, and other unrealities. A sermon he heard from the vicar from "We all do fade as a leaf," impressed his mind, but he wept because there was no converted person to guide the souls of the people. The Methodists began to hold Sunday evening preaching in the village, the preachers coming from Crediton, and his mother lent a horse to fetch and take the preacher back. James heard the preachers, but did not then obtain much good from them.

When he was about eighteen, he heard a female preacher belonging to the Bible Christians, Ann Arthur Guest, whose youth and earnestness arrested his attention. The Word that she preached found ready admission to his heart, and produced true conviction for sin. He now felt the crushing burden of his sin, and was during five or six weeks in great distress of mind; he was learning the way of salvation more perfectly. On going out some four miles one evening to hear the same lady preach, he saw and accepted God's way of salvation, he lost the burden of sin, and on his walk home, was made abundantly happy in God's forgiving love. He felt himself to be a new creature; the sun, moon, and stars, and all nature around had new beauties for him; the change was in himself, not in the things he saw. He began to pray at the prayer meetings, to visit the sick, and to relate his happy experience, as well as to exhort others to repentance; and although so young as eighteen, he began to preach. Prayer and class meetings were his delight; they were the college in which he qualified himself to preach the Gospel. He joined the Bible Christian Society in 1822, and in less than a year was accepted as a local preacher; and for three years, 1823-26, he travelled from village to village, taking part with female preachers for three months in conducting preaching services, and after

that probation, he had the sole charge of services. During the period named he travelled thousands of miles on foot, preaching daily, with only the thanks of the people for his reward. The three years' voluntary service prepared the way for his entering the ministry, which he did in July, 1826, his heart being set on that work, or the stipend of £8 a-year would not have induced him to do so.

As a sample of the kind of heroism of those days, his first appointment was to Upper Weare, fourscore miles away, to which he had to walk, carrying his linen and his library—three volumes—on his back; the last day of his journey was painful enough, having blistered feet and weary limbs. He was then so youthful in appearance that he was known as "the boy preacher"; but Mr. Spurgeon, when he began to preach, was much younger and more boy-like than was Mr. Way, who was a little over twenty-one, and did not then consider himself a boy. During his stay on that mission he manifested more zeal than prudence, but he saw many souls converted to God, both in the cottages and open-air services. He was only a supply at that place. His first appointment was at Crewkerne, afterwards changed to Chard, near Axminster, on the border of three counties, in each of which he had to travel and preach. He had two colleagues, equally young and inexperienced, and greatly did they feel the want of some one of experience to direct them. The people they visited were in deep spiritual darkness, and extremely poor, and they had to depend on the people for their food, which was poor and scanty. At one cottage where he had slept, the kind housewife cried at breakfast time, as she had only potatoes and salt to offer him, and at that time scores of preachers had no better fare. James Way had to walk on that modest breakfast all the day, but a good tea miles away prepared him for preaching in the evening. On that station he had to summons three men for disturbing his services, and they were fined, after confessing their fault, but threatened the preacher, and waylaid him to beat him, but that night he returned another way. On another occasion a strong man with a bill-hook, half drunk, approached the preacher to strike him, to "cut him down," but one in the crowd stopped him, when a stone aimed at the preacher struck his opponent, who fled, bleeding: many of the ring-leaders were converted, and joined the Society. For

years Mr. Way was thus occupied in breaking up new ground, and witnessing scenes of great opposition, but he had no sense of fear of these things after his conversion. One year at Crewkerne prepared him for a removal to Chatham in Kent, and although his salary had been only £8 for the year, he had saved money to add to his library.

The two preaching places in that circuit were Chatham and Sheerness, twenty-five miles apart, which he had to walk every third Saturday, and return six days later. Once Mr. Way narrowly escaped drowning, owing to the Medway flooding the meadows over which he had to walk. He preached every evening, and three times on Sunday, occasionally in the open air; and after one of the latter services, one who had been a Unitarian, was convinced of his error, went home and burned the books which had misled him, and he soon afterwards died in the faith of Christ. Mr. Way always preached the essential Deity of Jesus. When he had spent two years in Chatham he was received into full Connexion, and placed in the sole charge of the Faversham circuit, and there Mr. Way held his first missionary meeting. Only two speakers were there, both spoke twice, then collected £2, a result which gave much pleasure. He was next removed to Tenterden and Brighton, where he had much more time for study, but wanted books, especially Dr. Clarke's Commentary, which then cost £18, in eight 4to volumes. Hearing of a copy to be had second-hand for £9, he walked twenty-five miles to buy it, and walked the same distance carrying the eight large volumes. Young preachers in our times are more highly favoured; that Commentary can now be bought for thirty shillings, carriage paid. Mr. Way's next station was at Kilkhampton, and in one of the villages near, the vicar and churchwardens had quarrelled and gone to law. One of the churchwardens sent for Mr. Way to preach in a public-house he had hired; a Society was there formed, a chapel built, and some years afterwards, a second chapel was erected there as the outcome of the clerical dispute with the parishioners. In 1833 Mr. Way resolved to enter the marriage state, he having found a most suitable female companion a few years previously at Chatham; but Kilkhampton circuit could only pay £12 a-year, the salary for a single preacher; he voluntarily offered to live for a year on that amount. At the Conference of 1834 he was appointed to Portsea, where he had

the full salary of a married preacher, which was £28 a-year, paid quarterly, with coals and candles. He was employed to open new preaching places around Chichester, had to preach three times every day, and walk twenty miles with little food. Such were some of the experiences of a newly-married Bible Christian minister fifty years ago.

The year 1836 was to Mr. Way one of importance; he was stationed in London, his circuit embraced Greenwich and Woolwich, and the first year was the most trying of his life. There was unrest amongst the preachers on the salary question, and the chairman of the district turned Baptist minister to increase his income, and told Mr. Way he would have to follow him, but Mr. Way replied, "While I have food and raiment for myself and family I will remain in the work," and for nearly forty years afterwards he was true to the Church of his choice, and lived to see his children and their children follow his example. From that time he never felt uneasy about his income, knowing that the Lord who had called him unto the work would take care of him. After three years spent laboriously in London, he removed to Tenterden a second time, in which circuit many were added to the Society. The Conference next sent him to the Isle of Wight. The preaching place at Newport was a dirty hovel; in a few months he bought a piece of land for £200, and paid for it, and soon had a neat chapel built upon it. In the town was "Way's Circus," drawing the people into folly and sin; many going there were arrested by "Way's Mission," entered the chapel, and were saved. A revival followed the opening, and about eighty persons were converted in two months; some of those converts became happy and prosperous people in the town, showing that godliness is profitable for both worlds. Mr. Way next opened a new chapel at Ventnor; he had a foreshadowing of a revival there, and it came, and scores of persons were converted in a few weeks. At the missionary meeting held soon after the revival, eight guineas were given, and the year following ten guineas, the largest sum given then in any circuit, showing the relation between the heart and the purse. The ceaseless daily toil and anxiety of that circuit quite broke down the health of Mr. Way, his life was despaired of for many months, but prayer was made on his behalf in their own and in the Methodist chapels around, sometimes with great earnestness

and faith; these prayers were answered, so that Mr. Way went to the Conference in July, 1845, but looking so prostrate, Brother William Courtice said, "Friend Way will never be worth twopence more to the Connexion." That man's faith was weak as water; Friend Way travelled the Exeter circuit in 1845-46, and in 1847 was chosen President of the Conference, and stationed at Bideford. A more cheerless place he could not have found; part of the chapel had fallen down, a lawsuit was in progress about it, and the pews were nearly empty. Mrs. Way cheered her husband, but the people said, "There is no material here for the Lord to work upon," but the preacher was both faithful and earnest in his work, and souls were saved during the next twelve months every Sunday, excepting only three or four. From Bideford he removed in 1849 to Chatham a second time, where Mrs. Way's mother had recently died, and she wished to comfort her aged and beloved father. Here a new trial overtook them; Mr. James Thorne wrote to ask Mr. Way to go to South Australia. He had previously declined to go to Canada to superintend that mission, and now a heavier responsibility was placed before him. At first he declined the proposal, and was very unhappy for having done so. The call was from God, and God's good Spirit so convinced him of this, that after talking the matter over with Mrs. Way, he wrote to say he and Mrs. Way would go to Australia.

Considerable preparation had to be made for such a journey, with his family; meetings were held in various parts of the country to interest the Societies in the new mission, the Conference of 1850 devoted much attention to the subject, and immediately after its close, final meetings were held, and the Revs. James Way and James Rowe sailed from England in August for their new home, where they landed 13th November, 1850, and found a welcome in the family of Mr. George Cole, in the city of Adelaide. Mr. Cole had sailed from England in 1843, when he invited the Bible Christians to commence a cause in the colony, but no favourable occasion presented itself earlier. Mr. Cole rendered much service to Mr. Way, and the Independent minister then in Adelaide, lent his chapel for those Bible Christians to meet in who were disposed to unite and form a Society. The work was difficult and all up-hill; preaching was commenced in a butcher's shop;

a class meeting was opened in Mr. Nottle's house, and week evening preaching in Mr. Cole's kitchen. Mr. Rowe commenced a Society at Kapunda, and Mr. Way another at Adelaide, just before the gold fever broke out; a small chapel was opened at Bowden, the responsibility rested on Mr. Way. He met with so little encouragement that his health failed him, a long illness followed, and financial privations of the severest kind. Expecting his death daily, Mrs. Way saw no way open for her to get his coffin; God interfered in their greatest peril, his health was restored, and he started out pioneering, leaving Mrs. Way to manage Bowden Chapel, which she did with the help of Mr. George Cole, who was called the bishop of Bowden Chapel. For two years following his arrival in Adelaide, Mr. Way had to keep himself and his family on £50 a-year.

Hard and incessant toil was the lot of Mr. Way and his few colleagues in Australia, but they were earnest and devoted men. In October, 1857, the foundation stone of the chapel in Adelaide was laid. Mr. Way preached on the occasion from Romans i. 16. The chapel was opened in August, 1858, it cost £2577; Mr. Angas greatly helped that Society. At that time Mr. Way seriously felt the want of early education, and he resolved that his children should have the best education he could give them. The result is, his son the Hon. S. J. Way, whose portrait with wig and robes of office as a judge the writer has now before him, and with whom he had pleasant personal intercourse when he visited England in 1869, has long been the Chief-Justice of the colony of South Australia, and his other son the leading physician of the colony. Untiring labour has been rewarded with rapid progress and glorious results. At Kooringa, a fine chapel was built in 1859, which cost £2217. Mr. Way laid the foundation stone, and the Rev. Thomas Binney of London, preached one of the opening sermons, in June, 1860. In September, 1858, Mr. Way visited the Melbourne mission, and advanced the cause there, as he did other branches of the Society in the colony.

In 1864 he visited England, where he spent more than a year visiting his old circuits, and in public meetings telling the wonderful story of the success of their Australian mission. The writer of this sketch made Mr. Way's personal acquaintance, as he had previously

done of his son above-named, he heard him preach, and received the Sacrament at his hands at the Forest Hill Chapel, near London. At the end of the year he returned to the colony, where he received as cordial a welcome as he had found during his stay in England. Leaving a copy of his portrait behind him, it was engraved, and forms the frontispiece to the *Bible Christian Magazine* for 1866.

In February, 1876, Mr. Way preached a sermon before the district meeting at Adelaide, which was printed with the title, "The Grand Scheme of the Christian Ministry," and a copy sent to the writer by the Chief-Justice. On the 18th May, 1876, Mr. Way completed fifty years of his ministerial life, on which occasion more than 400 ladies and gentlemen breakfasted together in the Town Hall, Adelaide, and a life-size portrait was presented to the venerable missionary, amidst the greatest rejoicings of a purely Christian character. That year Mr. Way retired from the active work, but as a supernumerary he continued to preach every Sunday till he was eighty years old. Mrs. Way shared in all her husband's toils and joys up till the happy jubilee, which she survived two years, and died happy, 14th May, 1878, aged sixty-seven years. In January, 1884, when nearly fourscore, Mr. Way's health failed. Asthma troubled him, but he continued to preach. On 8th June he took part in the opening of Sturt Chapel, his breathing became difficult, but he retained his interest in the affairs of the Connexion at home as well as in Australia. He wrote a long and cheerful letter to the Rev. William Gilbert in England, on 13th August, and two days later, 15th August, 1884, he peacefully entered into rest, having been abundant in labours all the days of his earthly pilgrimage, and one of the most successful and esteemed ministers in the Connexion.

# John Gammon.

[*Born*, 1815: *Entered the Ministry*, 1837: *Still Living.*]

JOHN is a name so prevalent in all Christian countries that few people stop to inquire what it means. The name was doubtless in use before the Christian era, in its original Hebrew form, but it comes to us as a revelation from God to Zacharias, the priest of the temple at Jerusalem, the father of John the Baptist. The angel who came to announce the birth of the forerunner of Jesus, told his father to have him named JOHN,—its meaning, the grace and mercy of God. The fact that John the Baptist and John the Evangelist, the special friends of Jesus, both of them, are so prominently spoken of in the New Testament, has led to millions of parents selecting that significant name for one of their sons, and the frequency of its use has in no way lessened its attractiveness; whilst such men as John Wycliff, John Calvin, John Knox, John Milton, John Bunyan, John Howard, and John Wesley, have added undying lustre to the name.

John Gammon was the son of strictly moral people, born in the rural village of Swingfield, in Kent, near Folkestone, which had an agricultural population of about four hundred people, most of whom attended church regularly when service was held. John entered on life's pilgrimage, on 22nd July, 1815, just when the nation was in its greatest rejoicings, at the final overthrow of the power of Napoleon Bonaparte, at the battle of Waterloo. At that time both religion and

education were at a low ebb, but the best education the locality then afforded was given him, for which he had to walk two miles each way daily. He also attended the Sunday school in the parish church, but there the catechism and collects formed the chief source of instruction. Being of a lively and frolicsome disposition, he had special delight in athletic sports, and on the cricket-field he found an attraction which was to him irresistible, and in which game he became an expert. It has often been a trial to him to subdue the inclination to that exercise even in his riper years.

About the year 1832 some local preachers belonging to the Wesleyan Society at Dover visited Swingfield, and preached in the open air, and occasionally on the rented land of Mr. Gammon's father. That kind of religious exercise had its attractions, and awakened in the mind of the young man of seventeen serious thoughts about religion; but his mind was not sufficiently enlightened to understand the word preached. Another variety of religious service was presented to him in the spring of the year 1833, when, for the first time, he heard a female preach. Mary Ann Taylor, an agent of the Bible Christian Mission, came and preached in the village. She preached no new doctrines, but she presented them with so much affectionate earnestness and simplicity, that humble villagers could understand what she said, and the Holy Spirit of God applied the word to many hearts; young John Gammon's mind was arrested, and he began to see himself to be a sinner before God. For some months his convictions led him to weep and cry to God for mercy, and in such cases it is not denied to earnest seekers of salvation. In the month of June, 1834, a love-feast was held in a cottage, in another village a few miles away, conducted by the same female, Miss Taylor, who afterwards became the wife of Rev. Paul Robins, one of the ministers now in Canada, an ex-president of Conference. The room was crowded, and the meeting was greatly favoured with the divine presence. In that meeting John Gammon, a youth of nineteen, was enabled to rest on Christ alone for salvation; he believed with all his heart, and was made unspeakably happy. On leaving the house, all nature around him appeared new to his vision; the crops, and trees, and the stars above, all seemed to unite with him in a chorus of praise to God, who had pardoned his sins, and filled him so full of joy.

The new life which had begun within him led to his careful study of the Bible; he became intensely interested in the service of God, any day in the week, and he was very earnest in inviting his friends and neighbours to attend divine service. A Bible Christian Society existed at Elham, a village of twelve hundred people, a few miles away, which he joined, and in which he became very useful, and by invitation, took the lead in holding cottage services for mutual edification. God owned the efforts of His young servant, much good was done amongst the people, believers were sanctified, and sinners were saved. At the age of twenty his name was put on the mission plan as an exhorter, and soon afterwards he was accepted as an approved local preacher. At that time the pervading passion of his mind was to be useful in the Church and to glorify God: his thoughts by day, and his dreams by night all ran in that direction, and he was diligent in attending to any call of the Church. In 1837, after passing preliminary examinations, he was received by the Conference held at Zion Chapel, Langtree, under the presidency of William Reed, as a candidate for the ministry, and appointed to the Tenterden mission, with a superintendent and another helper. Much good was done, and many souls were saved during the year, but the work was so arduous, the trials and privations so many, and the stipend scarcely sufficient to buy food and clothes, that he was sorely tempted to give up the work; and once he sat on a country stile debating in his own mind whether he should return home, or go and preach at his appointment. The mental struggle was a severe one, and after much painful agitation and hesitation,—it was a point to be determined once and for ever,—he resolved not to disappoint the congregation, but to make one effort more in the direction which really had his preference. It was a temptation of the enemy of souls; he went, and preached, and the occasion was one of remarkable spiritual blessing to both the preacher and his audience. It was the last experience of the doubting kind, which troubled him in his new itinerancy.

In 1838 he was appointed to a wide and hard field of labour, which consisted of the Brighton and Chichester mission combined. Independently of long journeys on foot, and preaching every day in the week, there were few books within his reach, and few opportunities for study.

Calvinism was prevalent, and formed a powerful resistant to the progress of free grace, but much fruit was gathered in for the Master at Chichester. At Brighton, atheism was the cause of much painful conflict, but faith and prayer prevailed, and conquered that form of antagonism, and one result of much prayer was the realisation by the preacher of the cleansing power of the Holy Spirit. The next appointment Mr. Gammon had was to London, in 1839, which then formed only one circuit for their Society, but is now divided into five circuits. During the two years he was in the metropolis, he was laid aside three months with a violent attack of typhus fever, from which he recovered but slowly. In 1841 he was accepted into full Connexion, and appointed second preacher in the Ringsash circuit, which embraced the Rackenford mission, near Tiverton, Devonshire. The mission was the chief sphere of his labour, and during his stay several revivals were witnessed, one or two chapels were built, and the mission was made a separate station, which now forms the Tiverton circuit.

In 1844 he was located as minister in charge of the Penzance circuit, with two colleagues. Great revivals had been experienced there during the two preceding years, and with all the efforts they could put forth, for three years, many fell away into the world; whilst the membership was a little reduced, the missionary income, and other Connexional funds were greatly increased. In 1847 he took charge of the Somerton circuit as pacificator, to try to heal the breaches which strife had made there in the previous year; the Lord favoured the work with rich seasons of grace, these steadily swept away the painful commotions which had prevailed, and the circuit was blest with three years of peace and prosperity.

The Conference of 1850 appointed Mr. Gammon a second time to London, as chief pastor of the circuit, and superintendent of the district, the responsibilities of which were greater than should fall to the lot of a pastor in full work, and one so young, who had been only thirteen years in the ministry. His mind was greatly enlarged by visits to the great Exhibition of 1851, and the people it attracted to London, and he was generously assisted by able colleagues who shared his toils and travels during the three prosperous years they had. In 1853 he was removed to Chatham, where he had three years of hard labour,

and heavy family affliction, trials more than a few, and not lessened by the Crimean War, which raised the price of bread to two shillings a gallon, as the Kentish folk described it, and stipends distressingly small, but he toiled on with unflagging energy knowing, "The Lord will provide." The circuit enjoyed "showers of blessings," notwithstanding the privations of the pastor and his family. In 1856 he was sent to the Faversham circuit, in which he remained four years, where he enjoyed many privileges, and witnessed much success, both spiritual and financial.

The result of his ministerial labours was manifested by his brethren at the Conference of 1859, the first held in London, in the Waterloo Road Chapel, when Mr. Gammon was elected president. This he felt to be an undeserved honour when there were so many senior brethren who had not been so favoured. Intense heat during that week made the constant sitting a most uncomfortable business, but he discharged the duties with ability, and greatly to the satisfaction of his brethren, (both ministers and laymen), who composed the Conference. At the end of that year he returned to Chatham, but only for a short period, owing to the unexpected death of one of the London ministers. Mr. Gammon, as ex-president, returned to the metropolis, and again took charge of the London circuit, where business matters of a perplexing nature required careful consideration and management; by that change he was detained four years in the metropolis. In 1865 he was placed in charge of a new mission station at Sevenoaks, Kent, where he had four years of hard labour, relieved by the kindness of the people, and the success which attended his efforts, in the formation and enlargement of congregations and Societies, and also in raising funds for the support of the mission. One of the matters which had occupied much of his time and attention during his last year was the erection of the Jubilee Memorial Chapel in London, which had been under consideration a considerable time. This was designed to be a central chapel of the Connexion, a memorial of the Jubilee of their existence, and also to serve as a book-room for their Connexional publications, which had previously been issued from Prospect Place, Shebbear; with George J. Stevenson as a London agent in Paternoster Row. All this was to be changed by the proposed Jubilee buildings. The foundation

stone was laid by George Gowland, Esq., on eligible ground in Fairbank Street and East Road, Hoxton; amongst those who took part in the proceedings were, the venerable James Thorne, Isaac Balkwill Vanstone, Frederick William Bourne, Thomas Penrose, Samuel James Way, Esq. (of Australia); John Gammon, William Reed (U.M.F.C.), G. M. Murphy, Dr. William Cooke (New Connexion), John M'Kenny (Wesleyan), and others. The occasion was one which will never be forgotten in the Connexion. The edifice is an ornament in the locality, an honour to the body to whom it belongs, and has been a great blessing to the people dwelling around it.

The Chatham people having been disappointed by Mr. Gammon's return to London in 1860, they again secured his appointment to their circuit in 1869, and there he had the happiness of remaining four years, and saw much good done. Those four years terminated his itinerant labours. His chief desire and inclination lay in that direction, his heart was in the work of travelling and preaching,—circuit life had become to him a delight; but his brethren found for him another sphere of duty, and what he deemed to be the voice of the Church, he accepted as the call of God; when the Connexional school at Shebbear required a resident governor, the choice of the Conference of 1873 fell on Mr. Gammon. Some account of the origin of the school will be found in the sketch of Samuel Thorne. As an educational establishment it required to be remodelled. On his entering on the duties of governor, Mr. Gammon found thirty-two pupils in attendance; at the end of one year the pupils were ten less in number. From a conviction that the school was required, and that by greatly needed improvements being made it might become a great success, he was encouraged by his brethren and by the committee of the school, accommodation was increased, and with that came also an increase of pupils, so that in a year or two more they had more pupils than could be accommodated, and in 1876 some thirty boys had to be lodged out of the school building. This resulted in the Conference of 1876 authorising the erection of new premises as residences for masters, a laboratory, library, music room, and other conveniences. Lord Portsmouth laid the foundation stone in 1877, and in the summer of 1878 Earl Portsmouth opened the new buildings, which then provided

for the residence of sixty pupils, sons of ministers, and of the principal laymen of their body, and the public at large. Further enlargements have since been made, so that now one hundred and thirty pupils can be accommodated. In 1873 the school had a governor, one head-master, and one assistant; it now has a governor, a head-master, and five assistant masters. Several of the pupils during the last six years have taken high positions in the Oxford, Cambridge, and London University examinations. The school has changed its character and its name; it is now the Bible Christian College, and within its walls, the young men received as candidates for the ministry are trained for their sacred duties; and the success of the training hitherto has given the Conference and the Connexion great satisfaction. The income of the college has risen during the twelve years it has been under the management of Mr. Gammon, from about £800 to over £3000 per annum; and whilst this is a good sign of progress, there is a better, for scores of the pupils have been converted to God during their educational career, and some of them have chosen the ministry as their future calling.

The Conference of 1876 again elected Mr. Gammon as president, the duties of which he discharged very ably, and at the Conference of 1877, as ex-president, he delivered the charge to the six young ministers who were that year received into full connexion. The charge was published in the October number of the *Bible Christian Magazine*, where it occupies the first place. Mr. Gammon has not tried his hand at authorship, but he has been a most earnest and diligent worker all his life. One of his sons, Frederic Thomas Gammon, has been a successful author, and is now the sole acting partner in the publishing firm known as S. W. Partridge & Co. Another son is a distinguished teacher. Mr. Gammon resigned the governorship of the college at the Conference of 1885, at the age of seventy. His successor in that office is the Rev. John Martin. Mr. Gammon has removed to Forest Hill, near London.

# Frederick William Bourne.

[*Born*, 1830 : *Entered the Ministry*, 1850 : *Still Living.*]

DURING the long period of seventy years since the Bible Christian Society had its origin, it has had only three editors to superintend its literature ; first Mr. William O'Bryan, till the year 1828, then Mr. James Thorne for the forty years following, and since 1869, the Rev. Frederick William Bourne has held that office. As early as the year 1821 a monthly magazine was commenced, in which to disseminate intelligence of the progress of the Society, and to furnish useful information for the members. That became the foundation of a book publishing concern, and necessitated the appointment of a steward to manage the same. Funds were required, money had to be borrowed, and as the returns from sales did not yield much profit, the proceeds were for many years required to pay interest on the borrowed working capital. In July, 1860, the Book-room, which had previously been unremunerative, was able to balance receipts and expenditure ; but for ten years afterwards no profits were made, excepting what were required to meet engagements. In August, 1869, it was resolved to remove the Book-room from Shebbear, Devonshire, to London, and Mr. Thorne having resigned the office of book-steward, Mr. Bourne was appointed his successor ; and in the metropolis, under the newly appointed manager, the publishing business of the Connexion soon began to change its mode of operation and its results. At first the Conference ordered that only their own publications should be kept in stock, but this rule had

to be changed, and important valuable results followed. The ten years' sales from Shebbear up to 1870 realised £19,981, a yearly average of £1816; the receipts of the eleven years in London to 1881 were £33,375, a yearly average of £3034, an increase of nearly 68 per cent.; the profits on the years from 1870 to 1881 were £5483, a yearly average of £498, and this after paying interest for borrowed money when the London Book-room was commenced, and securing during that time stereotype plates of six editions of the hymn-books and other valuable works. Hundreds of pounds have been also paid for copyrights out of the current accounts, and only £130 for the same purpose out of profits. The bulk of the profits to 1881 was appropriated as follows:—£100 each to Shebbear College, Worn out Preachers' Fund, and furniture for editor; fittings for Book-room, £144; Chapel Loan Fund, £150; Mr. and Mrs. James Thorne, £154; Educational Fund, £683; Children's Salaries Fund, £778; Jubilee Chapel, £1142; Preacher's Fund, £1426. The profits still continue, and the Connexion has now its publishing office in Paternoster Row, London.

The villages, more than the towns of England, have contributed to supply the ministry of Methodism in all its branches. Frederick William Bourne was born in the rural village of Woodchurch, in Kent, on 25th July, 1830, with a surrounding population of about 1300 persons. There was a good school in the place, to which he was early sent, and in which during several years he was well grounded in elementary education. It was soon found that he had a studious turn of mind, and in books he found his chief delight, so that when he left school, he continued to cultivate his mind with unabated devotion. He then joined a mutual improvement society, and, encouraged by what he learnt there, he was not slow in contributing his share in communicating to others what he himself had acquired by diligence, and he began to speak and lecture in the classes of the institution named. In these efforts his success was sufficiently satisfactory to justify him in visiting other villages around, and even one or two neighbouring towns, to deliver useful addresses; thus acting instead of resting, he won the attention of one or two Unitarian ministers, who encouraged him to persevere, and gave him helpful directions in his studies. He attended a Wesleyan Sunday school, and at the anniversary of the school in 1840.

he publicly recited Eliza Weaver Bradburn's verses on the Centenary of Methodism, 120 in number, by which he secured great approbation, and was thereby stimulated in his efforts to acquire knowledge. The Wesleyan minister, the Rev. John Knowles, then travelling in the Tenterden circuit, was not slow to recognise the talent of the boy of ten years, and Dr. Knowles still survives to watch the progress of the Methodist Sunday scholar. He continued as a youth to attend the ministry of the Wesleyans, and heard Messrs. Britten, Hill, Banks, and Parry in turn, as well as Dr. Knowles; but in 1845 the Rev. George Blencowe was sent to the Tenterden circuit, and under his ministry Frederick Bourne's spiritual nature was awakened to a sense of deep responsibility, chiefly under a sermon preached from the text, "And thou Solomon, my son, know thou the God of thy fathers," &c. The youth of fifteen felt he did not know the God of his fathers, but he then began in earnest to seek Him. Mr. Blencowe remained only one year in that circuit, but it was long enough to be one factor in leading one to Jesus who has been a blessing to thousands in the ministry of Methodism. Mr. Blencowe still survives, a venerable missionary in South Africa, who has been in the ministry since 1839.

Just at that period, 1845, a revival broke out in connection with the Bible Christian Society at Tenterden; and the spiritually awakened youth found much good by attending the services. He received much kindness from the Rev. James Moxley, his conversion to God taking place at that time, after a mental struggle of considerable length and fierceness, and godly counsel was of much service at such a period; he therefore resolved to unite himself as a member of the Bible Christian Society, and soon afterwards he began to pray in public, to distribute tracts, and in other ways to serve God and his Church. Early decision for God is not only a safeguard for the young, but is usually the commencement of a life-long blessing. So Frederick W. Bourne found his early decision to be a Christian to have that happy result in his own experience. At that period in his life he removed to Gravesend, where he remained about two years, and as the nearest Bible Christian Chapel was at Chatham, a distance of eight miles, he frequented the ministry of the Rev. E. S. Pryce, which he found very stimulating and helpful. His youthful mind was very receptive, and some sceptical

books coming in his way, he gave them more attention than they deserved, and their seductive influence he found to be prejudicial to his peace and happiness. Opening his mind and expressing his doubts to Mr. Pryce, his genial conversations, and the books he lent him to read, did much to restore the confidence and joy he had so nearly lost. Not many young men reach the age of twenty without having to fight the battle of mental doubt; when the victory is gained for faith, there is ever after a brighter prospect in life, and so Frederick W. Bourne found out. At the age of eighteen he was an occasional visitor to Greenwich, where he began to preach, both in chapels and in the open air. In 1849, a youth in his teens, he came to London, and owing to the illness of one of the preachers, he was frequently employed to take his appointments, and his services met with so much approval, and had so much of the divine blessing resting upon them, that notice of his intention to offer himself as a candidate for the ministry was given to the Quarterly Meeting without his knowledge, in 1850. The deep under-current of his mind had for some time been in the direction of the ministry, so that he interpreted the wish of the people to be the call of God, and he was sent to Chatham.

Having entered on the itinerant work, he devoted himself fully to qualify himself for the duties it involved, and during the two years he spent at Chatham, many saw in him the elements of an able and successful preacher. In 1852 he was appointed to Plymouth, and there he spent four happy and useful years. He was during that period received into full connexion. In 1856 he was appointed, with the Rev. Joseph Wood, to the Swansea and Aberavon mission; Mr. Wood was only five years his senior in the ministry. In 1857, on Mr. Wood's removal, Mr. Bourne was made the superintendent of the station. In 1859, the health of the missionary secretary having failed, Mr. Bourne was chosen to that office, and he prepared and presented to the Conference that year the report of the Missionary Society, which gave much satisfaction to the assembly, and he was retained in that office some years; in 1859 he was appointed to the Newport (Mon.) mission, where, in 1861, he had a female itinerant as a colleague. He was missionary secretary till 1866, when, owing to the death of the Rev. William Courtice, one of their very early preachers, Mr. Bourne was appointed

to succeed him in the treasurership of the mission funds, which office he continues to hold.

Mr. Bourne, early in his career, manifested literary taste and ability; he used his pen in furnishing articles for newspapers and magazines, and made some contributions to the *Bible Christian Magazine*, which were so favourably received, that the editor, Mr. Bourne's friend, the venerable James Thorne, very cheerfully consented to the appointment of his young friend as the assistant Connexional editor. As the printing of the magazine was done at Plymouth, it was desirable that Mr. Bourne should be located near there, and in 1862, he was removed to the Devonport circuit, still keeping up his preaching appointments on Sunday, and on week-days as far as he was able, but with the understanding that he was to co-operate with Mr. Thorne at Shebbear, in the discharge of his duties in the book department. In 1865 Mr. Bourne was appointed joint-editor with Mr. Thorne, from which period he felt an increased responsibility resting upon him to improve the condition, and extend the operations of the book publishing department. It was at that period the writer of this record first made the personal acquaintance of Mr. Bourne, who came to take counsel with him about improving their Connexional hymn book, and also about removing the book department to London, the writer having acted as their London agent for some years. Mr. Bourne continued his residence at Devonport for seven years, but in 1869, arrangements which had long been in progress were completed for the removal of the book publishing to London, and at the Conference of that year, Mr. Bourne was made sole editor, with a residence in the metropolis, and there he has continued to reside ever since. The superintendent minister in London that year was the Rev. Isaac Balkwill Vanstone, and F. W. Bourne is on the Minutes of Conference as editor and book-steward. Mr. Vanstone took deep interest in the work of the Book-room, and he has continued to aid that agency with untiring efforts. The success of this enterprise, since its removal to the metropolis, is briefly indicated in the first portion of this sketch; and its operations have given so much satisfaction to the Book Committee and the Conference, that Mr. Bourne has continued to hold that responsible twofold office ever since,—a period of sixteen years. Through all those years (and even previously) he has held a place on most of the Connexional

committees; he has continued to preach on nearly every Sabbath day, and has taken part at the opening of many new chapels, and in many other special services both in and out of the Connexion. It is not saying more than the truth if it is affirmed, that Mr. Bourne has preached at the opening of more chapels than any other living minister in the denomination; and if any preacher in the Connexion has surpassed him in this respect, the venerable James Thorne is the only exception. Mr. Bourne has been twice President of the Conference; first in 1867, and at the end of his year of office, he had to deliver the charge, at the Shebbear Conference of 1868, to the eleven young brethren then received as approved ministers in the denomination. This was afterwards printed as a pamphlet of 24 pages, with the title, "Ministers, a Sweet Savour of Christ." He was chosen president again at the Exeter Conference of 1875. The sermon which Mr. Bourne preached in Salen Chapel, Halifax, for the New Connexion, is published in their magazine for October, 1869, and the same year, the official sermon he preached for their own Missionary Society, was, by request, printed in the *Bible Christian Magazine*, for October as the first article. Other sermons by Mr. Bourne have been printed, and these were afterwards collected and issued in a volume, under the title of the first sermon, namely, "Ministers, Workers Together with God." Another important article by him on Church Extension is printed in the same magazine.

There are other departments of service, both in and out of the denomination, in which Mr. Bourne has acted a conspicuous part. The foremost of these was the prominent part he took in 1868, 1869, and 1870 in seeking to bring about a union between their own body and that of the Methodist New Connexion. In furtherance of that desirable object, Mr. Bourne, as a leading member of a small Committee who had charge of those negotiations, attended the New Connexion Conference at Halifax, in 1869, as sole representative of their Society, and in 1870 he again represented their Society at the New Connexion Conference held at Sheffield, when he had the venerable James Thorne as his colleague. The New Connexion, as the older body by seventeen years, took a deep interest in the proceedings, and a large number of their ministers and people desired that a union between them should take place. The Address of their Annual Committee in 1869

on the subject was printed as a pamphlet, drawn up and signed by Dr. William Cooke, its prominent advocate, and his own copy of the Address is now before the writer. Mr. Bourne received a very hearty welcome at both Conferences, and the subject was discussed in the Conferences of both the Societies, as well as in articles carefully prepared; but the result is thus expressed in the Minutes of the Bible Christian Conference of 1869, page 29:—"As the Federal scheme submitted to the circuits of the Methodist New Connexion has been withdrawn, in deference to the judgment of a large number of important circuits which have expressed themselves as adverse to the scheme, fearing that it might not work well for either denomination, it is right we should recognise and record the fact." It was a most favourable opportunity lost; but there is still hope that, at no great distance of time, both these Societies will be united; and although Dr. Cooke, the warmest advocate of union, is dead, the New Connexion lives, to be doubled by union.

One of the most important events in the life of Mr. Bourne was that of being appointed by the Conference of 1881 to visit the Bible Christian churches in America, Canada, Australia, and New Zealand, with the purpose of presenting the parent Society with a report of the condition of each church. In the course of the tour those visits involved, he preached or lectured in nearly every one of their circuits in Australia, and in many in America. He made the personal acquaintance of nearly every Bible Christian minister in all those countries. He presided over the District Meeting in Victoria, and was chosen President of their South Australian Conference. He would have presided also at the Canadian Conference, had not the brethren feared some legal difficulty was in the way. During Mr. Bourne's brief stay in South Australia, he was the chief guest at a public banquet given in the magnificent Town Hall, in Adelaide, which was presided over by the Chief-Justice, the Hon. Samuel James Way, who, after the repast, introduced Mr. Bourne in a most interesting autobiographic address, in which he said:—

"There were several present beside himself who would remember, that thirty-three or thirty-four years ago, there was much talk in Bible Christian circles of a boy-preacher who was on the local preachers' plan of the London circuit. Looking much younger

than he really was, wearing the round jacket and little cap of boyhood, gifted with much power of speech, and rare precocity of intellect, and fired with youthful zeal, it was not surprising that he attracted large congregations, and that his fame spread beyond his own circuit. In 1850 this promising youth was received on trial for the ministry. He remembered well the high hopes which were entertained of this young probationer. Of course some persons shook their heads and expressed misgivings. His hair was not worn in the same way as that of the old ministers, and his clothes were not of the same formal cut. He read books they never opened, and in other ways he was not framed in the same external pattern. They said not that he was too good for them, but they thought that his popularity might spoil him, and carry him into the better paid ministry of some more influential denomination. It turned out, however, that these prophets of evil were mistaken, and that the discerners of hope and promise were the true seers. In 1850 more than a generation had passed since the foundation of the denomination, and the good and honoured men who had worked to establish the Bible Christian Society were growing old. In a few years their leaders had to lay down their banner, and then it was found that a man had been raised up amongst them ready and fitted to take it up. The probationer had been tried by years of labour, of endurance, of loyalty. The youthful preacher had become the ripe theologian, the cultivated divine, the powerful pulpit orator, the diligent student, the omnivorous reader, himself possessing great literary ability. It was also found that he had a rare capacity for practical affairs, for administration, for government. And so it had happened, that for years past, the man of whose early promise he had been speaking, had been their most successful author, one of their best preachers, their Connexional editor, and their book-steward. He had also been President and Secretary of their Conference. He might be said to be the leading spirit of their Connexion, the most representative man of the denomination. To express it in a word, he might be said to be in Connexional influence, offices, and toils, the worthy successor of James Thorne."

After an address of welcome had been read by the secretary of their Conference, the President of the Wesleyan Conference, in a genial and brotherly speech, gave Mr. Bourne a hearty welcome to the Colony on behalf of the Methodist Conference, and this was followed by an address from their pioneer missionary, James Rowe, a minister since 1845. To all these and other speeches, Mr. Bourne had to reply, and he did so in an address which included some very interesting incidents in his public life. He said :—

"His Honour had been good enough to refer to the round jacket and small cap which he wore when he went preaching, and in connection with this he once had a singular experience. He went to a country chapel that was very much crowded, he supposed because he was so young, only eighteen, and he could scarcely get in. He was pushing his way in as best he could, when one of the elders of the chapel took hold of him in a very unceremonious way, and said, "What do you mean by pushing like that, do not you see there is no room?" He replied very quietly, "I suppose there will be nothing going on till I do get in." The elder then said, "You beant the

preacher, be you?"—(laughter)—and he said, "Yes, I be." (Laughter.) The elder then graciously helped me forward. Since he had been in the regular work of the ministry he had not always had so cordial a welcome as they had given him. When he was appointed to his second circuit, some very wise persons shook their heads, and were sure the appointment would not answer. They said he had not the experience that was requisite, he had not a spark of genius, no eloquence, no acquaintance with Scripture, and that he could not instruct the experienced Christians he would meet, and one old woman gave him a practical illustration of one of the objections. She was under some misconception on a point of doctrine that had a practical bearing, and he thought it his duty to correct her. He did it simply and modestly, and she turned upon him, and before all the people assembled said, "Do you think I have been thirty-seven years in the way and don't know?" He then said, "It looks very like it, ma'am."

Mr. Bourne returned to England in 1882, and presented to the Conference a luminous report of his visits to their churches abroad, which has been of much service to the Missionary Committee, and of interest to the Societies generally. On entering again on his official duties at the Book-room, he was appointed by the Conference to try to raise a thanksgiving fund of £20,000, which is still in progress, though advancing slowly, the object being to discharge the debts on the various agencies in operation in the Connexion.

As an author, Mr. Bourne has earned for himself some reputation. In addition to what has already been recorded, he has written three biographies. One is entitled, "A Mother in Israel," a brief Memoir of Mrs. E. Chalcraft, which has been described as "a gem of excellence;" another is entitled, "All for Christ—Christ for All: illustrated by the Life and Labours of William M. Bailey," with portrait; this work ran through six thousand in a short time. His most popular book is entitled, "The King's Son: or, a Memoir of Billy Bray," with portrait. Her Majesty the Queen has accepted a copy of this book, and expressed herself as much pleased with it. This book has already had a sale of nearly two hundred thousand copies, besides various reprints in magazines and in other ways, at home and abroad, and its perusal has been accompanied by an extraordinary blessing from God, leading to the conversion of hundreds of persons in all parts of the world, and to the revival of religion in several neighbourhoods. The first sermon in his published volume of sermons, "Ministers, Workers Together with God," has sold by tens of thousands as a separate tract, and the demand for it continues. A collection of Mr. Bourne's contributions

to magazines would make a considerable volume of miscellaneous essays. Already he has made a good mark in the literary world, and his fame as an author has spread far beyond his own denomination.

It is a well-known fact that Mr. Bourne has always cultivated the most fraternal relations with other Christian Churches. He has preached from the pulpits of all the chief Protestant denominations at home and in the Colonies: it is no secret that it is one of his chief hopes, as it has been for many years one of his chief aims, that Methodist Union, either federal or organic, may soon become an accomplished fact. He had that idea prominent in his mind in the year 1881, when he was elected by the Conference of their body one of the Bible Christian representatives to the first Ecumenical Methodist Conference, held in City Road Chapel in that year, in the proceedings of which he took the deepest interest, and was appointed one of the members on several committees, at that important gathering of Methodist representatives from all parts of the world, the first attempt at uniting in one assembly for conversation and deliberation, all the sections of the great Methodist family. Mr. Bourne read a paper at that Conference, at the second session of the third day, on the subject of "Women and their Work in Methodism." That essay occupies six pages in the official printed report of the proceedings of the Conference: he also addressed the Conference on two other occasions.

It is also worthy of note, that when the Jubilee of the Bible Christians was celebrated in 1866, the importance of the erection of a suitable chapel to represent their body in the metropolis, was earnestly advocated, and that scheme was adopted with much zeal by Mr. Bourne, who gave his best energies to its promotion, and he had the great satisfaction of taking a leading part in all the proceedings during the erection, and in the opening services. The premises adjoining their Jubilee Chapel in Hoxton became their first London book-room, and they are still subsidised in connection with that agency, although the publishing office is removed to Paternoster Row. A fine engraving of the Jubilee Memorial Chapel, Mr. Bourne inserted in the *Bible Christian Magazine* for February, 1871, and it will ever be to him a pleasant reminder of their first efforts at extension in book publishing in the great metropolis.

# James Everett.

[*Born*, 1784 : *Entered the Ministry*, 1806 : *Died*, 1872.]

METHODISM has had but few antiquarians, still fewer satirists, but in one of her ministers for forty-three years, both these characteristics were combined, and rather strongly developed. Dr. Adam Clarke said one day to the antiquarian, when he found the horn-book out of which Eve taught Cain his letters, he was to purchase it for him. During many years he acted the part of Boswell to Dr. Clarke, collecting incidents and anecdotes, which were afterwards used in a "Boswellian" memoir of the learned doctor.

James Everett was a Northumbrian, born at Alnwick, 16th May, 1784. He had a goodly parentage, was baptised at the church, brought up religiously, and his mind was moulded by his pious mother, for whom he had a tender regard. She lived till 1839, when, at the age of eighty-two, she met with her death by being accidentally burned. In the year 1790, during the last visit of the Rev. John Wesley to the north, James Everett, a lad of only six years, saw and heard him in the Methodist chapel at Alnwick; Wesley put his hand on his head and blessed him,—a circumstance he never forgot,—and he soon began to love and cherish his memory. He attended a day-school for some time, but he learned to read and write in the Methodist Sunday school of his native place. His natural vivacity and buoyancy often led him into mischief in boyhood; but his love of drawing found

him occupation which saved him from much evil company, though he was naturally frolicsome.

In 1797 he was apprenticed to a grocer, which business included a general dry-goods store, and there he had to endure many hardships; but he there formed the habit of rising early in the morning, by which means he rescued hundreds of hours for study and recreation. He engaged in many doubtful, if not wicked pursuits in his youth; but he was arrested in his wild career by some arousing dreams which preceded his conversion. When his conscience was awakened, he took counsel with the Methodist preacher, by whom he was wisely directed, and, in 1803, he realised a sense of sins forgiven. From that time he was extremely sensitive, feared the first approach of evil, and found his chief joy in private prayer, reading good books, and attending divine worship. He was encouraged and helped by the preachers, and, in 1804, he was prevailed upon to speak to the poor people in the workhouse. He became an exhorter and a local preacher, manifesting so much ability, that one gentleman offered to send him as a student to the Hoxton Theological Academy. His apprenticeship ended in August, 1804, and for two years he was usefully employed cultivating his mind and studying Greek, Hebrew, and Theology. His mind was set upon the ministry; and, in the summer of 1806, he was named to the Rev. Adam Clarke, then president of the Conference, and his name was entered on the List of Reserve as a Preacher. At that time, to secure more leisure for study, he gave up drinking tea, coffee, wine, and spirits, and he was employed as a young preacher in the Sunderland circuit. During his four years' probation, he travelled one year each in the Sunderland, Shields, Belper, and New Mills circuits of Methodism; and when received into the full ministry in 1809, he was married shortly afterwards, and for about sixty years Mr. and Mrs. Everett lived most happily together, the writer having had the privilege of visiting them occasionally in their home after they had celebrated their golden wedding.

Mr. Everett sought the company of cultivated men from his first entering on the itinerant life, uniting himself to literary societies in every town in which he resided, if such there existed. He began to manifest his partiality for hearing distinguished preachers from very early life. Passing from Shields to Belper in the summer of 1808, he

remained all night at Sheffield, to hear the Rev. Jabez Bunting preach at Healey. When, in 1810, he was appointed to Barnsley, he soon found occasion for meeting with James Montgomery, the poet, and there sprang up between them soon afterwards an endeared and lasting friendship of about forty years' duration. He remained two years at Barnsley, working most devotedly in his circuit, and preaching frequently in places far beyond. At Barnsley he first met with the eloquent Yorkshire farmer, William Dawson, "itinerant local preacher" at that time; then commenced another friendship which ended only in death, and their memories are for ever blended in the "Memoirs" which Mr. Everett wrote of both Montgomery and Dawson. In 1812 Mr. Everett was removed to Dewsbury; and in 1813 he was located at Bramley, in the same district. During his residence there he took great interest in the formation of the first Methodist Missionary Society, which originated in Leeds, and soon spread into the other towns around Leeds, in one of which Mr. Everett then resided. During that year he had friendly intercourse with the holy and devoted William Bramwell, who was very helpful to the young preacher. At that time Mr. Everett began to write and print. Anxious to check some of the prevailing vices of the town, he wrote three leaflets, one on the Day of Rest, one on Swearing, and one on Drunkenness; these were well supported by Scripture passages and by extracts from Acts of Parliament, and widely distributed gratuitously. Attending a missionary meeting at Selby, in August, 1814, he first met with "Sammy Hick," the village blacksmith, "whose piety, oddity, tenderness, and generosity" so won on Mr. Everett, that he loved the man ever afterwards, and the "Memoir" he wrote of "Sammy" after his death has been one of the most successful and most useful biographies in the English language. One of Mr. Everett's converts at that time was a young man named William Oliver Booth, who became a most useful and valued Wesleyan minister. Two of his daughters are the wives of well-known Wesleyan ministers. Mr. Booth died in 1879.

The Conference of 1815 appointed Mr. Everett to Manchester, where he found a most congenial field of labour; and where, during the two years he remained there, the membership of the Society was increased by more than eight hundred. During the two years pre-

vious, his pen was constantly occupied in writing letters, essays, poetry, and prose; some of his pieces being printed in magazines or reviews. One of his colleagues in that circuit was the Rev. Dr. Adam Clarke, and there was so much mental sympathy between them, although the doctor was more than twenty years Mr. Everett's senior, that the latter was invited to visit the doctor at Millbrook, near Liverpool, and they enjoyed each other's company greatly. The friendship then commenced ripened into affection, and the strength of their attachment is seen in part in the three volumes Mr. Everett wrote and published afterwards, entitled "Adam Clarke Portrayed." Mr. Everett was employed by Dr. Clarke's executors to dispose of the copyright of the Commentary the doctor wrote. He accomplished the task, and realised for the family £2000, with £700 for unsold stock; the original manuscript of the Commentary, as well as some hundreds of the doctor's unpublished letters, afterwards came into the possession of the present writer. Although dissimilar in many respects, yet Clarke was attached to Everett; and the latter was, on many special occasions, very helpful to the learned doctor, whose "Miscellaneous Works," in thirteen volumes, Mr. Everett gathered and edited in 1833-34. When Mr. Everett was removed from Manchester, he left behind him some of the most sunny memories of his long life. He was called to preach special sermons in various parts of England almost every week.

The next residence of Mr. Everett was in Hull, where he had some agreeable colleagues, and from which place he made many preaching excursions to places far beyond. One of these was to a missionary meeting at Epworth, the birthplace of John Wesley. Once at Epworth, his inquiring mind soon turned to the Wesley family, and he found some old books and tracts with the autographs of some of the Wesleys written in them. These he secured, and made good use of them afterwards; he had some rare Wesley curiosities in his museum and library at the time of his death. In May, 1817, whilst at Liverpool, Dr. Clarke was announced to preach, and Mr. Everett sat in a pew hoping to hear the doctor, instead of which he had to go into the pulpit and preach in his stead. Many interesting incidents occurred to Mr. Everett during his frequent journeys, which the limits of this sketch must of necessity exclude. They go to show the observing

mind, the ready wit, and the generous disposition of the man. He made many missionary speeches in a score of different places, some of which were based on similes which told well as they were related. In 1818, at the request of the Rev. Joseph Benson, he wrote a long review of the Rev. Latham Wainwright's "Observations on Methodism," which ran through four issues of the *Methodist Magazine.* Quite a controversy arose on the subject, in which Rev. Daniel Isaac joined. Isaac and Everett became firm friends so long as they lived, and Mr. Everett wrote the Life of his friend, under the title of the "Polemic Divine." The copyright of that work fell into the hands of the present writer, and from him it passed to the Book Committee of the Methodist Free Churches. In 1819, Mr. Everett visited Hanover and Hamburg, of which places he wrote interesting accounts, and some amusing incidents of travel. The Rev. Joseph Benson visited Hull in 1819, in company with James Montgomery. Less than two years afterwards Mr. Benson passed to his reward, when Everett wrote, and Mr. Montgomery printed, some chaste and elegant verses, entitled "Elijah," as a tribute to the memory of that distinguished Methodist preacher and editor.

From Hull, Mr. Everett removed to Sheffield, in August, 1819, where he laboured with great acceptance and success for two years, at the end of which period he had such a series of attacks of bronchitis as quite unfitted him for public speaking. This became a heavy trial to him, for preaching was his delight, but to this afflictive dispensation of divine providence he had to yield, and in 1821 he became a supernumerary, continuing to preach in various places just when his complaint permitted. He employed his time in writing "A History of Methodism in Sheffield," of which the first part was published, but no more has since appeared, though much material for the work was collected by him. At that time he formed the acquaintance of William and Mary Howitt, and other popular authors. At the Conference of 1822 he was appointed to London, to take charge of the city branch of the Book-room, and to assist Dr. Bunting in his editorial duties. He preached in Hoxton, Hackney, and other London chapels, and made the acquaintance of the widow of the Rev. Charles Wesley, and her son and daughter; but the restraints he was under

led to his retirement from the metropolis in less than half-a-year, and he returned to Sheffield, where he commenced a bookselling business, not being able to live on the income of a supernumerary minister. He found the business did not pay, although he had some excellent patrons, and became personally acquainted with Mr. John Blackwell, author of the Life of Alexander Kilham; with Mr. Ebenezer Elliot, the "Corn Law Rhymer"; T. C. Hofland, the painter; Joseph Hunter, historian; Messrs. Gurney and Clarkson, anti-slavery advocates; and John Holland and James Montgomery, poets.

In 1825 he removed to Manchester, and commenced a bookselling business in Market Street, continuing to preach special sermons in various towns, as his health permitted. He continued his residence there for eight years, and on two occasions rendered important service to the Methodist Book-room, by preventing the issue of a spurious edition of Mr. Fletcher's Works, and of several editions of the Hymn-Book, for which he had official thanks. On a visit to Halifax at the end of 1829, he was taken for Dr. Bunting, and had himself to undeceive the Methodist people. In May, 1832, his friend, the Rev. Daniel Isaac, visited Manchester, to preach school sermons, but he was smitten down with paralysis in the house of Mr. Everett, who treated him with the utmost tenderness till able to be removed to his own home. In 1833 he visited and preached at Madeley, once the home and parish of the saintly John Fletcher, where he met and conversed with the aged Mr. Perks, one of Mr. Fletcher's members, and father of the late Rev. G. T. Perks, M.A., of London.

The health of Mr. Everett having materially improved, he had to give up his business at great sacrifice, and in 1834, he returned to circuit work, being stationed at Newcastle-on-Tyne. During his abode in Manchester, he had collected some deeply-interesting material, and wrote and published the first part of the "History of Methodism in Manchester;" that, like the Sheffield history, did not pay the cost of printing, therefore no more was published, and now it is doubtful if the facts necessary to continue either of those works could be gathered up—then they were easy of access from persons living. In 1828 Mr. Everett visited Shetland and Ireland, in company with Dr. A. Clarke and others, and he was in part the historian of the

journey. In 1837 he made his first visit to Scotland; and in 1838, when Dr. Bunting visited Manchester to attend the great centenary meeting held there, made famous by Mr. Agnew's great painting of one hundred portraits of the leading Methodists of that day, the doctor sought recreation by a visit to the Lake District; knowing what an interesting travelling companion Mr. Everett was, he was invited to be one of Dr. Bunting's party, and a pleasant time they had together in their rambles.

Mr. Everett was able to do the work of the Newcastle circuit for two years, and then he accepted an invitation to travel in York, to which city he removed in August, 1839, and for two years he did nearly the full work of an itinerant, but again his old complaint came on, and it is but little of preaching that man can do who is suffering from chronic bronchitis. He had to become again a supernumerary at the Conference of 1842, but from that time till the August following, he had 187 invitations for occasional sermons in various parts of the kingdom, and by the end of 1843, he had travelled, within twelve months, 5908 miles to preach special sermons and collect funds to aid Methodist agencies in England. During the year following, he travelled 6850 miles for the same benevolent purposes. In 1845 he visited the city of Norwich, where he met with Mr. Joseph Massingham, whom he describes as a man of great integrity, piety, and activity, and one of the most successful class-leaders he had known in Methodism. Mr. Everett had strong faith in the efficacy of Methodist class meetings. During the year 1845 he travelled 9132 miles to advocate Methodist claims in various forms; and he has recorded the fact, that amongst other forms of usefulness, three travelling preachers, Messrs. W. O. Booth, James Bartholomew, and James Beckwith, trace their conversion to his ministry in early life. In 1846 he made the record, that on land and water, foot and horseback, rail and coach, he travelled 8682 miles to preach and collect funds for Methodism. In 1847 he travelled for the same purpose 8493 miles, and during all those journeys, not always escaping accidents, he was saved from injury to his person by the providence of God.

The year 1848 was a trying one to Mr. Everett. He had been charged, several years previously, with writing and publishing two

volumes of a work entitled "Wesleyan Takings." No author's name was given, and he would then neither own nor deny the authorship. The work was condemned by the Wesleyan Conference, and the result was, most Methodist ministers made an effort to secure a copy, and the work soon became scarce. Then followed several numbers of a work entitled "Fly Sheets," issued as pamphlets, without author's name, and circulated privately by post only. These also were condemned by the Conference, and suspicion rested on Mr. Everett as their author. Mr. Everett afterwards wrote his name on the title-page of a copy of the "Wesleyan Takings" as their author, but no trace has been found of the authorship of the "Fly Sheets." At the Conference of 1849, Mr. Everett and other ministers were questioned as to their being the authors of those publications, but each one refused to say yea or nay to the question proposed, and for that "contumacy" Mr. Everett, after forty-three years' service as a Methodist minister, was excluded from the Conference and the Connexion. When he inquired why he was first questioned, Dr. Hannah replied: "Because you are the most suspected." The result of the action of the Conference was, within three or four years one hundred thousand members were lost to the Methodist Society, and the funds of the Connexion suffered a loss of £100,000. Mr. Everett's friends in York raised and gave him £441, and after that a general fund was raised, which realised £5000, and the amount was distributed, as a free gift, to the four ministers who were expelled on suspicion of being concerned in the same kind of publication; each minister receiving £1250. The money was wisely invested, and secured them a fair income for life.

During the years 1849-50, Mr. Everett, in company with the other expelled ministers, travelled more than fifteen thousand miles, and addressed public meetings all over the country, on the proceedings of the Conference. Ultimately, as many members as could be gathered were formed into a society called Wesleyan Reformers; by request, Mr. Everett prepared a new hymn-book for their use, which is still issued, but will shortly be supplanted by a better one. In 1853 Mr. Everett removed from York to Sunderland; the writer, passing through York at the time, called on Mr. Everett, when he was packing box fifty-eight of his books; in the library were 3470 volumes. In 1854

he preached funeral sermons on occasion of the death of his friend the Rev. Dr. Beaumont. In 1857 he took a prominent part in bringing about the union of the Wesleyan Association and Wesleyan Reformers; the two then formed the United Methodist Free Churches, which now have a membership of 84,653. Their first united Annual Assembly was held in 1857, and Mr. Everett was chosen their first President. In 1859 he removed to Tavistock Place, Sunderland, where, in 1863, the writer again visited and spent some hours with both Mr. and Mrs. Everett; she died in July, 1865, in her eightieth year. During my visit, I learned from his own lips, that he had preached 13,000 sermons, and travelled 320,000 miles in the interest of Methodism. On his last visit to London, he gave me the privilege of accompanying him to visit and say "good-bye" to all his old friends in the metropolis; to those who were poor he left mementos in gold. One of the last ministerial acts of his long life was to baptise the son of a young clergyman, a great-grandchild of the Rev. Dr. Adam Clarke, who was named Ernest Everett; he is the youngest son of the Rev. Frederick Laughlin, formerly of the British Museum.

The Rev. Luke Tyerman bought a valuable portion of his Methodist books and manuscripts, and his library and museum went to Ashville College, belonging to the Methodist Free Churches. He lived amongst very kind friends, and died peacefully, 10th May, 1872, aged eighty-eight years. A marble tablet was erected to his memory, surmounted by a bust of him, in the Central London Chapel, Willow Street, Finsbury, on which his character is described in the following words:—"He was a man of rare gifts; varied and extensive information; enlightened piety and strict integrity; a wise counsellor; a faithful friend; a generous man; an able and successful preacher. As a biographer he was greatly esteemed. Possessing great independence of character, he was ever true to his convictions, and maintained them at the cost of ministerial status and long cherished friendships. His industry was untiring, his life self-denying, and his end was peace."

# Robert Eckett.

[*Born*, 1793: *Entered the Ministry*, 1838: *Died*, 1862.]

THERE have been men, and still are some, of strong and marked individuality of character, who are themselves only, and who have but little similarity to other persons. Such men attain distinction in the sphere in which they move, often without any desire or purpose to rank above others with whom they may have to act, but who, by their force of character, attain positions and influence above their brethren. Examples of such men are John Wesley, Dr. Adam Clarke, Dr. Jabez Bunting, and another such was the subject of this sketch.

Robert Eckett was the eldest son of Nathan and Sarah Eckett; he was born at Scarborough, 26th November, 1797, and was baptised in the parish church of Hackness, a village near that town. His parents were Methodists, and they brought up their children in the fear of God. He was not born in the lap of affluence, but was blessed with a good healthy constitution, which enabled him, for threescore years and more, to undertake and accomplish a variety of useful work far beyond the average of mankind. To this was added a fair amount of education for the troublous times in which he lived, when constant warfare disturbed the harmony of all England; he laid a good foundation on which to build afterwards, and this he did with perseverance and discretion. Whilst very young his father removed to London, joined the Methodist Society at Great Queen Street, and occasionally worshipped in the West

Street Chapel. He became a teacher in the Methodist Sunday school, held in George Yard, Drury Lane, and there Robert was a scholar. Both father and son heard Dr. Coke and Dr. Clarke preach at City Road Chapel, as early as 1806. His schooling only included what was known as the three R's, but that served him at the time, and at the age of eleven, he was apprenticed to a stone-mason.

Hardships soon became his lot, for at the age of fourteen he was left in London without father or mother, but he was not then without faith in God; so he worked hard to maintain himself and his sister, who in her turn strove to make a home for both, and for other children who were younger. At the age of sixteen Robert was converted to God, and then he not only realised new experiences, but felt more of the responsibilities of life; he was made a teacher in the Methodist Sunday school, and at the early age of eighteen was put on the plan as a London local preacher. In his new occupation on Sunday he had considerable ease, and success attended his efforts, so that from the beginning of his religious career, preaching the Gospel was the chief pleasure of his life. He had himself realised much blessing from the preached word, and he was thoroughly in earnest when engaged in that exercise himself, of which the writer had personal experience just fifty years ago. In 1815 he fell from a building on which he was at work; his foot slipped, and some iron railings below caught him in the mouth, broke his teeth, but broke no bones; the care he experienced in St. Thomas's Hospital soon restored him to his accustomed duties. How thankful he was to God for his kind preservation and speedy restoration! Naturally possessed of domestic virtues in a high degree, he loved his home, and was himself loved dearly in it.

In 1818, having reached his majority, he married Miss Mary Blackwell, whose happy disposition so well accorded with his own, that she became to him a helpmeet both in his business struggles and in his religious duties. She was a few years younger than her husband, but with a singularly serene spirit, made a most exemplary wife, and she survived her husband. Her father, Mr. John Bartholomew Blackwell, was as much devoted to Methodism as Mr. Eckett, and it was chiefly through their joint efforts that King's Cross Methodist Chapel was built. Soon after the Methodist Missionary Society was formed in London, the

committee asked him to go out as a missionary, but the claims of his brothers and sisters determined his choice to remain at home to provide for their necessities. A few years afterwards the memorable Leeds organ case occurred, and that led Robert Eckett to study the questions of Church polity involved in the administration of Methodism. He studied them so closely, says the Rev. Matthew Baxter, "that Conference preachers of eminence regarded him as the best Methodistical authority among all the advocates of Liberty." His letter to the Rev. John Gaulter, written in July, 1828, was of so much importance, that it was printed and circulated in the Conference that year; and in the Connexion, that letter had so much influence, that when the Rev. R. Reece wished to secure the appointment of the Rev. Jabez Bunting to the London West circuit, Mr. Eckett strongly opposed. As Mr. Reece informed him of Mr. Bunting's intention to make him circuit steward, which meant the silencing of his opposition, Mr. Eckett effectually resisted the appointment. He was made a trustee for several chapels, a class-leader, and a steward, under more favourable circumstances; and in those various positions became an important and valued member in the London Societies, welcoming the preachers to his house, and generously supporting the cause by his gifts.

In promoting the best interests of Methodism, he was long unsparing in his efforts, but there came upon him a sudden shock and change in his views. The Wesleyan Conference of 1835 passed certain laws respecting the rights of members, which awakened very strong animosity, and even resistance. When Mr. Eckett read those enactments in the "Minutes of Conference," he began to consider, and then he took a very careful survey of the laws of Methodism on the subject prior to Mr. Wesley's death; then from 1791 to 1797, when certain concessions were made to the people, known as "The Plan of Pacification"; he next examined the enactments between 1797 and 1834, and comparing all these with the new laws of 1835, believing that the latter were not in accordance with the former action of the Conference, especially with "the Plan" of 1797, with tongue and pen he strongly protested against the new law, and for so doing, he was excluded from the Society he had faithfully served for more than twenty years. Convinced in his own mind that he was right in the opinion he had formed, having carefully

studied both the law and usage of the Society for half-a-century previously, he began to give lectures on the subject to the Methodist people all over the land, and he accompanied Dr. Samuel Warren in his lecturing tours over England. Many other persons having been separated from the parent Society for the like causes, he joined them in forming a Society, which became known as the "Wesleyan Methodist Association."

The knowledge he had acquired of the polity of Methodism, by studying all the enactments of the Conference, give him great facility in aiding the new movement, by drawing up a foundation deed; and indeed the foundation and consolidation of that Society is mainly due to Mr. Matthew Johnson, of Leeds, and to the clear judgment and skill of Mr. Eckett, who, though not a lawyer, possessed those faculties which go to make a wise and safe counsellor. He saw opening before him a wide sphere of usefulness in the Church of God, and in 1838, having acquired a satisfactory competency by his business, he retired from it, entered on a course of college training at the London University, was examined in Theology by the Rev. John Peters, and in the same year, was admitted as a minister in the Association. His principles and talents soon acquired for him great influence among the preachers, and throughout the Connexion.

The versatility of his genius enabled him to efficiently discharge the varied and responsible duties to which he was called by the Church of his choice. The sterling qualities of his mind fully entitled him to the confidence reposed in him by his brethren. His clear perception enabled him to see through difficulties which would have perplexed most men; and his sound judgment led him almost uniformly to right conclusions. He excelled in committees and in debate, and he would have been a successful man either at the bar or in the Senate. Some thought him at times an autocrat in his bearing, but such a disposition of mind was needed to tide over the perplexing problems of the times. Those who knew him best had the most confidence in him, and that was shown by the offices he was appointed to. He was more than once President of the Conference, and many years he was Connexional Secretary, Corresponding Secretary, Foreign Missionary Secretary, Editor, and Treasurer of several Connexional funds, and in 1840 he

was chosen President of the Annual Assembly. To promote all these agencies he shrank from no expenditure of time and labour, and the energy he displayed would have greatly augmented his income in secular pursuits, but these he resigned, to devote himself fully to the service of God and his Church.

In 1856, when it became apparent that a union between the Association Methodists and the Wesleyan Reformers was desirable, he took a prominent and active part in promoting the union, and the success of his efforts secured for him the warmest thanks of his brethren: he lived to see the union completed most harmoniously and working prosperously. He took the deepest interest in the Foreign Missions of the United Churches; he made a journey to the West Indies that he might thoroughly understand the difficulties of the situation there, so as to provide for the effective working of the mission. It was his far-reaching discernment that led to the commencement of the East African Mission of the Methodist Free Churches, which has occupied so large an amount of the attention of their Missionary Committee, and which has been a blessing to multitudes of the neglected heathen.

In 1835, when Mr. Eckett began to deliver lectures on the polity of Methodism, it was a marked feature of his addresses that he avoided personalities, and that was no easy task during a period of such strong feeling on both sides. Again, in 1846, Mr. Eckett was elected on several committees in the Evangelical Alliance. Objection was taken to his being on those committees by the Rev. W. M. Bunting, and other Wesleyan ministers, so that his name was erased. He made an explanatory appeal to the committee, and his name was restored. He then issued a pamphlet, "An Exposition of the Laws of Conference Methodism, as enacted by the Conference of 1835, proving them to be contrary to the Concessions of 1797, and containing the true reasons for the author's separation from the Wesleyan Connexion." That pamphlet led to Mr. Bunting acknowledging his error, and acting a friendly part to Mr. Eckett. He afterwards published two other pamphlets, a "Vindication" of the Wesleyan Methodist Association, and a "Refutation" in answer to statements made in the Jubilee Volume of the Methodist New Connexion. He also published a

pamphlet, with the title, "Question by Penalty." All these publications exhibit the author as an able debater, and a man of great command of temper; he was firm, perhaps stern, but not unkind.

He took great interest in all matters relating to Scarborough, his native town, and when there, in 1861, assisting at the opening of a new chapel, he fell and injured his knee, which confined him in-doors some time; that was not favourable to health, as he had been so long accustomed to out-door exercise. Early in 1862, he had premonitory symptoms of apoplexy, but recovering, he went to Bristol in July to attend the Annual Assembly. He sat on committees on Friday and Saturday, July 25th and 26th, and on Saturday afternoon he went on a visit to Clevedon, for rest and change. On Sunday he attended divine service twice at the Congregational chapel, met and conversed with his friend, the Rev. William Gandy, and on Monday morning rose in his usual health, and after breakfast paid his hotel bill, and just before starting to the railway, was seized with apoplexy, was conveyed to bed, rallied only to spell his name in letters; but ere he expired, his attendant said, "O death, where is thy sting?" to which Mr. Eckett replied, "O grave, where is thy victory?" Thus died the Rev. Robert Eckett, July 28th, 1862, aged sixty-four years. The writer of this sketch was in Bristol at the time awaiting his return to that city, and witnessed the deep feeling of sympathy manifested in the Assembly when the intelligence of his sudden and unexpected death arrived. He was interred near London on the Saturday following, and a deputation of four leading ministers from the Assembly, the Connexional Treasurer, and also the Revs. John Gutteridge, John Swann Withington, Marmaduke Miller, and the Rev. Dr. William Cooke, and many dear friends attended the funeral. There were also present a deputation from the Board of Works in London, of which Mr. Eckett had long been a member. Funeral sermons were preached on the solemn occasion, both in London and Bristol, to large and sympathising audiences. It was a remarkable coincidence, that both Dr. Samuel Warren and Mr. Eckett should die in the same year, the Wesleyan Association having been formed of those Methodists who separated from the parent Society on account of Dr. Warren's excision from the Conference.

Mr. Eckett never stood higher in public estimation than at the time of his death. His friends had prepared a valuable silver tea service, a timepiece, and a purse of money, to be presented to him as an acknowledgment of his disinterested and devoted service to the Connexion, during the week he lay in his coffin: it was afterwards presented to his bereaved widow, by whom it was much appreciated. His son, Mr. Henry Eckett, still resides in the same Square in London, in which his beloved father lived so long. The Rev. James Everett first met with Mr. Eckett on the joint-committees to promote amalgamation; they became friends, and remained such to the end. After his death, Mr. Everett thus summed up Mr. Eckett's character:—"His conduct and language were courteous; he showed great talent, quickness, tact, and knowledge of what was discussed, and was rather yielding than otherwise. For promptitude, energy, industry, perseverance, firmness, fidelity, disinterestedness, penetration, discrimination, free and appropriate expression, memory, and range of Connexional knowledge, he had no equal in the body; in the qualities named he surpassed all his brethren." Mr. Everett was one of the deputation at the funeral, and took part in the solemn service. "In the death of Mr. Eckett," says the Assembly obituary, "the cause of Christian liberty lost one of its most enlightened friends, one of the most gifted of its advocates, and one of the warmest of its supporters." In personal appearance Mr. Eckett and the Rev. Dr. F. J. Jobson somewhat resembled each other. His portrait appeared in the *Methodist Free Churches Magazine.* In a small work published a short time before Mr. Eckett's death, entitled "Ministerial Portrait Gallery of the United Methodist Free Churches," the first name introduced is that of Robert Eckett. The writer (if not Mr. Everett) wielded a pen as penetrative and discriminating as that of the author of "Wesleyan Takings."

# William Griffith.

[*Born*, 1806 : *Entered the Ministry*, 1828 : *Died*, 1883.]

RELIGION and republicanism are two things which do not exactly harmonise in the minds of many Englishmen, but there have been minds so constituted, that both these principles have run in parallel lines through a prolonged life, without any antagonism arising between them. Such a person was the subject of the present sketch. He was the son of a Wesleyan minister of the same name, who began his preaching career in the "Community" in 1801, was sent out at the request of Dr. Coke as a missionary to Gibraltar, in 1808, where he remained three years, and from 1810, travelled as an itinerant till his peaceful death in 1860. His mother, a woman of excellent spirit, but of liberal principles, brought up her children in the fear of God, and one of them became a clergyman in the Church of England. William inherited the principles of his mother, they grew with his growth, and soon developed into republicanism, in regard to both Church and State.

William Griffith was born in London, 4th November, 1806, before his father entered the ministry. At about the age of eight he was sent to Kingswood School, in which the sons of preachers were educated, and where he made satisfactory progress in his studies : in after years he made good use of his Greek knowledge by studying the New Testament in the original. At school he was an inveterate talker, and so often broke the rule for silence as to come frequently under discip-

line, but he was good-tempered even under punishment, when he knew he had deserved it; and in school he recognised the claims of personal honour, and refused to divulge the names of offenders, though his refusal brought him a flogging. At the age of twelve, during a revival in the school, William was convinced of sin, and he breathed out the desires of his heart in the lines:

"I will accept His offers now,
From every sin depart;
Perform my oft-repeated vow,
And render Him my heart."

This was in 1818. He wrote an account of the great change to his parents, which gave them both intense pleasure. On leaving Kingswood, he became a teacher in a Church school near Bristol, and the character of the people he had to mix with made an unfavourable impression on his young mind, which was the inception of those anti-State-Church feelings which acquired such strength in him in after years. He was diligent as a student and careful as a teacher, and soon found a more congenial sphere of duty as assistant to Mr. Dredge, in his school at Salisbury. A warm friendship sprang up between them, so that he declined an advance of salary when offered; and would not leave Mr. Dredge until he entered the ministry.

During the years 1824-25 the Rev. Isaac Bradnack was the superintendent Wesleyan minister at Salisbury, and inviting Mr. Griffith to his house, he soon found that the young teacher, not then of full age, had gifts which required exercise for their development, and Mr. Griffith was made a local preacher. He so thoroughly commended himself to the family of Mr. Bradnack, that a friendship was commenced which matured with time, and was ended only in death. In one of his latest visits to London, Mr. Griffith, calling on the writer of this sketch, said he was then on his way to see Mrs. Nutter of Clapton, one of Mr. Bradnack's daughters, they having been friends nearly sixty years. In January, 1828, the Rev. Andrew Doncaster having died whilst in the Reading circuit, the President of the Conference sent Mr. Griffith as a supply to take his place, and then commenced a new form of life which was to be continued during more than half-a-century. The chief features of his ministry were, Christian experience

and diligence, the central topic of his sermons being Jesus Christ and Him crucified. From February to August, 1828, he had to preach forty sermons in the same chapel. He resided with the superintendent of the circuit, the Rev. Thomas H. Squance, by whom he was encouraged, and whose report of him secured his appointment the next August to Windsor. He began to feel his insufficiency for the responsibility to which he was called, and for awhile was reluctant to persevere, but God sealed his ministrations with conversions, and he was able to preach eighty sermons within the year in one chapel. At the Conference of 1829 he was invited back to Reading, where he was able to preach ninety new sermons within the year, and ten or twelve of these were in the open air, a practice he continued for some years with ease to himself and help to the people. In 1830 he was removed to Devonport, where for several months he preached with much acceptance; he was then most earnest and active, and took much interest in local affairs. These must have diverted his mind; he lost the favour of God, and fled from his proper work, and concealed himself in the Isle of Jersey. There he had a great conflict with himself, his mind was scorched as in a furnace, his humility and penitence became intense, and again obtaining forgiveness and the favour of God, he was for some months employed as an evangelist, preaching in many parts of England; in this way he conducted a hundred and thirty services, as many as thirty in one town. He was exceedingly laborious, but irregular. These eccentricities caused his name to be left off the Minutes in 1831, but he was allowed to preach, and he went to Scotland, and in nine Scottish localities he did much service for Methodism, which was so well reported of that at the Conference of 1832, he was appointed to Edinburgh. In 1833 he was removed to Sheffield. He enjoyed his location there, and was the means of doing much good. He visited many towns, and preached special sermons in Yarmouth, Bath, Kingswood, and other places, and spared neither service nor strength in his efforts to do good. He continued the practice of street-preaching on every suitable occasion, and his industry and zeal were fully equal to the demands made upon him. His early years in the ministry were not counted to him, but he was restored in 1832: his name was off the Minutes till 1835.

In August, 1834, he was removed to Frome, where be found a Society of 700 members, and at the end of one year, the members had increased to 1100, which led the stewards to ask for his reappointment a second year, but the Conference stationed him as the second preacher at Hastings, and at that time his name was again placed on the Minutes as having travelled three years only. He knew that the discipline was just, therefore did not murmur, but rather strove to put as much service in every day as his great physical strength permitted, and therefore, besides keeping all his regular appointments, he conducted special services in twelve places outside his own circuit, which involved much tedious travelling on foot and by coach. At the Conference of 1836 he was received into full connexion, and appointed to the Southwark circuit, in South London: there he was permitted to remain two years. During the year 1838, when the Rev. John Waterhouse was appointed the superintendent of the Wesleyan Missions in Australia, he urged Mr. Griffith to go out with him as one of his associates; but when the matter was named at the Mission House, Dr. Bunting put in his veto by saying, "William Griffith was too Radical to be permitted to be so far out of the reach of his influence." How different might have been the events of 1849 had he gone to Australia as proposed, and how different the course of the life of Mr. Griffith. He long remembered his residence in the Southwark circuit, and forty-two years afterwards, when attending the Ecumenical Conference in London, in 1881, he was asked, and went, to preach in his old circuit chapel at Southwark, and after the service a few, very few, old friends were there to meet him, and a hearty and happy hand-shaking they had together.

The Conference of 1838 removed Mr. Griffith to Birmingham. During the year following he visited Belper and Denby to take part in some special services, and at the latter place he met for the first time Miss Eliza Bourne (a near relative of Mr. William Bourne, of London), and he then said to a friend, "If ever I marry, that lady will be my wife." It was love at first sight; but an acquaintance was begun, which ended in marriage in 1842, and never was affection more mutual, nor more heartily reciprocated—they were exactly made to promote each other's happiness. This was abundantly confirmed to the

writer in the first interview he had with Mr. Griffith, in London, after the death of his wife: the sad event had a mellowing influence on all his after life. From Birmingham he was transferred to Gloucester in 1840, and to Frome in 1842, to which place he first took his bride, and his first sermon there was preached from the text, "Be ye not unequally yoked together with unbelievers," when one of his hearers, referring to the tall manly figure of Mr. Griffith, and the short, spare, but elegant figure of Mrs. Griffith, said he had not practised the doctrine he preached; to which the preacher added promptly, "Quote all the text—'with unbelievers.'" His next circuit was Knaresborough, where he remained only one year; then, in 1845, he removed still farther north, and located at North Shields, where they had a blessed revival, many souls were saved, and abundance of funds collected for their various agencies. In 1847 the Conference located him at Ripley, Derbyshire, near the home of his wife; there he had large congregations, the members increased from 600 to 1000, and he was fully consecrated to the work of the ministry. The two circuits of Shields and Ripley were poor ones as compared with others in which he had travelled, and this change in his stipend was said by some to be in consequence of the radical opinions which Mr. Griffith held, and made no secret of. He remained two years at Ripley, and that was the last circuit to which he was appointed by the Methodist Conference.

A printed controversy, as well as a verbal one, had been carried on amongst the Methodist preachers and people for eight or more years, which was attributed to two volumes known as "Centenary Takings," and several pamphlets called "Fly Sheets." The Conference of 1849, passing over the truth or untruth of these publications, made an effort to try to find out if any of the preachers had written those works. The first person summoned before the Conference to answer the question of authorship was the Rev. James Everett. For refusing to answer yea or nay to the questions, he was expelled the Connexion. The Rev. Samuel Dunn, who also was suspected, had commenced a periodical called *The Wesley Banner*. For refusing to answer the question of authorship, and declining to discontinue his magazine, he also was expelled. The Rev. William Griffith was questioned, and against him was added the charge of reporting Conference proceedings

to *The Wesleyan Times:* for refusing to discontinue his reports to that paper, whilst other preachers were permitted to report the same proceedings to *The Watchman*, he also was expelled. These events completely changed the after course of his life. "The attitude of the Conference throughout the struggle," says the Rev. R. Chew, "was one of stern, unflinching resistance, bearing down all opposition by the mere exercise of power." The consequence of that agitation was a loss to Methodism of about 100,000 members, and little less than £100,000 in money. The expelled ministers travelled all over Great Britain explaining the reasons for their separation from the Conference, and the people raised a fund which, when divided, gave to each more than £1200, which was a great help to them, and with part of which Mr. Griffith built for himself a house in Derby, in which he resided to the end of his protracted life of over seventy-six years.

No good would result from giving further details of the struggle for liberty which culminated in 1849. As a writer at Newcastle has said, in describing the Conference privileges of 1885, "that which was so earnestly advocated in 1848-49, is now an accomplished reality, and laymen and ministers annually sit in deliberation for about a week, with the utmost harmony; had that privilege been conceded in 1849, the Methodist Church in Great Britain would now have been more than half-a-million strong in membership, and its adherents more than two millions." Mr. Griffith was a man of fine physique, standing full six feet high, and stout in proportion, with all his powers of body and mind in full maturity, when he accepted an invitation to preside over a church of Wesleyan Reformers in the town of Derby, in 1855. He accepted the position at first conditionally, in March, that year, and it was renewed again in July. Year by year in the summer, for more than a quarter of a century, the invitation was given by the church, and accepted by the pastor; and there, to a loving and devoted people, Mr. Griffith continued to minister for nearly thirty years. Having had his full share of itinerant work, having visited and preached or spoken in every part of the country, he had a strong preference for a settled pastorate; and it would be difficult to determine whether he or his church members most enjoyed the privilege. He preached twice on Sunday, in the handsome new chapel erected for him in Becket Street,

Derby, had one religious service during the week, and a weekly lecture on some social, historical, literary, or scientific subject, so that his people grew up well-informed on all the prominent questions of the day. To aid him in both these subjects, Mr. Griffith had a monthly parcel of new books from London, which books the writer had the privilege of collecting and sending to him for many years, and he can therefore speak of the character of the information, which the devoted pastor himself gathered up, and then distributed week by week to those who attended his ministrations.

His church was a prosperous one every way. Few quarters passed that did not see an increase of twenty members, and some quarters, as many as sixty were added. It was Methodistic in its arrangements, rules, and polity, and soon after the amalgamation of the Association and Reformers, in 1857, Mr. Griffith united with them. The church at Derby gave in its adherence in 1864, and it has since belonged to the Methodist Free Church Conference or Assembly. When the church was first formed, and Mr. Griffith ascertained the amount of stipend intended to be given, he declined to take more than half for two years, so as to encourage the people in their preliminary expenses. The foundations of the new chapel were laid in May, 1857, and it was opened in the following October, Mr. Everett and Mr. Griffith being the preachers on the opening day. The pastor drew up a set of six rules relating to spiritual life and character, which are given to each member on joining. The test of membership in the Becket Street Church, is in these words : "A profession of faith in Christ, sustained by a manifestly moral and religious habit of life." Some members who had to remove to a distance from Derby, retained their membership, and received their ticket as such quarterly, with a short pastoral letter from Mr. Griffith. The tickets were used to admit to meetings of the Church, whether for business or devotion. Class-meetings were kept up, and the Lord's Supper regularly administered as in the Methodist Society, but the contributions were all voluntary. It was a Church of regenerate members only.

In 1858 Mr. Griffith had an invitation to take the superintendence of the Methodist Free Churches in Australia, with a residence in Melbourne, but the claims of his own Church secured his remaining in

England. During the same year his health needed recruiting, so he and Mrs. Griffith made a tour in Switzerland, where he spent a month, and what he saw and learned deeply impressed his mind with the majesty, and mercy, and goodness of God; he saw God written on nature everywhere. In 1864 the Annual Assembly intended to elect him their President, but to avoid the honour he absented himself till the chair was taken. In 1877 he was elected the President, but he positively declined to serve, and another had to preside: that same spirit of humility marked all his actions through life: he could serve with an unmatched fidelity and honesty, but he declined to rule. In 1863 he was elected a member of the Board of Guardians, at Derby, and in that office he did excellent service for some years.

Mr. Griffith was a man of wide sympathies, and in his constant pastoral visitations was the means of relieving a large amount of want and suffering; the poor ever found in him a real friend and helper. He was a great lover of the Bible, and of the principles he found there, and lost no opportunity, in his lectures and in his visits to the people, to make good use of the Word of God. Watching the Liberal tendencies of the Wesleyan Conference, he was delighted when the plan was completed for the admission of laymen into the Conference in 1878. War and the Gospel were to him utterly incompatible, he therefore preached, wrote, and spoke against war. He had a strong dislike to the use of the word "Reverend" as applied to preachers of the Gospel, and in 1874 he wrote a long and strong letter to Mr. Christopher Wordsworth, commonly called Bishop of Lincoln, challenging him to produce any scriptural authority for the use of that or any such words, and affirming that converted laymen were as much authorised to preach the Gospel as any so-called "Right Reverend." Mr. Griffith's republican sentiments extended to both Church and State, so when Lord Beaconsfield made Queen Victoria an Empress of India, he designated the act as "the climax of premiership folly." No man ever had a friend more true at heart than was William Griffith. The writer has personal knowledge of half-a-dozen of his friends whom he loved most sincerely to the end of life. One of those was the Rev. James Bromley, of whom he wrote when he died, "He always appeared to me to be not only the apostle of truth, but also the evangelist of holiness and love."

Mr. Griffith was on terms of personal friendship with Henry Vincent, the lecturer, and he was an officer and earnest advocate of the Liberation Society, whose yearly gatherings he never missed so long as he could travel.

In 1877, when he had counted more than seventy years, he felt his physical strength yielding, and asked for a co-pastor. One was sent to Derby to relieve him somewhat, but he pursued his regular labours there with diligence and zeal, taking also much extra work outside his own church. He was not made a supernumerary, as he was as active as ever, but required more freedom in service. At the Annual Assembly of 1878, he was taken by surprise when a resolution was proposed, and carried with enthusiasm, and afterwards illuminated and presented to him, recognising the jubilee of his ministry. He could only speak a few words in reply, but they were heartfelt words of gratitude and humility.

The climax of his joys in public life, were reached at the great Methodist Ecumenical Conference of 1881. He had written to his endeared friend Mr. Robert Teare, of Lynn, to record his fears about that assembly; but when he came and saw with his own eyes the harmony which prevailed, and felt the grasp of the hand, and heard the "God bless you" from scores of Methodist preachers and laymen, he said publicly in the Conference, "I would have walked every step of the way from Derby to London if I could not have come otherwise," rather than have been absent; and there he met his friend Mr. Teare and the writer, and told us the same. The writer introduced him to dozens of American delegates: he thought that gathering of Methodists was the nearest approach to millenium happiness he should ever know on earth. As a mark of his unchanged affection to Mr. Teare, who was a member of his church in Derby even whilst residing in King's Lynn, Mr. Griffith left to Mr. Teare the gold watch which the Rev. Daniel Isaac bequeathed to Mr. Everett, and Mr. Griffith gave his own gold watch to the same friend, which had been presented to him by his brother, Dr. Griffith.

In the spring of 1882 he wrote, "I can do pulpit, platform, and committee work with as much ease and freedom as ever;" but when his seventy-six years were completed, in November the same year, his

tone was moderating. His physical and mental power remained, but his heart grew weak, and in January, 1883, it suddenly admonished him of the approaching end of life. He rallied from the attack, and travelled and preached as usual, but with less frequency. A second attack came on in March, and then he wrote in a letter to Rev. R. Chew, "I would advise all public men to moderate their work in due time." He had not done so. He then found his public work was done. He had much time for pious meditation, which he greatly enjoyed. He delighted to repeat old well-known hymns, thought much about heaven, till he seemed to have its happiness within and around him. Those friends who had access to him at home, always found him to be in the social circle, "beautiful, tender, gentle, considerate, instructive, and attractive." While the outward man decayed, the inner man was daily renewed, and in delightful tranquillity he entered into rest, 12th July, 1883, and was interred in the Derby Old Cemetery, when hundreds of his friends attended to show their love for his memory.

At the Annual Assembly held the month after his death, a resolution was passed from which the following is an extract :—

"This Assembly hereby expresses its painful sense of the great loss which the Free Churches have sustained by his removal. His manly bearing, noble character, generous nature, intellectual gifts, his devout and cheerful piety, commanded the admiration and excited the gratitude of our churches. His liberal opinions on ecclesiastical polity, and his courage in maintaining them, demand acknowledgment. He was an intelligent, earnest, useful minister of the Gospel; an active, influential public man; and a kind and faithful friend."

# Matthew Baxter.

[*Born*, 1814 : *Entered the Ministry*, 1836 : *Still Living.*]

METHODISM has had in its ranks men of every variety; men who like Saul, stood head and shoulders above their brethren, and men of very diminutive stature; men of the highest mental culture and attainments, and men possessed of but few gifts apart from simple piety and an earnest desire to do good. The minister now under consideration stands above the middle stature, with a strongly-built frame, and just so portly as to be a good representation of an Englishman. His head would make a good model for a Grecian sage, though his face is less classical than the ordinary type of that country. With a lofty forehead, piercing eye, and a nose tending to the Roman, and mouth and lips well-formed and firm, and snow-white beard, many might take him as a fairly good picture of a patriarch; a man of more than ordinary intellectual power, distinguished by great firmness of character, and one who evidently held frequent intercourse with the God of the universe. Even in middle life, there was a gravity of manner and speech which threw a halo of venerableness about him, and now with his silvery-locks he is really venerable in his appearance and actions. His native provincial accent was in no sense objectionable, but rather added force and solidity to his speech, both in private and in public.

Matthew Baxter was born in Cumberland, in the year 1814, and he

has therefore counted more than his threescore years and ten, and during all his life he has belonged to Methodism. His Methodist parents took him in infancy to the house of God, and as the Spirit of God strove with him from childhood, in his early youth he gave his heart to God, and joined the Society, doing what service he was then capable of in helping others to the happy experience he had been made a partaker of. His lot was cast amongst the Primitive Methodists, and to one of their ministers in particular he has publicly acknowledged his great indebtedness. Just before leaving England for New Zealand, in 1868, Mr. Baxter wrote and published a very useful volume, "Glimpses of the Land of the Blessed," a book about heaven and how to get there, as "the missionary's legacy to his friends." In the preface, Mr. Baxter makes the following gratifying acknowledgment:

"To the Rev. John Flesher, the worthy minister who stimulated me in early youth to mental effort, and put me through my first exercises in preaching; who first inflamed my youthful breast with a desire to excel in the sacred functions of the Christian ministry; the student who directed my steps in early life beyond the ordinary tract of theological culture into the arena where he met in controversial conflict; the kind-hearted friend who has since watched all my movements, mourned over my frailties, rejoiced over my small virtues, which may have shed a ray of light across the gloom in the development of my character,—this work is gratefully inscribed."

That is graceful and honest; and is a credit to both the giver and the receiver of the honour intended. Primitive Methodism did much for young Baxter, and he in turn desired to render them service, and began to preach amongst them, and entered, at about the age of twenty, into their itinerant ministry, in which he laboured for a few years with much acceptance.

Events took place about the time the Warrenite dispute occurred in Methodism, 1835, which led to Mr. Baxter leaving the Primitive Methodists; this he did very honourably, for he had a high regard for the zeal, earnestness, and usefulness of the people amongst whom he was brought up, and he united himself with the Wesleyan Methodist Association almost at its very inception. He was appointed to the Scarborough circuit in 1836, where he remained two years. In 1838 he was stationed at Northwich, where he laboured three years, and in 1841 he was removed to Leeds. His new associates found in him "a man of mark, possessing both intellectual and moral worth; and having

placed himself at the disposal of the Connexion, he was appointed as a missionary to Kingston, the capital of Jamaica, to labour conjointly with the Rev. Thomas Pennock, who then presided over the Societies, which, under his leadership, had left the Wesleyan Society in that island that they might enjoy more liberty of action." The autocracy of Mr. Pennock soon caused a division amongst them, part adhered to Mr. Pennock, and formed an independent Church, whilst about 1200 members and office-bearers adhered to Mr. Baxter, and remained in union with the Association. The responsibility thus cast upon him unexpectedly was a heavy tax upon his mind, and this was aggravated by the effects of the climate upon his health; but he braced himself up to the altered circumstances, and resolved to preserve intact the Societies thus forced upon him. Being so far removed from the central authority in London, he had to act much upon his own resources. The care of the Churches, his arduous and continuous labours, persevered in regardless of the enervating climate, told very seriously upon his health, and after nine years spent in that island, he was glad to return to England.

With the view of establishing his health, the Assembly appointed him, in 1851, to the town of Scarborough, where he soon recovered his strength; and, at the following Assembly, he was stationed in Sunderland. There he found a very congenial sphere of labour, and for three years did acceptable service. The work he found congenial amongst an appreciative people. The itinerancy he liked; it was promotive of health; but, in 1855, the Conference appointed him to the responsible office of Connexional Editor and Book steward, with a residence in London. The advantages afforded to him in the metropolis were agreeable and much valued, but the fixed residence, with much less of change, did not contribute to his health, and after a few years he found it requisite to resume circuit work, much to the regret of his brethren, for he was admirably adapted for editorial work. In 1856 he was elected President of the Annual Assembly, and during that year the amalgamation of the Wesleyan Reformers and Wesleyan Association had to be considered in all its details, and arrangements made for its consummation at the next annual gathering of representatives. The judicial mind and good sense of Mr. Baxter greatly assisted in the

deliberations, over which he had chiefly to preside, and he had the happiness of seeing the amalgamation an accomplished fact before he resigned the presidency. Another important service he rendered the Connexion soon afterwards was, joining with Mr. Everett in preparing a new Hymn-book for the use of the united Churches. He saw the book completed and published, and it has remained in use for nearly thirty years; it will be supplanted in 1886 or 1887 by a new and more comprehensive collection, prepared by a committee.

In 1860 he was chosen Connexional Secretary, an office for which he was admirably qualified, and his brethren re-elected him to that position year by year whilst he remained in England. He was also chosen a member of the Connexional Committee, which manages the affairs of the body between each Annual Assembly. In 1860 he was appointed a second time to Sunderland, where he remained two years. In 1864 he was transferred to Burnley, where he remained four years. In that circuit he completed his labours in England, the Missionary Committee having urgently requested his acceptance of the Superintendence of their Missions in New Zealand, and to that country he sailed in the autumn of 1868, taking up his residence in the newly-formed city of Christchurch, Canterbury, which was originally designed to be a residence for members of the Church of England only; but when the first ship arrived there with 800 churchmen, they found Primitive Methodists there before them, with stores of provisions ready for sale. The Free Methodists, shortly after the colony was fairly established, opened a mission there, to the successful working of which Mr. Baxter devoted his best energies.

Previously to leaving England, Mr. Baxter was prevailed upon to prepare for publication, "The Missionary's Legacy to His Friends." It contains eighteen short chapters, making a volume of 240 pages, and was written in a month; the preface is dated, Burnley, 12th December, 1867. The theme on which he wrote had previously occupied his attention, and had found expression in sermons he had preached on occasion of the deaths of the Rev. Robert Eckett, Mrs. and Miss Cuthbertson, the Rev. William Ince, and in lectures he had delivered previously in their Society chapel in the city of Edinburgh. During Mr. Baxter's former residence in the town of Sunderland, a series of ten

lectures was delivered at the Lyceum in that place, to the working classes. The third lecture, entitled, "Roman Catholicism, and its Influence on Society," was by Mr. Baxter; and the fifth, entitled, "The Lamp and the Light," was by his colleague, the Rev. R. Chew. The entire series, when collected, was published in a volume, under the joint editorship of Mr. Baxter and the Rev. R. W. M'All, during the year 1854.

The most important work produced by Mr. Baxter's pen was published in 1865. It is an octavo volume of 514 pages, and has the following title: "Memorials of the United Methodist Free Church; with Recollections of the Rev. Robert Eckett and some of his Contemporaries." It contains the basis of what will be a solid foundation for a History of the Methodist Free Churches and some of its Founders. It is instructive and interesting, and is dedicated to John Petrie, of Rochdale.

During a period of about six years, he laboured with persevering energy in the new colony, but at the end of that period his health failed so much, that he felt himself to be unable to sustain the responsibilities of the itinerancy, and he made application to the Annual Assembly of 1873 for superannuation, which was conceded, the fact is thus recorded in the Minutes of the Body for that year:

> "Resolved, that the Rev. M. Baxter, having requested to be made a supernumerary on account of failing health, this Assembly accedes to his request, and expresses its deep regret, that a brother who has sustained the principal offices in the Connexion, and having, as a minister at home and a missionary for nearly ten years in Jamaica and six years in New Zealand, faithfully served our Churches and the cause of Christ, should be compelled to retire from active work; and assures him of its sympathy with him in his afflictions. It would place on record its high appreciation of his intellectual ability, his Christian character, his kindness of heart, his eminent services to the Connexion, especially his attention to the young men in his circuit, and his general usefulness as a preacher and writer. It prays that our heavenly Father would pour upon him and his devoted wife (a sharer with him in all his labours) the riches of divine grace, preserve their lives, and bless them with peace here and glory hereafter."

He remained three years as a supernumerary at Christchurch, but in 1876 he removed to Oxford, in the same colony and district, where he still resides, esteemed and beloved by all who know him. He has exceeded the allotted term of threescore years and ten, and venerable

both for years and appearance, he is respected as a patriarch and venerated for his wisdom.

In a brief sketch of him, written by his successor in the editorship, the late Rev. William Reed, it is recorded, that

"Mr. Baxter has a mind capable of dealing with the most abstruse subjects, and he delights in soaring into regions of speculation in which few have a desire to follow him. His power of analysis is great, his memory comprehensive and tenacious, which enables him to make free and ready use of his extensive reading and deep thinking. Has great power of reasoning; not poetical, nor imaginative, nor humorous, but of irony and sarcasm he is master; and many have felt its power with a keenness seldom relished. As a preacher he excels. His sermons are well arranged, his delivery calm and slow at first, afterwards rapid and impressive, though his voice is weak. His descriptions of the resurrection morning, and of the beauties and glories of heaven are solemn and sublime, and show a mind deeply impressed with thoughts of God and His blessed abode. Philosophical discussion occasionally takes the place of Gospel persuasiveness, a plan which may please the few, but disappoints the many. He was always prominent and influential in the Annual Assembly, where he was a frequent speaker, and heard with attention, although some thought him not forbearing enough to opponents. When not seated in the judge's chair, Mr. Baxter was kind and generous. He has great courage and independence; faithful and sincere as a friend, though to strangers and mere acquaintances was often thought stern and reserved."

From personal acquaintance during the years of his residence in London, the writer can honestly confirm the characteristics Mr. Reed has placed on record. Our intercourse was always pleasant and agreeable—pleasant rather than otherwise; and had he remained in England, would have been prolonged. He was not faultless, either as a man or a preacher, but the weak points in his life and character were few compared with the varied excellences which he desired to cultivate, and which stood prominently before the world. The impress of his mind is distinctly seen on various portions of the economy of Free Methodism; and his name will be preserved in the history of the Body which he served so faithfully for half-a-century. Founders of religious communities may die, and younger men may succeed them and adapt the agencies to the times in which they live, but the record of such a life as that of Matthew Baxter will not be forgotten by the generations yet to come.

# Thomas Hacking.

[*Born*, 1814 : *Entered the Ministry*, 1841 : *Still Living.*]

THOMAS HACKING was born at Bury, Lancashire, on 29th January, 1814, the year before the battle of Waterloo. The Napoleonic wars were terminating, but during his infancy and youth the name of Bonaparte was still a term of dread, and the air was pulsating with the sentiment and feeling of war. Reform agitation was smouldering among the working classes, and one of his first recollections was that of seeing a contingent of his townsmen assemble and march out of the town square at Bury, to attend the disastrous meeting at Peterloo. It is worth noting, that almost everything for which that meeting was held has been achieved during the last sixty years. His parents and grandparents on both sides were members of the Wesleyan body, and he was brought up in harmony with the best traditions of Methodism. In early life he attended his father's school, but on his father engaging in business, he went to the Bury Grammar School. This was in two departments. On attaining the head of the school in the lower department, he was removed to the upper or classical part, where he remained until he was fifteen years old.

About the age of twelve, whilst yet a school-boy, he was brought under powerful religious impressions, under the earnest and affectionate ministry of the Rev. Joseph Roberts, at that time stationed in Bury, and who took great interest in the young of his congregation. He

held special meetings for them, addressed them in familiar language, and endeavoured by various means to win them for Christ. His labours were not without pleasing success, as several dated the commencement of a religious life from those services. They produced a powerful impression on the mind of Thomas Hacking, and a grateful remembrance of them survived during the whole of his subsequent life.

At the age of fifteen he was apprenticed to the medical profession, being indentured to Dr. Greenhalgh, an M.D. of Cambridge. Here he applied himself diligently to an acquisition of a knowledge of medicine. His principal being in feeble health, he was compelled to attend to patients earlier than would otherwise have been desirable. While thus pursuing his medical studies, and the doctor not being a religious man, he lost, to a considerable extent, that glowing sense of the divine favor, and that keen relish for spiritual things which he had before enjoyed.

Before he had completed his apprenticeship, however, Dr. Greenhalgh died. This event completely changed the expectations and course of life of the young medico. It was a disappointment, but was doubtless overruled for good.

"There's a divinity that shapes our ends,
Rough-hew them how we will."

His father was at the time entering into the cotton trade, and wanted the services of his son. Accordingly, he went with him to Heady Hill, near Heywood, and there remained for the next six years. Near the beginning of that period, a revival broke out in the Methodist Chapel, Bury, under the ministry of the Rev. Richard Heape. A great number of young persons joined the Church, and Thomas Hacking was one of the number. For a considerable time he was a penitent seeking salvation, diligently attending the means of grace, spending much time in reading God's Word and in private prayer, the subject of many doubts and fears, until one evening, never to be forgotten, in Union Street Chapel vestry, he obtained a sense of sin forgiven, through faith in a crucified Redeemer, and became exceedingly happy. He was soon engaged as a prayer-leader, and ere long was requested to preach. After some hesitation, doubting whether this was the purpose of God, that he should be one of His ambassadors in the world, he consented to make the attempt, taking for his first text, "Let

the wicked forsake his way," &c. His success was clearly indicated, and he was soon employed almost every Sunday in the country places around Bury. Finding there was great spiritual necessity where his father's works were situated, he, with several others, assisted in founding a Sunday school, to preserve the rising generation from the sins which abounded there, especially infidelity, Sabbath breaking, and drunkenness. He took an active and public part in the temperance movement, which afterwards merged, in 1833, into the teetotal enterprise. He was one of its earliest members, and frequently lectured and spoke on the subject. In 1836 his father died, and he had to take his father's place in the business. In the Warrenite struggle of 1835 he took a part, writing a manifesto from the circuit to the President of the Wesleyan Conference, the only missive to which the President of Conference replied. Having thus cast in his lot with the reformers of that day, the next five years were chiefly employed in moral and spiritual work, preaching almost every Sunday, teaching in the Sunday school, attending temperance meetings occasionally, and preaching once a fortnight on the week-night at Heady Hill. At the same time he was diligently engaged in business from six in the morning to seven at night, endeavouring to prosecute his studies, reading and writing, into the small hours of the night, anxious to prepare, if the opportunity should occur, for the Christian ministry. The conviction was deeply and strongly impressed upon his mind that it was his duty, if Providence opened the door, and the Church gave its call, that he must make the extension of the Redeemer's kingdom and the salvation of the perishing his life-work. At length his younger brother Joseph became old enough, and was quite competent, to take his place in the business, so he was relieved from the duty of caring for the family, and was at liberty, on the request of the Church, to offer his services to the Annual Assembly of the Wesleyan Association; this he did in 1841, and was received on probation into its ministry.

His first station was Darlington, and he had for his superintendent, the Rev. Thomas Townend. Mr. Townend was a remarkable man. He had a prodigious memory; never wrote his sermons, but could prepare them verbatim, and deliver them years afterwards. Had his delivery been equal to the eloquence and brilliancy of his thoughts and language, few men would have excelled him in originality and power.

Darlington being his first circuit, everything was interesting. The town was then a very clean and pleasant one. The various places in the circuit presented features of their own, which were novel and striking to the young preacher. Yarm, an old centre of Methodism, with its broad street, town-hall, and meandering river Tees; the Aucklands, with their immense mines and vast coal heaps, burning day and night throughout the year, and during the winter months giving an aspect of weird and strange wildness to the scene; Bishop Auckland, with the bishop's residence and park; and the Yorkshire villages of Cleasby, Aldbro', and Eppleby, still in their simplicity, which railways had not then reached and changed. These, so different from Lancashire, produced vivid impressions on the young preacher's mind. He was not unsuccessful there in the great work in which he was engaged. A gracious revival visited several places in the circuit: sinners were converted, and the Church was built up and enlarged. Unfortunately for the circuit, Mr. Townend's health broke down, but his colleague helped him all he could, preaching three times every Sunday, and four times during the week. While in the Darlington circuit, he was sent into Teesdale to spend a week in preaching from place to place. He commenced proceedings at the head of the Vale, and was lodged in a one-roomed cottage, with an attic above. He slept in the kitchen, in a recess in the wall, and was accommodated in the morning with towel and soap, and directed to the pump outside for his ablutions. Everything was simple and uncultured: however, he thoroughly enjoyed the excursion. The Dale was interesting, for Methodism had early penetrated there; he had the pleasure of preaching in a pulpit once occupied by Wesley himself, and taking his text from the Bible which the founder of Methodism had employed on the occasion. He spent two happy years in the circuit, residing during that period at Bishop Auckland, a place of about 2000 inhabitants.

His next circuit was Stockton-on-Tees, whither he went in 1843. Stockton, being a seaport, he preached to the sailors once a-month, adopting, with considerable success, their nautical language. Here he entered into an engagement with Miss Emmett, whose father, the Rev. Robert Emmett, was one of the founders of the Wesleyan Association. He had been expelled by the Methodists for his liberal opinions and

his expression of them. He continued for many years a highly acceptable and respected preacher in the Darlington circuit. Having to occupy the Stockton pulpit three times a-week, and sometimes four, Mr. Hacking had to study close and arduously, which was of immense benefit to him. His stay in Stockton was a success religiously, and to himself it was so intellectually and spiritually.

He was stationed at Liverpool in 1845. After a year spent at Birkenhead, he came over to the Liverpool side of the circuit. On thus securing what he had waited for, a house, he set out to the North to fetch home his wife. He was married at the Baptist Chapel in Stockton, and at Liverpool he commenced married life, which added much to his comfort and happiness; and there they met with much kindness from the friends, and had peace and prosperity: the congregations were good, and conversions took place in several Societies. On the week evenings, he preached a series of discourses on "The Exodus of Israel," which proved very acceptable. During his stay in Liverpool, the Irish famine took place; a most fearful calamity, in which hundreds of thousands perished. For some time a thousand persons a-day were landed at Liverpool Docks, sent at a shilling a-head from Ireland. The town, in the lowest districts, was immensely crowded; as many as eighteen persons were often found by the police crowded into a single cellar. A very malignant fever broke out among the Irish population, which swept off hundreds. The sick were placed on the side-paths for the benefit of a little fresh air: the sight was pitiable in the extreme. Frequently had Mr. Hacking, in going to his preaching appointments, to walk through a double row thus placed on the streets, and presenting the appearance of an open-air hospital. It was a terrible time, but it brought about the repeal of the iniquitous Corn Laws, and the work of conversion went on amidst it all.

In 1848 he went to Leicester, where he spent two happy and successful years, and was next stationed at Leeds, in 1850. That was a hard circuit: the renewal of tickets occupied seven weeks in every quarter. Special services were also frequently held by the preachers themselves, not by paid evangelists from afar: much good was done. One week-night, in preaching to a small congregation from the words, "Is it well with thee?" eight persons were savingly brought

to God. The Yorkshire fire was still burning brightly among the people, and class meetings, prayer and band meetings, with love-feasts, were in full play. In 1853 he removed to Salford, where he lost his little boy, a very precocious child, and his aged mother, who resided at Bury. She had been in the habit of visiting the sick very often, and witnessing so much suffering from lingering disease, she was wont to pray for sudden death instead of deliverance from it. Her request was granted; for, on retiring one night to her chamber in her usual health, she knelt down, and immediately the spirit fled: "absent from the body present with the Lord." Her son often thought that he was indebted to his mother's prayers for success in the ministry. On one occasion he went to Bury, and preached on the "Balm of Gilead." A gracious influence pervaded the service, and on holding a prayer-meeting afterwards, eleven souls found salvation. Naturally some excitement prevailed: one brother, a burly miner from the country, was drawn out to pray. Among other quaint expressions, he said, with great seriousness, "Lord, salt us with Thy grace as we salt our bacon." On this, an eccentric brother, a cripple, tolerated for his simplicity and piety, exclaimed, in a quivering voice, "Amen, Lord, and tak' us to Thy pump and wash us." Many gracious seasons were vouchsafed in various parts of the Salford circuit, especially at Oldfield Road, when T. Boddington, Esq., was the presiding spirit. A little incident may be related. On one occasion, while seated on an omnibus, the person next him indulged in very profane language. When Mr. Hacking reproved the transgressor he was met with such a torrent of epithets, such as, "white-faced Methodist," &c., that he remained silent. After a time, however, the swearer said, "Have you no more passages of Scripture to give me?" "Yes," was the answer, "I have two." "Let me have them then." "Well, the first is, 'Answer a fool according to his folly, lest he be wise in his own conceit.' That, I have been doing. The next verse reads thus, 'Answer not a fool according to his folly, lest thou be like him.' That, I am about to do." This was effective. The man appeared to be utterly stunned, and made no reply. It was a word in season. After spending three years in Salford, he was presented with a gold watch, and proceeded to Sheffield in 1856. That Society was in a very low condition, and had been a burden on the

Connexional Fund for years. The first year, £64 had to be received in aid; the second year, £34; and the third year it was free. Fresh spirit and life were infused into the circuit. Two energetic men came to the front. One, Mr. Mills, was useful in helping the Rev. James Caughey, the American evangelist; and the other, Mr. Charles Wardlow, was eminently successful in establishing the Christian Young Men's Institute, having 150 members, with its classes for literary and scientific pursuits. In this circuit, Mr. Hacking lectured on the Apostle Paul, which proved successful in attracting hearers to the church. At the end of four years he left Sheffield. At the Annual Assembly, 1860, he was elected President of the United Methodist Free Churches; and at that Assembly, the author of "Methodist Worthies" formed a friendship with Mr. Hacking which has since continued. On leaving the Sheffield circuit, he was presented by the young men of the Christian Institute with a copy of the "Encyclopædia Britannica."

Mr. Hacking's next circuit was Bristol, on which he entered in 1861, and where he spent four happy and successful years. He had the duties of President and the superintendence of the circuit to engage his attention. He nevertheless devoted considerable time to the young men of the church. During his stay in Bristol the Lancashire cotton famine took place; interest was excited in Bristol on behalf of the unemployed factory hands, which took a practical shape in collections at various places of worship. The largest collection was made at Milk Street Chapel, where £105 were collected after a sermon by Mr. Hacking. He was glad to have the opportunity of pleading the cause of his native county. During his presidential year, he saw the necessity of some means being adopted for the training of young men, who were entering the ministry in large numbers. As they had no college, he conceived the idea of establishing a course of study to be prosecuted by ministers during their four years' probation, with annual examinations by printed questions. This was a source of great benefit to those concerned, and was speedily adopted by the other sections of Methodism. After several attempts, he succeeded, in 1863, in persuading the Annual Assembly to adopt it, and he was annually elected its secretary for twelve years. He left Bristol with regret in 1864, and was presented with a handsome French clock.

In Bradford he spent two years without anything remarkable, and went next to Heywood, in 1866. There he was among old scenes and old associations. After three years' labour he went to Norwich, in 1869, where he spent two years. The Church of England was predominant in that city, yet Dissent maintained a vigorous existence. The circuit was a wide one, being about thirty miles in length and twenty-two miles across. In 1871 he came to London, residing at Poplar. At the Assembly at which this appointment was made, he was elected Principal of the Theological Institute, to be established in Manchester twelve months after that date: he therefore only remained in the metropolis for one year. He spent a very happy and successful year, having for his head-quarters the magnificent chapel at Poplar. He was very successful there, clearing the chapel of £1000 of debt, and he felt very great regret at so early a removal. There were several very pleasant associations; the great metropolis to be seen and visited; a large chapel with a full congregation ready and willing to hear the Gospel, and a people ready and willing to work. Conversions were frequent. During his stay he made preparations for the duties of the coming year. The constitution, methods of study, routine of college life, had to be formed and organised. For this purpose he visited Richmond and Didsbury Wesleyan Colleges, Hackney and Nottingham Independent Colleges, and the Baptist College under the auspices of Mr. Spurgeon. The last he found most practical in its operations, and most in harmony with the views and purposes he had formed. The aim was to make preachers rather than scholars. After much consideration he drew up a programme, and having submitted it to the Committee, was allowed to work in his own way in reference to the training of students for the work of the ministry.

In 1872 he entered on the duties of the College, first in Stockport Road with six students. The following year there were nine, then twelve, and the highest number was seventeen. The course of study proposed embraced English, mathematics, English history, geography, the natural sciences, natural and revealed theology, hermeneutics, and homiletics. These the Principal had to teach. For logic and English literature the students were sent to Owens' College, now part

of the Victoria University. It was a busy life, yet a happy one. Besides the labour during the week, he had to preach twice every Sabbath, sometimes at considerable distances. For nine years his connection with the Institute continued, and in 1881 he returned to circuit work, labouring in Bayswater circuit for two years, when he finally retired as a supernumerary, being strongly advised by the medical men whom he consulted so to do. The students of the Institute, who had been under his care, took the opportunity of presenting him with an illuminated address, with a secretaire to himself, and a very handsome album to his wife, in recognition of his services, and their appreciation of the kindness they had received from them in pursuing their studies.

He is now residing at Oxford, deservedly esteemed and beloved. It is not needful to note the characteristics of his mind and his preaching, they must be judged by what is recorded in the previous pages. Some of his sermons have been printed in local papers, and his Presidential charge was printed in the *Wesleyan Times*, in 1861.

Mr. Hacking's portrait, which is one of the illustrations in this work, very faithfully represents the man at the age of seventy.

# Thomas Newton.

[*Born*, 1819: *Entered the Ministry*, 1842: *Died*, 1884.]

MIND is cultivated and developed by different processes, and in various degrees, no two persons being alike in this respect; but the majority of those who have succeeded most have had to strive most, and have belonged to the "self-help" class in the community. When a man feels his need of knowledge, he seldom wants urging in its pursuit if any facilities are offered for its acquirement. The subject of our present sketch owes his distinction in the Methodist Free Churches to his own persevering efforts, and the diligent use he made through life of opportunities for acquiring knowledge. He started with but few other advantages than the possession of intelligence, perseverance, and integrity; and he was not long in securing for himself a recognised position, first in the commercial, then in the religious world. His religious and political principles were formed in early life, on a broad and liberal basis; and these he firmly maintained all his days on earth, even when his doing so hindered his prospects of advancement. He became a sturdy friend of religious liberty and equality.

Thomas Newton was born in the city of Manchester, 18th March, 1819. He had a pious mother and grandmother, both of whom were teachers in the Tib Street Methodist Sunday school in that place, and at the age of four years, Thomas became a scholar in the school. His

early home surroundings were of a cheerful and religious character, and were helpful in laying a good foundation for future usefulness. He had a fairly good education at a commercial school, for the class of society in which he was placed; and, when the educational process was completed, he was placed as a resident in the family of one of his uncles, Mr. Matthew Thackeray, a bookseller and stationer in Manchester, where he learned that business. His aptitude in acquiring a knowledge of the business indicated a prospect of prosperity if he persevered; this was promoted rather than hindered by an event of very vital importance. He continued his connection with the Sunday school, and whilst a youth in his teens, a revival began in the school; during its progress, Thomas Newton was converted to God, and at once joined the Methodist Society. The joy of his excellent mother at the happy change wrought within him was very great, and she gave her boy every encouragement in her power, to preserve him from surrounding evils.

At the early age of sixteen he was, in 1835, appointed a prayer-leader, and his devotion to that duty soon marked him out for still further usefulness in the Church of Christ. He began to exhort, and before he was twenty years old, he began to preach, and his name was placed on the plan as a local preacher. He was a diligent student, and as a bookseller's assistant, he had unusual facilities in obtaining the reading of many new books, ordered by customers, before they were delivered; he took deep interest in the progress and welfare of his country. The liberal tendency of his mind led him to give preference to the Wesleyan Association, which he joined; he fraternised and took counsel with his fellow-men, and threw his energies into Church work, as well as into various good works outside the Church. It was from a desire to serve his generation faithfully, that he interested himself in everything that affected the welfare of the nation generally; he qualified himself to be a servant of the age by ascertaining the best ways in which he could serve it, and for this purpose he read both history and theology diligently. He did not at first think himself destined for the ministry, business having obtained the foremost place in his thoughts; but his friends saw indications of mind which they turned in their proper channel, and soon after he came of age, he was

sent as a supply to a Society of Association Methodists, at King's Lynn; the friends connected with the Lever Street Society in Manchester, having confidence in his gifts and piety that in the ministry he would be useful. Their judgment proved to be correct; he had success in his labours, and the Annual Assembly of 1842 appointed him an itinerant preacher in the Carrickfergus Mission, in Ireland, where for two years he did good service, in a sphere far from easy.

Returning to England in August, 1844, he was stationed at Worle, where he spent two years, and completed his probation. In 1846, a minister then in full connexion, he was appointed to Bacup, which had just been separated from the Rochdale circuit; and he had to meet the difficulties belonging to a newly-organised station. In that place he met with a young lady who soon afterwards became Mrs. Newton, with whom he passed nearly forty happy years, and who is now his bereaved widow, residing at Herne Hill, in the south-eastern suburbs of London. From Bacup, at the end of two years, he was removed to Liverpool, where he spent two laborious but successful years. In 1850 he was stationed in the far north, exchanging the bustle of the largest English seaport, for Glasgow, the largest ship-building district of the land. There he had a specially trying time, having to preach to the same congregation every Sabbath day for three years, but he was fully equal to the circumstances, and had the full term of the itinerancy, three years, granted to him: he was able to secure that length of term in all but one of his subsequent appointments. Residing in a city famous for its University, he embraced the advantages thereby offered, and attended the classes there, by which means his mind was expanded, his knowledge increased, and he obtained a greater facility in communicating the information he had in possession. The Rev. Joseph Kirsop, one of his colleagues in the ministry, shared with him the privileges of the classes at the University. Mr. Newton was invited to remain a fourth year at Glasgow; and had he done so, that Society would in all probability have been saved to the Connexion, but he had promised to go to Preston in August, 1853, and there he went, but it was a sorrowful time both for him and the people to whom he had to minister, for the factory hands had to endure the misery and privations of a six months' lock-out, during which period very angry feelings were mani-

fested both by employers and employed, which caused serious divisions in some of the churches in the town, for there was much suffering and want experienced. The sympathy which Mr. Newton displayed, and the succour he was able to afford to the most needy, enabled him to preserve his own Society in harmony and peace, and he was able to prepare plans for the erection of a new chapel, which was at that time commenced. In 1856 he was stationed in Bradford; and during the two years he remained there, he took a deep interest in the amalgamation of his own Conference with that of the Wesleyan Reformers, which was accomplished so successfully, and ratified at their first united Assembly in 1857.

By union the Methodist Free Churches became a body of greatly increased numerical strength and influence, and Rochdale was one of the most important centres of the new organisation, the place where the first united Assembly was held. The Rev. Thomas Newton was one of the most ardent admirers and advocates of the liberal principles on which the Amalgamated Churches were based. He was a true and earnest Christian man, enjoyed all the privileges and blessings of real godliness, was most anxious from the time of his conversion for others to enjoy the same blessings; but he made no secret of his strong preference for the freedom and liberty of the constitution of the Church of his choice. In 1858 he was appointed to Rochdale, having the Rev. Richard Chew as his colleague, and there Mr. Newton spent three happy and prosperous years, during two of which he was the superintendent minister. In 1861 he was stationed in Nottingham, another very important circuit, and during that year the writer of these pages became personally acquainted with him, and this ripened into true friendship, which ended only in death. After three years he was located at Exeter; and during the third of those years he was president of the Annual Assembly, having previously filled the office of Corresponding Secretary. His labors at Nottingham were very successful in every respect. A new gallery was erected in Shakspere Street Chapel, and the congregation doubled; a second chapel was commenced in Great Alfred Street,—a new and populous part of the town,—it cost about £2000, is an ornament to the locality, and its existence is mainly due to Mr. Newton's exertions. During his three

years' ministry there, 284 full members were added to the Society, with 154 on trial. This example will be sufficient to indicate the extent, variety, and success of his labours in his other circuits.

The election of Mr. Newton to the presidency, in 1866, was by an almost unanimous vote. That was a memorable year in the life of Thomas Newton. In the course of his numerous journeys by railway, he had the misfortune to be in a serious collision, in which he was so much shaken, and his system so disorganised, that he was unable to continue his ministerial labours, and at the Assembly following, 1867, he was obliged to become a supernumerary, residing at Exeter, where he remained two years unemployed. The compensation he received was a poor return for the mental suffering, and the forced silence for fully two years, of an ardent and devoted preacher of the Gospel. He never fully recovered from that shock, but his business faculty, and much of his mental vigour was restored, so that he was able to resume circuit work in 1869, when he was located in the Fourth London circuit (Southwark) for three years, and in 1872 he was transferred to the First London circuit (Islington). In 1875, owing to the retirement of the Rev. Thomas Barlow from the office of Connexional Book steward, Mr. Newton was appointed to that responsible position, and for eight years he diligently and faithfully performed the duties of that office, preaching on the Sabbath in various London chapels. During the eighth year of his stewardship, he was seized with paralysis, and had to rest from every duty. As he did not recover the use of his faculties, he asked to be made a supernumerary, in August, 1883, when the Assembly expressed, in formal resolution, its deep regret that illness should have compelled him to resign the office; and it added a record of their high sense of the worth of his personal character, ministerial usefulness, and acceptability for nearly forty years. He was able to preach occasionally afterwards, though but seldom; and just before his death, he expressed a hope that he might do a little more preaching, for which he should be exceedingly thankful; but he had then preached his last sermon, though his heart was in the work, and to be in the pulpit was his delight.

Mr. Newton was one of the representatives of Free Methodism to the Ecumenical Methodist Conference, held in London, in September,

1881, and he was chosen a member of the Committee of Publication, and of the sub-committee for making the preaching appointments. He addressed the Conference on only two occasions.

As a supernumerary he selected Herne Hill, in the south-eastern suburbs, as his abode. He still took a lively interest in the affairs of the Connexion, and was helpful to young ministers. He made occasional visits to the metropolis, the last occasion being on 12th December, 1884, and before leaving home he said, "If I die in the street don't fret, for I can go as direct from there to heaven as from my own home." So it really came to pass. He had fulfilled the object of his visit, and reached the Victoria railway station, Pimlico, on his way home. He was seen to fall on the stairs of the station, was taken to be examined, but the heart had ceased to beat: in an instant the spirit fled,—Thomas Newton was at rest in heaven. The shock was great to his friends and to the Connexion, but the translation was like that of Enoch,—he was not, for God took him. He had accepted the invitation of one of many friends, to attend the Assembly in July, 1885, and he was anticipating much pleasure in meeting so many endeared friends, but his sudden removal introduced him to a countless multitude of friends—redeemed children of God—in the "Father's house above." Few die so sudden; none more safe. His portrait appeared in the *Free Churches Magazine.*

# William Reed.

[*Born*, 1820: *Entered the Ministry*, 1838: *Died*, 1885.]

A LIBERAL man deviseth liberal things, and by liberal things he shall stand. Such was the teaching of the prophet Isaiah, nearly three thousand years ago, and the sentiment holds good to-day, especially when the mind thus influenced is under divine guidance. It is somewhat remarkable, that a youth of fifteen should have his mind directed into a new channel by exciting controversial circumstances, and that his preferences for a life of more than threescore years should be at that early period determined. Methodists were greatly agitated by what was known as the Warrenite dispute, in 1834-35; and by what he heard said on that matter, at that time, William Reed, a lad in the midst of his teens, resolved to adhere to the minority in that dispute, and when he had made his choice, he never wavered in the decision he had arrived at.

William Reed was born in April, 1820, at Sunderland, a town at the mouth of the river Wear, in the county of Durham, a place which has for more than a hundred and forty years been under the influence of Methodist teaching. His parents were Methodists, and they brought up their boy in the fear of God and in the regular attendance at the house of prayer. He was converted at the age of fifteen, and joined the Wesleyan Methodist Society in 1835; but after a few months he left that Society, owing to the disruption caused by the expulsion of

Dr. Warren. He had received a respectable education, and at first, after leaving school, was employed in a printing office, where he acquired some elementary knowledge of the mysterious art by which a man's thoughts are communicated to others, and which art he so largely utilised in after years as an editor. Leaving the printing office, he was next engaged in the drapery business, in both of which occupations he showed aptness and diligence.

Amongst the Methodists he had learned something of the elements of theology (chiefly in the Sunday school). He laid himself out for usefulness in the Church, was diligent in his attendance at the means of grace, and began to deliver short exhortations, which were kindly received by the people. A branch of the Wesleyan Association was formed in Sunderland, to which the youthful evangelist at once gave in his adhesion, and being a young man of good parts, he was made a local preacher in 1836, when only sixteen years old. In supplying at village services in the locality he met with much encouragement, and was the means of doing good in several places. His juvenile appearance, ready utterance, and the plain statements he made of Gospel truth, commended him exceedingly, and after spending two years as a local preacher, he was recommended as a young man on trial for the itinerant ministry, when only eighteen years old.

There were some touches of courage in the young man's mind in 1838; when the Wesleyan Association was scarcely formed, and not consolidated, he cast in his lot for life to be a minister of that Society, and was sent to Leeds for his first circuit. There Methodism had a strong hold on the popular mind, and there, ten years previously, a painful disruption had taken place, owing to the enforced erection of an organ in Brunswick Chapel. The Methodists who then separated themselves, formed the Protestant Methodist Association, and in 1835-36 they united with the Warrenites in forming the Wesleyan Methodist Association. The stone chapel in St. Peter's Street, Leeds, was regarded as the centre of circuit operations. Owing to what had taken place at Brunswick Chapel, no players on instruments were permitted to exercise their vocation within the precincts of the stone chapel, but the melody of the heart and voice combined went up to heaven in the song of praise, from its earnest auditory, like the sound of many waters. It

was a plain edifice, with but little to attract strangers to its worship; but the people gathered there, and that was the place in which William Reed, a youth of eighteen summers, began his ministerial career. The place, the persons he had to meet with, and the associations connected with it and them, deeply impressed his mind, and confirmed him in the decision he had made to identify himself with liberal Methodism. Two years afterwards the stone chapel gave way for the handsome and commodious chapel in Lady Lane, opened in 1840, which will seat fifteen hundred people. Let it be recorded, that the Leeds Methodists did not dislike music in the sanctuary on the voluntary principle, but they objected to it on the terms of those who then directed the Wesleyan Conference. An organ was erected in the new chapel in Lady Lane.

Mr. Reed's second appointment was at Darlington, in his native county, in 1839, and although his attachment to the locality of his birth was strong and enduring, yet that was the only appointment he had in the north of England during the whole of his itinerant career: at Darlington he stayed two years. In 1841 he accepted an invitation to Rochdale, a place famous for its manufactures, as well as for Methodism. During his residence at Rochdale he went back to Darlington, intending to get married to a young lady whose acquaintance he had made there. To a friend he met at the York station, on his way, he told his errand, and on being informed that he would break Connexional usage by marrying before his probation had ended, he returned to his circuit and waited another year; his sense of duty was strong, and his own mind and will were under proper control: that act of self-denial was useful experience. At Rochdale the young minister enlarged his knowledge of Methodism, and he had the happiness of seeing the work of God prosper amongst the people. In 1843 he was removed to a sphere of equal, if not greater responsibility, the Manchester First circuit. There he found, amongst a most busy and enterprising people, various duties which taxed his utmost energies; he had been received into full connexion, and felt the increased responsibilities involved therein. He had also entered into the marriage state. He found the work congenial, and he was earnest and devoted in its pursuit. The Annual Assembly of 1845 stationed him in the extreme south-west of England, at Helstone, in West Cornwall, in near contiguity to the English Channel. There, as

in his previous circuits, he found some very sincere Methodist people, amongst whom he laboured with much acceptance and success, and there he remained the full term of three years. From the Cornish coast he next removed into the Midland counties, and found in the Birmingham circuit, where he was located in 1848, a busy and earnest people, amongst whom he ministered the word for two years. His next location was at Barnsley, in 1850, but his residence there was limited to one year, for in August, 1851, he was elected a member of the Connexional Committee, and was stationed in the famous city of York. There, as in his previous circuits, he found Methodism a great power, and at the juncture of his arrival there, Free Methodism had received a mighty impulse, owing to the very large number of members who had been separated from the parent Society, for their adherence to the three expelled ministers, and the liberal principles they represented. Some of the very best and strongest men in Methodism lived in York, but because they manifested, in a decisive manner, their sympathy with the expelled, they were also cut off from communion with the parent Society by scores, and in the midst of that excitement, Mr. Reed entered on the duties of his ministry in that ancient city. His views and opinions were strongly in accord with the separated members; and he there had a most congenial sphere of labour for two years.

Mr. Reed, in 1853, received an appointment farther north, going to Whitehaven, where he was in the midst of the Cumberland Lake District, and on the shore of the ocean. Methodism had not a strong position there, but there were associations connected with England's best poets, and some of England's finest scenery, of mountain, valley, lake, and stream, which furnished delightful and instructive variety for the mind, and they were appreciated and enjoyed by Mr. Reed; for three years he was permitted to labour in that locality. In 1856 he was removed into a more sterile district, so far as surface charms went; he resided in Northwich, and was surrounded by people engaged in the cotton manufactures and the salt mines. It was a small town of about 2000 population; the old church is very curious, having the roof of the nave decorated with numerous figures of wicker baskets, like those used in the process of salt making. Although to a large extent separated from intercourse with his ministerial brethren,

yet he felt a deep and lively interest in the process of amalgamation, which took place in 1857, between the Association to which he belonged, and the Wesleyan Reformers. He attended the Annual Assembly first in 1846, and began then to take an active part in its debates; in these he soon manifested more than usual ability, and the spirited addresses he delivered, bore testimony to the extensive knowledge he had acquired of the history and polity of their Church, and of the vigour with which he was ever ready to speak in defence of those liberal principles which were the basis of their Church organisation. Some of the older ministers considered him as little inferior as a debater to Mr. Eckett himself. From 1846, Mr. Reed was a regular attendant at each Annual Assembly, till disabled by ill health.

The last circuit to which Mr. Reed was appointed was Bristol, and there he had large congregations and appreciative audiences in attendance on his ministry. Methodistically that city had unusual attractions, and he was not slow to observe how extensive had been the influence of the Methodist Church, in its several branches, upon the citizens. He was sent to Bristol in 1858, which ended his twentieth year in the itinerancy; the two years he spent there closed his career as a "travelling preacher." At the Assembly of 1860 the Rev. Matthew Baxter resigned his duties as Connexional Editor and Book steward, and the Rev. William Reed, having been urgently requested to accept the position then vacated, did so, and removed his residence to the metropolis, taking up his abode in King Edward Road, Hackney. The September *Magazine* appeared with Mr. Reed's name on it as publisher, at the old quarters, Horse-Shoe Court. The inconvenience of that dismally dark and out-of-the-way region was more than the pushing energy of the young editor could endure, and breaking down many obstacles, in November, 1862, he was able to remove the Book-room to the corner of Creed Lane, Ludgate Hill, a light and cheerful locality, where the present writer spent many instructive hours in literary and business conversation with the new editor. He gave the business as great an impulse forward as the finances would permit, and he greatly augmented both its resources and influence for good throughout the Connexion. His first article in the *Magazine* appeared in September, a modest appeal and statement, which did not

indicate the extent of energy he soon afterwards manifested in his work. In the October and November issues of the *Magazine* Mr. Reed published an historical statement entitled, "The United Methodist Free Churches and their Mission." The information it contained caused its publication separately, and its wide distribution was helpful to their Church amongst the public generally.

He attended the Annual Assembly at Leeds in 1861, when an effort was made to place Mr. Reed in the President's chair. He had previously sustained, with marked ability, the office of Corresponding Secretary, which meant writing about fifteen hundred letters on all kinds of Connexional affairs, besides his ministerial duties; he had also been Connexional Secretary, conducted the business of the Annual Assembly, and when nominated for the Presidency, he and Mr. Barton had an equal number of votes; Mr. Reed retired for a year, and in 1862, at the Bristol Assembly, where he was best known, he was elected to the chair by a larger vote than usual. In 1861, Mr. Reed took the leading part in introducing a new scheme for founding a new fund on behalf of aged and superannuated ministers; he spoke boldly and earnestly for it in the Assembly; wrote very strongly in its advocacy in the *Magazine;* had the joy of seeing it established on a broad and liberal basis, and in 1862, the Rev. Richard Chew was appointed its energetic secretary. The Leeds Assembly of 1861 was the first that was reported in the *Methodist Free Churches Magazine*, prefaced by an interesting editorial by Mr. Reed, the report condensed from a longer one published by the writer of these pages.

Just as the Assembly met in 1862, the solemn tidings arrived of the sudden and quite unexpected death of the Rev. Robert Eckett, Foreign Missionary Secretary. That sorrowful event cast a gloom over the entire proceedings, and on taking the chair, Mr. Reed spoke with deep emotion on the serious responsibility that death put upon them, but on that, as on many previous occasions, although God buries his best workmen, He carries on His work. The vacancies caused by that death were filled, and the work was not stayed, although the loss of such a man was deeply felt and extensively mourned. One of the first proposals made by the new President was, that suitable accommodation be made for the press reporters. From the first the press was freely

admitted to report their Conferences, without reservation, and they have had no cause to regret the privilege conferred.

The Annual Assembly of 1863, was made memorable for the long and exhaustive debate on the Union of Liberal Methodist Denominations, which was introduced by a long and able address by the ex-President, the Rev. William Reed. This was in response to a similar debate on the same subject, with commendatory resolutions, passed by the Methodist New Connexion Conference two months previously. Mr. Reed concluded his address by proposing a long resolution, in two parts, in the first of which he asked the Assembly to reciprocate the sentiments contained in the resolution sent by the New Connexion; and in the second, asked that the Connexional Committee be authorised to confer with any of the liberal Methodist bodies willing to enter into negotiations with the view of bringing about the desired union. The discussion was one of the most memorable which had been known in the Assembly, and was managed by Mr. Reed and the President, the Rev. John Guttridge, in a masterly manner. That which was so warmly advocated, and then so earnestly desired, has not yet been accomplished, though many still desire it. At that Assembly, six young men were received into full connexion, their names—John Adcock, George Downing, Edwin David Green, Anthony Holiday, Thomas Booth Saull, and Henry Soulby, to whom Mr. Reed, the ex-President, delivered a charge, entitled, "The Christian Ministry," based on 1 Thessalonians ii. 4; it occupies twenty pages in the October and November issues of the *Connexional Magazine*, 1863. In the January issue of the same magazine Mr. Reed supplies an interesting article on the History of Free Methodism in London, and in it he makes an earnest appeal on behalf of a Metropolitan Memorial Chapel. That was followed, in the same work, in February, by a more urgent appeal from the pen of the ex-editor, the Rev. Matthew Baxter. The result was, the work was undertaken in due course, and the handsome chapel in Willow Street, Finsbury, very near to Mr. Wesley's chapel in the City Road, was erected and opened, in a locality crowded with people, but they are all so poor, that the cause is in need of much outside assistance and encouragement. In it is erected a bust and mural tablet to the memory of the Rev. James Everett.

During his residence in London, Mr. Reed took an active part in various societies of a religious and benevolent character. He preached once or twice nearly every Sunday. He was an able and successful preacher, an effective platform speaker, a diligent pastor, a judicious and capable administrator, and he soon won for himself a distinguished place in the ministry. He was a ready debater, well versed in the discipline and government of the body, and he took an active part in its Councils before he was thirty years old, and few were more attentively listened to on questions of Connexional polity. By his pen and tongue he rendered important service to the Church and the world. His contributions to the *Magazine* were read with interest and profit. Six years he was editor and book steward, but his ardent temperament made the double duty more than his strength was equal to, and in 1866 he was relieved from the stewardship, retaining the editorial duties only for five years longer. He loved the work intensely, and his devotion to its claims upon him broke down his health entirely at the early age of fifty-one, and in 1871 he was compelled regretfully to retire from active service. To find the rest he so much needed he removed to the place of his nativity, and in comparative retirement he spent his remaining days on earth in Sunderland, where he was best known.

He continued to serve the Church according to his ability with a catholicity of spirit which was ever a marked feature of his life. He often occupied the pulpits of the Wesleyan, Presbyterian, Congregational, Baptist, and New Connexion Churches, as well as his own, and always with great acceptance. He had nothing narrow or sectarian in his nature. He was a man of sterling convictions, accustomed to think for himself, and having reasoned out his conclusions, maintained them fearlessly and vigorously, but treated respectfully and generously those who differed from him. He took a firm stand on the leading social and political questions of the day, but never forgot his character as a Christian minister in maintaining his full rights as a citizen. His pen did good service in advocating religious and political equality. Theologically he maintained an unswerving loyalty to the evangelical doctrines of the Christian faith, and he preached to the last all the fundamental doctrines of Methodism, which he had studied thoroughly, and in the firm belief of all these he lived and died. He unsparingly exposed the

perils of ritualism and popery. Three years ago he had to undergo two critical surgical operations, but extreme medical skill and care brought him through. Divine Providence restored him almost by miracle, and he used what strength he had afterwards in doing what good he could. In August, 1885, the writer had a letter dictated by him, telling of suffering in his eyes, and the next tidings were, that he had passed to his rest. He was taken ill on 28th August. He lingered only three days, during which he said, underneath him were the Everlasting Arms, and that he was "happy in Jesus." On 31st August he entered the better land, and was interred in the Bishopwearmouth Cemetery, 2nd September, 1885. He had entered his sixty-sixth year. He contributed notes of Connexional news for twenty years to the *Christian World* newspaper. In 1881 he wrote for the "Minutes" a sketch of the character of his successor, the Rev. Thomas Barlow, as Book steward.

Mr. Reed could not be called a brilliant speaker or preacher; there was a monotony about his delivery which it was hard to overcome, for want of early training. It needed, as one of his colleagues has said, "the stimulus of opposition and the clang of battle to rouse him to his best efforts; then he was effective, and his friend Baxter delighted to watch him when displaying subtlety of argument, with touches of irony and sarcasm, when contending with an opponent." That tendency of his mind was occasionally manifested during his enforced retirement, for he suffered much from weakness and nervous prostration; but if he thought he had hurt or grieved a friend by any hasty remark, he soon cleared away the cloud by an ample apology. Figurative language was not one of his embellishments, but frequently when called upon to speak at a public meeting he would begin with, "What went ye out into the wilderness to see? A reed shaken by the wind?" That pun upon his name was soon forgotten by the readiness with which he adapted his address to the occasion. At the last district meeting he attended he spoke with much pathos and emotion on the deaths of his two friends, Anthony Gilbert and R. Bell, and said he felt lonely, and expected soon to join them. The reunion with them came sooner than many expected, but he was ready for the change, and passed away joyously.

# Samuel Saxon Barton.

[*Born*, 1820: *Entered Ministry*, 1839: *Still Living.*]

PAIN and patience are seldom combined so completely as that the sufferings of the one shall be subdued by the other. There are, however, cases on record in which this has been a happy experience. John Wesley's first visit to the town of Stockport was on Sunday, 28th April, 1745. He had a large congregation to hear his first sermon there. He was a great traveller then, for on that Sabbath day he preached at five in the morning one mile from Altringham, at nine he preached near Stockport, and the afternoon sermon was preached in Derbyshire. His next mention of Stockport is not till Sunday, 29th April, 1759, when, designing to preach at one o'clock, he could not find a place in-doors, so at length he "had a quiet and solemn opportunity on a green near the town's end." The service ended, he called to see a girl only thirteen years old, who had been in violent pains all over for near twenty months. Mr. Wesley put many questions to her respecting her sufferings: she said she had found the Lord since last she had seen him. He asked, "Do you never repine at your pain?" Her answer was, "No; I have not a murmuring thought. I am happy, always happy; I would not change this bed of affliction for the palace of King George." Mr. Wesley gives in his Journal a lengthy conversation he had with the patient and happy sufferer. This was one of the trophies of divine grace through the preaching of the

Methodists in Stockport, more than a century ago. The preaching was followed by the formation of a Methodist Society in that town in 1786, when Robert Roberts, and Duncan Kay, were appointed the first preachers. The Society has continued to flourish ever since, and it has long been one of the strongest Societies in England, numerically and financially. In 1809, the Methodist New Connexion established a Society at Stockport, some of their ministers having preached there occasionally for some years previously, so that at its formation it had 160 members. The first minister was Rev. Samuel Barrowclough, the second, the Rev. John Grundell. In 1820, two of the members of that Society were Mr. and Mrs. Barton, industrious, retiring people, who moved in the humbler walks of life, but were God-fearing, and God-loving, and sincere Methodists, who remained true to that Society for twenty years afterwards.

Samuel Saxon Barton was born at Stockport, on the shortest day of the year, 21st December, 1820. It was also the birthday of a venerable Methodist preacher (in 1751), the Rev. Henry Moore, one of John Wesley's executors, and his biographer. Samuel—given of the Lord—was the name chosen by Mr. and Mrs. Barton designedly, for they desired for their boy no higher blessing than that he should be the servant of God, though scarcely hoping in his childhood, that he would be a minister of the Gospel, but as far as in them lay they trained their son in the faith, fear, and love of God. They gave him what educational advantages their very limited means permitted; and although this comprised little more than the simplest elements of knowledge, yet there was a foundation laid which opened in the mind a desire for the fuller cultivation of the mental faculties whenever opportunities offered. These, however, were but few, and not of the most favorable kind, for the necessities of life made it indispensable that he should be early sent to work, to contribute a little to the family store, then far from abundant; but the grace of God had taught them to be contented with such conditions as God had appointed.

The boy was taken in very early life to the New Connexion Sunday school, where he soon manifested a receptivity of religious knowledge, which clearly indicated a desire for satisfying his mental cravings. The impressions made upon him at the Sunday school were helpful to

him in his eager desire for improvement; and from choice, every hour he could rescue from play and the accustomed amusement of boys, he devoted to the earnest, persevering study of such books as came within his reach. His desire for mental food was as strong as that for bodily nourishment, and he was devoted to the pursuit of useful information. Every new fact acquired served to stimulate desire for more, and he felt stronger by every addition made to his store. He resolved to overcome the difficulties arising from his limited scholastic training. His decided preference for the Sunday school, the house of God, and religious people, was in many ways helpful to him in restraining worldly influences, and in furnishing his mind with knowledge of a really useful and enduring kind; in these he ever found delight.

The godly example of his parents, the permeating influence of the teaching of the Sunday school, and the companionship of those who attended the house of God, had a subduing influence on his life; but it was not till he was sixteen years old, that his mind gradually opened so as to see his need of forgiveness by faith in Jesus Christ. At that time he was under the preaching, earnest, pointed, searching, of the Revs. Philip James Wright, Henry Only Crofts, and Abraham Scott. Those devoted ministers did not labour in vain. The Rev. P. J. Wright was at home in a revival, and one of those soul-stirring occasions took place at Stockport in 1836, under his ministry; the revival was extensive and a large number of young people came under its happy influence; one of those was Samuel Saxon Barton, and quite a number of persons about his own age were led at that time to forsake their sins, to accept of pardon through faith in a crucified Jesus, and to begin a really religious life. Young Samuel Barton realised a fulness of happiness in his newly found experience, and his great delight was to be engaged as frequently as possible in such works of usefulness as were within the range of his capacity and opportunity. His love to Christ constrained him to use his best efforts to do good to others, and in the Sunday school, prayer meetings, and in giving exhortations, he found spheres of occupation in which he was happy. Soon afterwards he was made a local preacher, and before he was eighteen years old, he was actively employed in preaching nearly every Sabbath day; God gave him help in the work, and he was made a blessing to many. He had culti-

vated his mind, and now, with a renewed heart he was able to make himself useful.

His pulpit ministrations were acceptable to the Societies, who saw in the young man abilities capable of a wider sphere of operation; at that time the New Connexion mission at Belfast, in Ireland, then under the direction of the Rev. William Cooke (afterwards the learned theologian), required reinforcement, and Samuel S. Barton was sent to Ireland, in September, 1839, as a youthful evangelist. He had the inestimable advantage of becoming a member of Dr. Cooke's household, and was associated with him in the work of the Belfast circuit, which then numbered about 280 members. There were two Societies there to which they ministered alternately during 1839-40, and at the Conference of 1841, Mr. Barton being then nearly of full age, was placed in charge of the mission at Priesthill. There he remained till 1842, when he returned to England, and his name disappeared from the Minutes of the New Connexion Conference. His residence in Ireland was an important epoch in his life, the value of which it would be impossible to over-estimate. He was not only indebted to Dr. Cooke for the cultivation of the higher life, but the guidance he received mentally was beyond all price. He gained a knowledge of men and books which added a cubit to his mental stature. Dr. Cooke was fifteen years his senior, a well-read man.

A dark shadow now crossed the path of Mr. Barton. Having resigned his connection with the ministry he had entered, he cast in his lot with the eccentric and notorious Joseph Barker, whose mental delusions led to his expulsion from the same body, but he found many sympathisers, and unfortunately, led four or five thousand Methodists into his mischievous and dangerous opinions, and led them away from God. Mr. Barton was not long in discovering the peril he had placed himself in by the choice he had made, and dreading the baneful effects of heterodoxy, he speedily abandoned Mr. Barker and his adherents, and returned to the Church of his early choice, a decision which gave him and others much satisfaction.

Just at that juncture of unrest, there came to him a gleam of sunshine which was as unexpected as it was welcome. It was the turning point of his life, and the step which determined the whole of his course

in after life. He was invited to take charge of the mission, in the Sunderland circuit, of the Wesleyan Methodist Association, and in September, 1844, he entered upon that sphere of labour. He worked the mission for two years with satisfaction, at the end of which, in August, 1846, the Annual Assembly of the Association received him as an itinerant minister of that body on probation, and four years afterwards he was received into full connexion. In 1847, he was removed to the neighbouring town of South Shields, where he remained two years, cultivating his mind, enlarging his knowledge, and working very earnestly as a pastor amongst an appreciative people. During his stay in the north of England, he witnessed the utter discomfiture which Joseph Barker had with Dr. Cooke at Newcastle, in the ten nights' discussion those two champions had before immense audiences; the champion for the truth had a triumphant victory over his erring antagonist and former friend. Joseph Barker was never happy after that contest, till years afterwards he confessed his error to Dr. Cooke, forsook his delusive opinions, and through the prayers of Dr. and Mrs. Cooke, found pardon, and became a humble follower of the Lord Jesus.

At the Annual Assembly of 1849, Mr. Barton was stationed at Burslem, Staffordshire, and thereby came again into the locality of the friends of his early years, amongst whom he was glad to associate, and to whom he occasionally preached. He spent three years in the Burslem circuit, which was made a circuit first in 1849, so that he was the first minister there. A great and extensive revival took place whilst he resided in that place, and some hundreds of persons professed to receive the grace of God during its progress. The minister's heart was rejoiced, the work prospered, and the people were made happy. In 1852 he removed to Liverpool, where his stay was limited to one year. In 1853 he was appointed to the Heywood circuit, and during his residence there, he commenced to use his pen through the medium of the press, and he published in the February and March issues of the *Wesleyan Association Magazine*, a very useful and practical article on "The Working Classes in Relation to the Gospel," in which he manifests his deep sympathy with that large and very important class of the community. He has since made other contributions to the *Connexional Magazine*, and has written sketches of

character of deceased preachers for the "Minutes" of the Assembly; in 1884, he did himself much credit by the Life of Robert Bushell, which he wrote and published. But the strength of his pen is best seen in the Annual Reports of the Foreign Missionary Society which he has written for many years and published. These evidence how thoroughly his heart, mind, and pen are combined in furthering the missionary cause.

In 1856 he was stationed in Glasgow, where he remained two years, and he heartily gave in his adhesion that year to the amalgamation of the "Association" with the "Reformers" to form the Methodist Free Churches. His stay in Scotland was limited to two years; in 1858 he was appointed to Manchester, where he again had welcomes at Stockport from the friends of his youth. At the end of three years he was, in 1861, elected President of the Annual Assembly, and appointed to the Rochdale circuit, one of the chief places in the Connexion. The charge which he delivered to the newly-ordained ministers, which the writer listened to, was based on Colossians iv. 17, "Take heed to the ministry;" it is able, earnest, and impressive, and was printed in the *Free Churches Magazine* by request. In June, 1862, his portrait, as President, appeared in the same magazine. Probably one of the heaviest trials of his ministerial life was that of having to take up the portfolio of the Missionary Secretary at an hour's notice, owing to the sudden death, at the Bristol Conference, of the Rev. Robert Eckett. With the help of God, and the encouragement of his ministerial brethren, he undertook that severe responsibility, and for nine years he retained that office, residing in Manchester. One of the first acts of his official life was to find a young man to go out to Eastern Africa, to support Mr. Wakefield in establishing a mission there. At that Conference he met Charles New, enlisted his sympathy and services, and got the Committee to send out that excellent missionary, one of the most efficient their Society ever had. His short life was a very fruitful one, and Mr. Barton has embodied its chief incidents in an interesting Memoir, now out of print. Mr. New published, in 1874, an illustrated edition of his "Life, Wanderings, and Labours in Eastern Africa."

Giving the preference to circuit work, Mr. Barton resigned the office he had held so long to the care of his friend, the Rev. Robert Bushell,

in 1871, when he was appointed to the charge of the Manchester Second circuit, where he remained three years, after which, in 1874, he removed to the Burnley circuit. Two years later he went to Littleborough, near Manchester, where he resided three years; and then, in 1879, he accepted an invitation to Leeds. Whilst located there, he was appointed by the Assembly of 1881 one of the delegates of the United Free Methodists to the great Ecumenical Conference held in London. He had to prepare and deliver to that Conference an address on "Methodism: its History and Results." It was a valuable contribution to the literature of the occasion, and it is printed in full in the official report of the proceedings. Mr. Barton remained four years at Leeds, the longest period he had spent in any place as an itinerant minister. In 1883 he accepted an invitation to Blackburn, where he was residing in 1886.

In personal appearance and build, Mr. Barton would make a good typical representative of "John Bull," without any of the brusqueness. He is a kind, genial, lovable man, with a good face, a fine head of black curly hair, a good voice, well under command, an able and effective speaker, his preaching solid and useful, a pastor who has secured the respect and affection of the Churches, and the confidence of his brethren.

# John Swann Withington.

[*Born*, 1822 : *Entered the Ministry*, 1842 : *Still Living.*]

YORKSHIRE has been a very prolific source of help to Methodism for nearly a century and a-half, and the town of Hull, or rather Kingston-upon-Hull, has been a large contributor to its membership and its ministry. A century since, the whole district was moved when George Yard Chapel, Hull, was opened, a building with an unpretending exterior, but its capacious interior attracting and accommodating great multitudes of people, who heard from year to year the Gospel faithfully preached, has made it one of the most hallowed spots in England. How Methodism has spread in Hull since that sanctuary was opened, and how Methodist families have multiplied ! The parent Society alone, in 1885, reported a membership of 5722, and worshippers in their churches fully 25,000 persons, besides a considerable membership in two or three other bodies of Methodists. The permeating influence of this religious teaching has reached, and been the means of elevating, thousands of families in that important seaport, and in one of those families the subject of this sketch began his earthly pilgrimage.

John Swann Withington was born at Kingston-upon-Hull, 11th July, 1822. He had the advantage of a religious parentage ; his father was a Methodist local preacher over fifty years, and the boy's mind took its mould from that of his father. He was not favourably circumstanced in the matter of education, for he had to teach himself

all he ever knew, even the mere rudimental learning to spell and read. When he had once acquired the art of combining letters into words, and had realised the pleasure of reading simple tales, the few that were accessible in his early days he never neglected, and was ever improving his mind and extending his knowledge. A mind thus furnished from its own felt necessities acquires and retains what it finds useful, and neglects generally that which serves only to amuse. Few self-taught men have been more successful than Mr. Withington in the pursuit of knowledge, and few have made a more extended use of their researches. This is especially demonstrated in the various subjects on which he has prepared lectures, above thirty in number, on topics of a useful, interesting, instructive, and practical character. He taught himself to speak and write correctly by using Cobbett's Grammar, and Dr. Watts' Logic; from those books he obtained a good knowledge of English, and the science of reasoning. For several years he followed a systematic course of study, including Church History, English, Greek, and Roman History, and theology, and he was throughout his own guide. Such results as followed should encourage young men to effort, who have not had facilities for acquiring knowledge.

By constant attention on all the means of grace amongst the Methodists, his mind was gradually impressed with the reality of the truths he heard preached, and with the necessity of his individual acceptance of those truths. The preaching of the Revs. Henry Fish, M.A., and R. Felvus, convinced him of his need of a Saviour; but his decision to be on the Lord's side was the result of a sermon preached in George Yard Chapel, Hull, by Mr. Bush, a local preacher, then conducting special services there; he came from a Lincolnshire circuit. Having been made a sharer of the blessings of the Gospel of peace, he was impelled to take part in the services of the Church. He became active in the social means of grace; as a mere youth, a boy in fact, he began to exhort others "to flee from the wrath to come;" and, at the age of fifteen years, he preached his first sermon. His youthful mind had undergone some discipline of seriousness previous to his conversion. Three times as a boy he had been in danger of losing his life by falling into the docks, or into the river Hull. Once he was rescued by a sailor with a boathook, when under the water; on another occasion he had

gone down, but was seen by an old sailor, who watched for him coming to the surface, when he put his wooden leg into the water, the boy, taking hold of the leg, was rescued. An accident of another kind imperilled his life, but he escaped with only a broken arm; he saw a coach passing down the street, tried to jump on to the centre step, missed his hold, fell off, and received the reward of his daring venture. These serve to indicate the impulsiveness of his youthful disposition, but they resulted in serious considerations and reflections, and were helpful in determining his choice to enter on the better life. Largely the process of conversion was gradual, but it was decisive, and soon afterwards, was practically demonstrated by his beginning to preach in the Wesleyan Methodist connexion.

The minister in the circuit under whose direct personal influence he was brought to be examined, before being placed on the circuit plan as a local preacher, was the saintly and accomplished Thomas Galland, M.A., who showed special kindness to the young man, and gave him what he so much needed in his inexperience,—good counsel and fatherly instruction: Mr. Galland died in 1843. Young as he was, and small of stature, with a very juvenile appearance, yet he had a ready utterance, and a very animated manner both in conversation and in the pulpit; these made him popular as a speaker, and some persons four times his age ventured to think and say there were remarkable gifts in the lad. He was much sought after to deliver addresses in Sunday schools and special sermons. As early as the year 1835, he became one of the advocates of total abstinence from alcoholic drinks, about the time the seven men of Preston started on their remarkable career of self-denial; so that Mr. Withington has been a pledged teetotaller now for more than half-a-century, and but few men have enjoyed better health in consequence. The experience of more than fifty years as one of the water-drinkers is worth something in this age of excessive drinking habits. He also became a politician in his youth, the result of his reading that masterly argument, Adam Smith's "Inquiry into the Nature and Causes of the Wealth of Nations," a work first issued in 1776, and which soon attracted very wide and serious attention in England, France, and America. It ran through nine editions in the last century, and has found admirers, readers, and students, all through

the present century. Mr. Withington has said, "From a boy, that work has helped me much in understanding political movements, and prating members of Parliament."

At the age of twenty, Mr. Withington was a candidate for the Wesleyan ministry, which he could have entered, but his adherence to total abstinence was a point which did not meet with the smallest favor at the hands of the Conservative leaders of Methodism of that age. But while this matter was under consideration, God opened a door most unexpectedly, in Cornwall, where, in the extreme west, including Hayle, St. Ives, and other places, quite a number of Methodists had separated themselves from the parent Society on matters of Church polity, chiefly their firm adherence to the principles of total abstinence from intoxicating drinks. To those scattered Christians, in 1842, Mr. Withington became a pastor, and for ten years he devoted himself, with self-denying earnestness, working heroically, and preserving a large number of godly Methodists from falling back into the world. In 1852, at the request of friends, he prevailed on some of his adherents to give up their isolated position, and unite with the Wesleyan Methodist Association, from which time they have formed part of that community, and their pastor has received his appointments from their Annual Assembly. His first circuit, as an itinerant minister, was Tavistock and Devonport, where he remained two years; in 1854 he was appointed to Liskeard,—so that for full fourteen years he was a resident in the far western portion of England, where he was greatly esteemed and beloved.

In 1856 he was invited to the Nottingham circuit; there he remained five years, and in 1861 he was appointed to Rawtenstall, where he had another five years' location. He then had made his influence felt in the Connexion, and he was elected a member on several Committees, and took an active personal interest in all the agencies of the body, especially those connected with education. He subsequently, and for several years, was appointed one of the examiners by printed questions (originated by the Rev. Thomas Hacking), for the more efficient training of the young ministers. He was elected also to the office of Corresponding Secretary, and Connexional Secretary, he assisted in the review department during the illness of

the Rev. William Reed, editor, and for six years he was sole editor of the *Free Churches Magazine.* These were some of the positions of influence to which his talents and courtesy entitled him, and which he filled with satisfaction to his brethren. He has been occasionally appointed as a representative member of the body on public deputations, in fact he has for many years been not only a leading public man in their Connexion, but he has represented the advanced class in the ministry. He was the secretary and convener of the committee for preparing and publishing a new Connexional Hymn-book in 1887.

The Annual Assembly of 1866 appointed Mr. Withington to the Bristol circuit, where he remained for three years. He was then in the zenith of his popularity, and deemed a proper subject for one of the sketches of ministers in the *Christian World* newspaper, in 1867, written by the Rev. William Reed; and another sketch of him appeared in the *Methodist Times* in 1868. A few years later, Christopher Crayon (James Ewing Ritchie) sent an eulogistic sketch of him to the *Christian World.* Bristol has long been a famous centre for distinguished preachers, and a minister must be above the average to keep a congregation together in that ancient city: this Mr. Withington did. Three years later, in 1869, he accepted an invitation to London, and he took charge of the large and influential circuit at Stepney, which included large chapels and congregations, and very important interests were involved. At the end of three years he was appointed to another of the leading circuits of the Connexion, that with head-quarters at Lady Lane, Leeds, where he remained four years. In 1872, he was chosen President of the Annual Assembly; for that position he proved himself fully equal, and he maintained the traditions of the presidency untarnished, although it was a year of almost ceaseless toil. In 1873, whilst Ex-President, he was appointed a representative of the Methodist Free Churches (with Mr. John Ashworth, the popular author and missionary to the poor of Rochdale) to the meeting of the Evangelical Alliance, in America. He made all necessary arrangements, but at the last moment other duties prevented him going, and Mr. Ashworth went alone. During the same year, 1873, on 25th May, Mr. Withington preached a sermon in Leeds from 1 Thess. v. 21, which was afterwards published under the title,

"Why I am a Trinitarian." This is the only separate publication of his which has found its way into the British Museum Library. From Leeds he removed to the popular visiting place, Harrogate, where he found a congenial sphere, and after that he was called again to a charge in London, at Bellenden Road, Peckham. In August, 1881, he returned to the country, and took charge of the Rochdale circuit, one of the oldest and most important in the Connexion, where he spent four happy, prosperous, and useful years; and in the summer of 1885 he was appointed to the city of Salisbury, and if he remains three years he will complete a half-century of preaching duty. He has been made a blessing to many during the ministry of a single year; to how many will he have been made a blessing by the end of fifty years?

In 1848 Mr. Withington was married, in Cornwall, to Miss Jane Williams; they have had eleven children, ten of whom are living. In 1876 the mind and sympathies of Mr. Withington were deeply moved by the Popish persecutions endured by the Protestants of Spain; and to relieve his own anxiety in the matter, he wrote a lengthy and pleading letter on their behalf to Cardinal Manning, and he received an extended reply from the Cardinal. Both letters appeared in all the leading newspapers at the time, and in a few of them there were leading articles of great earnestness, in some of which Mr. Withington received high and deserved commendation for his courage, ability, and the success with which his appeal had been crowned. He has on various occasions written articles on current topics to newspapers in different localities, as also in Magazines.

It is as a lecturer that Mr. Withington is most widely known to the public. In the circuits where he has travelled, he has instructed and delighted large audiences by his lectures, of which he has prepared more than thirty varieties. These abundantly testify the versatility of his studies in that department. The subjects of his lectures are indicated by their titles, namely: The State of Europe; England and the English; England from Elizabeth to Victoria; British India; The Six Periods of Human History; How Nations Decay; American Slavery; Cromwell, Newton, and Milton; Luther; Bunyan; Wilberforce; The First Christian Martyr; The Electro-Plate Age; Reminiscences of Life; Upholstery of Religion; Discoveries of Science; The

Work of the Sword and of the Pen; The Press, Platform, and Pulpit; The Workshop of Thought; The Influence of Science; Passion against Principle; The Attractive and the Repellant in Society; Town Life; Home; Men and Women of the Future, &c. These indicate sources of real, solid, and useful knowledge, nothing of claptrap, no shams merely to attract an audience. He has also a few others of more recent date, namely: Gladstone, Beaconsfield, and Bright; The Bible and its Assailants; Ritualism the New Route to Rome; Her Majesty's Ministers (the Liberals). Some of these have received very high commendation from the press as well as the public. Mr. Withington was also one of the essayists of the great Ecumenical Methodist Conference at City Road Chapel, London, 1881, of which Assembly he was one of the official secretaries. His essay on "Denominational Literature" has a place in the printed report of the proceedings, a valuable volume. He is also the author of a biographical sketch of the Rev. Robert Eckett, which was printed in the *Christian Commonwealth*, 18th February, 1883. He was asked to write a series of such sketches, but declined to do so. The charge he delivered as Ex-President is printed in the *Free Churches Magazine* for 1873; and in the April issue that year his portrait was published.

By nature, Mr. Withington is a wit and humorist, with a touch of sarcasm. Some of his smart sayings have been preserved, and are before the writer, but there is no room for them in this brief sketch. The reader will be more pleased with a notice of the more sedate features of his mind and disposition, as sketched by the late Rev. William Reed:

"In the pulpit he is thoughtful and serious, his strength is in calm thoughtfulness and solemn earnestness. His sermons display a beauty of imagery, a propriety of diction, and a subdued eloquence. His aim is to stimulate and train the best minds to the higher attainments of the Christian life. In the pulpit he is a power, and he is one of the most able preachers in the denomination. He has not an imposing personal appearance, being only five feet four inches, but he must be measured by his mind. He has a buoyancy of spirit, sanctified by divine grace, which is very helpful to him. With a tender and pathetic voice, a free delivery, a refined and correct style, never boisterous, he wins upon his audiences. His sermons are arranged and delivered with grace and beauty, and are welcomed by thoughtful and appreciative audiences, and they do the people good. His aim is to make this life brighter and better, and to lead them to expect something much better in the world to come. He is not a copyist, he has a

style of his own. He begins slowly, sometimes hesitates, then warms, and if at liberty, becomes rapid and vehement, always retaining the mastery of his emotions. His imagination is strong, and under its guidance, he borrows from science and art very beautiful illustrations, which are as gems in a garden of fruit and flowers. His discourses are evangelical and practical, such as will both arrest the sinner and edify and strengthen believers."

He makes a bland companion on the domestic hearthstone, on a winter's evening, when the command is given to

> "Stir the fire, and close the shutters fast,
> Let fall the curtains, wheel the sofa round,
> And while the bubbling and loud-hissing urn
> Throws up a steamy column, and the cups,
> That cheer but not inebriate, wait on each,
> So let us welcome peaceful evening in."

He has been an extensive reader, and thereby has furnished his mind with a great variety of useful practical knowledge. As a preacher he excels; on the platform he is powerful and happy, varying his arguments and appeals with smart utterances of wit, mirth, sarcasm, and scorn, as may fit the occasion and impress the audience. His sprightliness and cleverness give him an almost youthful vivacity, whilst his scanty grey hairs tell of his advance in life. Some of his witty sayings on the spur of the moment have been longer remembered than his most able arguments. The Rev. Matthew Baxter, in his "History of Free Methodism," denominates him "the silver-tongued John Swann Withington," but since that was written he has spoken many "golden words," which his audiences will not let die. The Rev. James Everett introduced him to a committee meeting as "our Saturday," referring to the satirical *Saturday Review;* whilst the reverend and saintly James Parsons, of York, during his retirement at Harrogate, occasionally attended the chapel where Mr. Withington preached, and walked home leaning on the preacher's arm, and thanked him again and again for the comforting words he had heard in his sermon. It was a joy to him to know that he had been the means of adding to the happiness of such an honoured preacher of the Gospel.

# Joseph Kirsop.

[*Born*, 1826 : *Entered the Ministry*, 1851 : *Still Living.*]

PRESBYTERIANISM has not often contributed members to the Methodist Society, and one of the exceptions is the family of Mr. Kirsop. Joseph Kirsop, the subject of this sketch, was born in Glasgow, 1st November, 1826. His father was a deeply pious man, regarded as one of the pillars of the Green Street Methodist Church in Glasgow. He was for many years a class-leader ; but separated himself from the Society when, in 1844-47, the Rev. Peter Duncan, superintendent of the circuit, robed himself in gown and bands, without the consent of the leaders' meeting. The action of Mr. Duncan was censured by the Conference and forbidden, but Mr. Kirsop, sen., was permanently lost to the Wesleyans. Mr. Kirsop's mother was a Presbyterian, a member of the Church of Scotland, which she left at the Disruption of 1843, and identified herself with the heroic band which then formed the Free Church. Some of her relatives were Presbyterian clergymen, and one, Dr. William Nixon, of Montrose, occupied the Moderator's chair, in the Free Church Assembly. For the well-ordered system of the Presbyterian Churches, Joseph Kirsop, being accustomed to their worship, has had a life-long respect; but, from a very early age, he repudiated the Calvinistic theology taught therein, and when quite a boy, he had a conviction that absolute predestination could not be true.

Good and cheap education has long been easily accessible in Scotland (as it is now in England), and Joseph Kirsop went through the ordinary branches of good Scotch schools. He was a successful pupil, and carried off some of the coveted prizes, which he has preserved to the present time. At a later period he joined the classes under the Rev. B. J. O'Loghlin, who taught Latin and Greek to young men, and for a short time he was a private student at the University, when he had the Rev. Thomas Newton, an Association minister, as a companion; they also attended together the elocutionary class of Mr. Duncan, an instructor in the art of reading with emphasis and propriety.

Mr. Kirsop was converted in his youth, and at about the age of twenty, he joined the Wesleyan Society, just the period when his father was leaving that body. He commenced to labor in the Sunday school, and was soon afterwards appointed the superintendent of a school then recently opened at Bridgeton, a suburb of Glasgow. In that work he had special delight, and he has ever since taken pleasure in addressing the young. Soon afterwards, he was put on the preachers' plan. Unfortunately, he came into collision with the ministers of the circuit, on the temperance question. A branch of the Liverpool Union of Total Abstainers was formed in Glasgow, and he was chosen secretary. That was a breach of Methodist law, the society not being approved by the Wesleyan Conference; and when the next circuit plan appeared, Mr. Kirsop's name had *dis*-appeared, without any trial, or reason assigned to him. That action of the minister, taken solely on his own authority, excited much animadversion. In 1849, two new ministers came to the circuit, when Mr. Kirsop's name was again placed on the plan; but, as he sympathised with the three ministers who were that year expelled by the Wesleyan Conference, he attended a public meeting held in Glasgow, when the Revs. J. Everett, and William Griffith, delivered addresses, Mr. Kirsop being on the platform. At the next meeting of the preachers, a resolution was carried, that if six of the local preachers who were named would withdraw their sympathy from the expelled, no further action would be taken; if not, they would be also expelled. They all declined to give any pledge which should fetter their freedom as Christians; so they were cut off from the Methodist body as local

preachers. Separate services were at once established, to provide for the religious needs of those who were then expelled and many others, and Mr. Kirsop was appointed both a class-leader and local preacher, his services being very acceptable to the people.

The new Society thus formed, desiring to have a minister settled amongst them, invited Mr. Kirsop to be their minister. He accepted the position, and in 1851 was set apart for the work of the ministry. A new sphere of life and duty now opened to him, in which his mind and disposition were in full sympathy; he enjoyed the work, and the people appreciated his services. He spent two happy and useful years in his native city, amongst the friends of his youth, and was satisfied that the choice he had made, to be a minister of the Gospel, was a right one. He had to study and work hard to provide sermons for the same congregation so frequently, but he realised the help of God, had the confidence and help of the people, and began his ministerial career with the blessing of God.

His second circuit was North Shields, to which he removed in 1853. He laboured there for four years, South Shields being also included in his sphere of duty. He there made the personal acquaintance of the Rev. James Everett, and had frequently to preach before him. At first he felt it to be a severe ordeal to preach before the author of "Wesleyan Takings," and other well known and popular works. He never found him a cavilling or captious hearer; he could be a severe critic, but that disposition did not manifest itself towards his ministry. He afterwards became acquainted with the Rev. William Griffith (with whose extreme opinions he did not sympathise), but he learned to venerate and love him for his many excellences. In the Shields circuit he enjoyed the valued friendship of Mr. and Mrs. Joseph Green, and the memory of the latter, now in heaven, is a source of sacred joy.

The amalgamation of the Association and Reformers took place in 1857, when Mr. Kirsop was appointed to Leeds. In consideration of his six years' novitiate, he was received into full connexion in the United Methodist Free Churches, at their first Assembly. Shortly afterwards he married the younger daughter of Mr. and Mrs. Charles Pearson, whose family circle formed a really happy Christian home, and the blessedness of that home she has exemplified in her own

domestic circle. In Leeds, Mr. Kirsop formed the acquaintance of some of those Methodists who, in 1827-28, resisted the action of the Conference on the organ question, and who formed the Protestant Methodist Connexion, one of whom was Mr. Matthew Johnson, one of the most clear-headed and kindly-disposed Christians he has ever known. In Leeds he acquired much information about the history of Methodism, which has been of great service to him. Three years later, in 1860, he was located in the Surrey Street circuit, Sheffield. In that town he met with some old Methodist families, with whom he had very interesting and instructive conversations. He found Methodism to be a great power in the town, and their own Society in a prosperous condition, helped by some godly, laborious, intelligent, and generous laymen.

At the Annual Assembly of 1862, Mr. Kirsop was elected Finance Secretary, an office which he held for two years, when it was included in the Missionary Secretaryship, and Rev. S. S. Barton was separated from circuit duty to undertake both positions. Mr. Kirsop was stationed at Rochdale in 1862, a circuit which stood at the head of the Connexion, and the duties of which were of a most responsible kind. He enjoyed the fellowship of the good men he met there, and rejoiced at the prosperity with which God had blessed the Society. He had satisfaction in witnessing the good work done by John Ashworth in that town.

Having spent three years in the principal circuit in the Connexion, there was only one higher privilege, that was to some, a residence in London. At the Assembly of 1865 he was appointed to the Fourth London circuit, and located in the south-eastern suburbs of the metropolis. During his residence there, Manor Chapel was built, chiefly through the energy of Mr. G. S. Knight. That chapel, then outside London, has since been built around, and has proved to be a great success. He was a member of the Book-room Committee for the four years of his residence in London, and two of those years he was Corresponding Secretary of the body, which meant writing a thousand letters annually, in addition to his own circuit duties. These heavy responsibilities he cheerfully undertook for the many advantages a residence in the metropolis afforded, but they prepared the way for failing health. In 1869 he accepted an appointment to Louth,

a rural circuit, but a very arduous one, with many country places, necessitating long journeys by night after preaching. By the end of the second year, his health so far failed, that he could not remain there, and gladly removed to a small and quieter circuit at Yarmouth.

With many attractions for health, Yarmouth promised to him the relief he absolutely required. The climate proved most beneficial to him, his health soon began to improve; but the church was in a struggling condition, burdened with considerable debt. The friends there were kind to their pastor, and as he gained strength, he set on foot a scheme whereby the sum of £500 was raised to reduce the debt; that amount being realised, infused new life into the cause. Better days dawned, a succession of good appointments were made, and Great Yarmouth has risen from being one of the weakest Societies to a position of entire independence. They were three happy years Mr. Kirsop spent at that eastern seaport, and they were followed by three years in the delightful old city of Norwich, the capital of the county, with its abounding churches, and vigorous Nonconformity.

In 1875, during his second year's residence in Norwich, he was elected President of the Annual Assembly, and he won golden opinions by the way in which he conducted the business. In 1876 he delivered the charge to the newly-ordained ministers, which was printed in the *Free Churches Magazine* for October and November, 1876. In 1877 he removed to Over Darwen, where, at the end of two years, he was able to say that he had neither seen an unkind look, nor heard an unkind word, from any one in the circuit. In 1879 he accepted an appointment to Manchester, where he remained three years, and was elected secretary, and a member of the managing body of the College for training young ministers. He assisted in raising a fund by which the debts on the college buildings, and on the current account, were liquidated. In 1881 he was chosen one of the representatives of the Methodist Free Churches, to the great Ecumenical Conference held in London. His voice was heard only once in that gathering; on the fifth day he delivered the Invited Address on "the Relation of Methodism to the Temperance Movement," which occupies four pages in the official report of the proceedings. The Assembly of 1882 appointed Mr. Kirsop to West Hartlepool, and whilst there, he saw two circuits happily reunited,

and he took a leading part in that judicious action. At the end of three years, in August, 1885, he was removed to Northwich, Cheshire, where he now resides.

During his busy Connexional life, he has taken an active part in most of the movements tending to the extension of the cause, and to its consolidation. In 1862 he was chosen a member of the Connexional Committee, which directs the affairs of the Church between each Annual Assembly. Ashville College was purchased during the year of his presidency, and he was chosen a trustee and a life governor. There the sons of ministers and laymen receive a high-class education: the college is a great success. He was one of the originators of the Free Methodist Temperance League, and is a member of its executive. He has great aptness for business, has a special knowledge of the history and laws of the body, and with a good memory, he can often render important service in all Connexional affairs. He is distinguished as a committee man more than as a debater in the Assembly, where he seldom speaks at any length. As a preacher, his forte is rather to edify than arouse, but he does both. In doctrine he is firm on the Methodist platform of John Wesley.

Literature has been one of Mr. Kirsop's favourite pursuits; few Free Methodist ministers have used the pen more freely or frequently. For many years his name has appeared on the pages of the *Free Churches Magazine* as a contributor of sermons, essays, or biographies. He has issued some separate publications which have commanded large sales. In 1866 he contributed a forcible paper on "Denominationalism." At the suggestion of the Rev. John Mann, that was followed by a paper on, "Why am I a Free Methodist?" of which about twenty thousand copies have been sold; that pamphlet fully and clearly answers the question. That was followed by a stirring reply to the inquiry: "Why am I a Total Abstainer?" of which ten thousand copies were speedily in circulation. His love for the temperance cause is about equal to his love for Methodism, and few can surpass him in either. He has learned to sing from music at sight, he loves the study of music, and when the new Book of Chants and Supplemental Hymns was issued, compiled by the Rev. M. Miller, he wrote and published two able and useful articles on psalmody. Subsequently, at the

request of the Book-room Committee, he prepared a Tune Book, in which was a tune adapted to every hymn in the Free Methodist Sunday-school Hymn-book. Mr. George Oakey, Mus. Bac., revised the harmonies. About the year 1877, Mr. Kirsop issued a plea for a new Connexional Hymn-book, which formed two articles in the *Magazine*. The collection in use was formed in haste, at a time when there was but little information available on the subject; it was a good book a quarter of a century since; the study of hymnody has received an immense impulse since then, and vast stores of good new hymns are now available, which were not in existence when Messrs. Everett and M. Baxter prepared their book. Mr. Kirsop determined to make himself master of the subject, and he paid a visit to the writer to examine a large collection of Charles Wesley's original hymn publications. The proposal for a new collection was postponed for several years, but a recent Annual Assembly appointed a Committee of eleven to prepare a new book. A new Sunday-school hymn-book will be its companion. Mr. Kirsop has given much careful attention to the preparation of both these works. He also took an active part in preparing the new Service Book now in use in the Connexion. In 1879, Mr. Kirsop published a work entitled, "The Last Sayings of our Lord; an Exposition of the Words uttered by Jesus on the Cross." It has been favourably received by both the press and the public, and has been described as "thoughtful, scriptural, and eloquent—orthodox and trustworthy." Two thousand copies were soon disposed of, and the work is out of print. In 1885 a new book written by him was issued by the Book Committee of the body; its title is, "Historical Sketches of Free Methodism." Besides giving a lucid sketch of the origin of their Church organisation, it describes very graphically all the details necessary to a full understanding of what Free Methodism really is. The author, whilst maintaining his own preference for the distinctive principles of their body, asserts his own admiration of the Wesleyan body as a religious institution. He has a strong aversion to the notion of pastoral supremacy, and as ministers and laymen have been equal in the councils of the Free Methodist body from its formation with no evils resulting therefrom, he hopes to see the same liberty enjoyed, at no distant day, by all the branches of the Methodist family,

including the parent Society. Mr. Kirsop wrote a pamphlet on Lay Representation in the Wesleyan Conference; he described that act as "a just concession, but not a full recognition." He desires to see the ministers and laymen sit and act together through the entire proceedings of every Conference, as they do on equal terms in the general Conferences of America, and in all the Conferences of the Methodist branches in England. Mr. Robert Teare, of Lynn, sent a copy of Mr. Kirsop's pamphlet to the leading men in the Wesleyan body, and others, and bore part of the expense. Mr. Kirsop contributed about forty articles on Free Methodism to Bishop "Simpson's Methodist Cyclopædia"; and the Essay on "Wesley and Whitefield," in Dr. J. O. A. Clark's "Memorial Volume," was written by him. His portrait appears in the *Free Churches Magazine* for April, 1876; the one which appears in this work represents him as ten years older, both good as likenesses.

This record of literary efforts indicates great activity of mind, and diversity of pursuit,—history, controversy, theology, poetry, music, each in turn occupying his close and careful attention, with some useful results as the practical outcome from his researches. Instruction and information have been the main points he has aimed at, whilst many writers have no higher aim than amusement and entertainment. A minister who can thus employ both tongue and pen, with one to speak and the other to teach, leaves a double mark on the age in which he lives; one made with the living voice, and one to survive and to instruct when the tongue lies silent in death. Happy is it for that man who has the ability to write, and does so in a way that shall be a blessing to people who may live in future generations.

# Robert Bushell.

[*Born*, 1827 : *Entered the Ministry*, 1851 : *Died*, 1881.]

ROBERT BUSHELL was one of those earnest God-fearing men who compress, within a comparatively short career on earth, a large amount of good and useful work. All at work and always at work was one of the practical mottoes of his life, even from early boyhood. With him, doing good in some form was a necessity of his existence, and his efforts in that direction were very largely owned and blessed of God, during every period of his public life as a minister of the Gospel.

He was born on 30th April, 1827, at the little rural town of Chipping Norton (a place of some 3300 inhabitants), and had Methodist parents whose consistent Christian life did much to lay a good foundation in the mind of their boy. He attended a Wesleyan day-school and Sunday school, where he obtained the elements of knowledge, both secular and religious, which enabled him, from very early life, to be useful on a wider scale than falls to the lot of most boys. He had a fairly good day-school teacher who had made his pupils write plainly, spell correctly, read carefully, and cipher easily, and he believed in the power of the cane to advance these accomplishments. Robert Bushell's success was seen in the fact, that when only eight years old, he was able to keep his father's books, and make out his bills as a tradesman. In addition, a poor man, a country carrier, who could neither read nor

write, intrusted young Robert with his book-keeping, which the boy did gratuitously, and felt honoured by the office. There was seen the germ of character which grew and was found of great service in his after life-work. He was religiously impressed in very early life, was soundly converted to God at the age of thirteen, and soon afterwards, the idea possessed his mind that he should be a Methodist preacher. He joined the Wesleyan Society, and became a teacher in the Sunday school, where he found some boys so ignorant, that he opened an evening school, at the age of fourteen, and taught the lads something of what he himself knew, without payment.

When he had to select a business, the choice was left to himself, and his mind was so thoroughly religious, he said he would be the same trade as Jesus, so he was apprenticed to a carpenter, and the master he selected to teach him was one of the superintendents of the Sunday school, for whom he had a high regard. He made progress in his business, but took care to cultivate his mind at every favourable opportunity, for the thought of being a minister never left him; so he read the works of Wesley, Watts, Locke, Richard Watson, and others likely to be of service to him. At the expiration of his apprenticeship, his natural ambition prompted him to leave the country, and come to London, having such a knowledge of his trade as justified him in so doing. He arrived there in 1849, and joined himself to the Hinde Street Wesleyan Society, where his talents were soon discovered, and the superintendent, the Rev. Dr. Beaumont, examined him for admission on the plan as a local preacher. He was only twenty-two, a young man of strong sympathetic nature, and a devoted Methodist. But there was a testing time before him, for the agitation was reaching its climax which resulted in the Wesleyan Reform movement, and Robert Bushell was warned to keep aloof from the agitation, or his prospects of entering the ministry might be blighted. He was led to look carefully at the matters in dispute, and of his own free will took the side of the reformers. For some time there seemed to be no prospect of his entering the ministry amongst the Wesleyans, but to his intimate friends he often said, "If God intends me to preach He will open my way to do so." He had strong faith on that point, and his confidence was not misplaced.

In the year 1851, in the town of Wisbeach, 220 members had been separated from the Methodist Society: they had no pastor, nor religious ordinances. They advertised for a minister. Robert Bushell replied to the advertisement: on learning particulars of their being really a Church without a pastor, he accepted their invitation, gave up his business, sold his tools, and having only six sermons to begin with, became the shepherd over those people on a stipend of £60 a-year. He was so convinced that the call to preach was of God, that he entered on the work determined to succeed. He was a stranger amongst strangers, but there were some good local preachers amongst the members, and they worked together in great harmony, seeking only to preserve those in Church fellowship, and to add to their numbers. They had five preaching places in the circuit, and in Wisbeach they held preaching first in an old theatre, then in a public hall. The work prospered all around. In the year 1852 Mr. Bushell married a Methodist young lady, Miss Emma Clarke, and they helped each other in the work of God. Seven years Mr. Bushell continued his labors in that place, during which period he travelled as a preacher 17,000 miles, preached 1700 sermons, saw the membership increase from 220 to 456, and his stipend was raised from £60 to £160. He was the only minister there for five years, at the end of that period he had a colleague. The seven years' pastorate ended, he had several invitations to other places, but he selected the East-end of London for his first change in the ministry.

Robert Bushell had a great love for London. He saw its great opportunities for usefulness, and longed to share in them in a larger degree than during his business career; in selecting from three invitations he chose that of the East-end of the metropolis, having Stepney, Bethnal Green, and Poplar, as centres of operation. The Reform element was very strong in that locality, and he was himself one of its warm advocates from choice, and made sacrifices for its advancement. He saw that Reform was a passing and changing element, and that permanence and prosperity were not the outcome of strife; so he held back the ardent aspirants, and found them better occupation in seeking the good of souls, and the people soon lost sight of other matters in the joy of spiritual prosperity. During his

residence in East London, the "Association" and "Reformers" having amalgamated in 1857, the united Churches soon afterwards held their first Missionary Meeting in Exeter Hall, when Mr. Bushell was the secretary of the London district. The meeting was a grand success, and brought much commendation to its managers. Year by year, from 1858, for five years, Mr. Bushell toiled unceasingly in the varied agencies of the Church, and during that period the members increased from 1168 to 1603, and the finances advanced from £300 to £500. The progress was clear, and a source of much thankfulness to God; and when he accepted a call to another circuit, his East-end friends gave him a valuable gold watch and much thanks.

He selected Chelsea as the centre of his next operations; the district around extending for many miles. He there found some valuable coadjutors, especially the brothers Messrs. John and Thomas Cuthbertson, and some able local preachers. Aided by a willing and liberal people, sixteen new chapels and schools were erected in the circuit. The Missionary Society was greatly promoted; the members were increased from 723 to 1118, and the finances raised from £280 to £500 per annum. In addition to his own Connexional duties, he preached and spoke for the Sunday-School Union, and for other benevolent enterprises, and made a permanent friend of Pastor C. H. Spurgeon, whose varied Church works found a willing and cheerful promoter in Mr. Bushell. Mr. Spurgeon invited him to take part in the opening services of the Metropolitan Tabernacle, and his speech is printed in the official report of the proceedings. On leaving the Chelsea circuit in August, 1868, his friends presented him with a desk, dressing case, timepiece, and about £60 in money, with an illuminated address, as a mark of affection and esteem.

At the Annual Assembly of 1868, Mr. Bushell accepted an appointment to the Hanover circuit, in Sheffield, one of much toil, considerable importance, and responsibility: he laboured with his usual acceptance and success. There was a steady increase in the membership and finances, and an advancement was made in all the agencies of the Church. Mr. Bushell had responsible Connexional duties to perform, which prevented him doing all the pastoral work he desired, but his colleague, the Rev. John Thornley, relieved him of much

concern on that head. At the end of four years, the Assembly made Mr. Bushell a Connexional officer, and in 1872 he was elected General Missionary Secretary, a position for which he was naturally qualified; by careful study of the entire mission field, he had specially fitted himself for the secretaryship and general management of the mission work. Never was man more happy than in the midst of the enthusiasm of the great missionary anniversary, and the reports which he prepared and read for many years were models of clearness and compactness: the audience was never wearied with them. He made dry figures as interesting as any man could do, and he had a most happy and pleasant way of putting them before an audience. In 1869 the Assembly elected him Secretary to the Connexion, so that practically, the correspondence of the home circuits and the foreign missions passed through his hands. He performed these duties with so much satisfaction the first year, that he was again placed in the double responsibility in 1870. Such hard mental labour was too great a strain for one man, but Robert Bushell did not mind this so long as he had physical strength for the work. In addition to these duties, he had calls to preach in all parts of the country; and preaching was his delight. He seldom left a pulpit without receiving an invitation to come again soon. His pleasant and vivacious manner of address made him a special favourite in giving addresses to children. Indeed, his happy countenance and genial smile made sunshine wheresoever he went, especially in the family circle.

The last nine years of his life, from 1872, he devoted entirely to the missionary cause. He worked with both hands earnestly, and indeed head, hands, and heart were entirely devoted to the glorious cause in which he felt such deep interest. Failure formed no part of his creed; the first word before his mind in every enterprise he took in hand was SUCCESS, and he lived to realise it almost daily. But the strain proved to be too great for a constitution far from robust. Under his direction the missionaries increased from 40 to 53, the members from 5552 to 7332, and the income from £7980 to £11,029. Under the pressure of work in the cause of God his health broke down completely. He suffered much in body uncomplainingly for many weeks, and died in great peace, 22nd November, 1881, aged fifty-four

years. His body was laid to rest in the General Cemetery, Sheffield, where also rest many other devoted followers of the Lord Jesus Christ, awaiting the resurrection of the JUST, who have lived by FAITH in CHRIST. The brief record of his life and work which is printed in the Minutes of the Annual Assembly for 1882, closes with these words: "The character he formed, the life he lived, the work he did, will for years to come make his name in our denomination to be better than precious ointment."

It is a fact which is most creditable to Mr. Bushell, that although he began life as a working man, and entered on the ministry with a stipend of only £1 a-week, he was able to leave in his will the sum of £184 to the Ministers' Superannuation Fund, and a like sum to the Mission Fund, which the executors of Mrs. Bushell paid in July, 1884, shortly after her death. This indicates great self-denial.

# Edward Boaden.

[*Born*, 1827 : *Entered the Ministry*, 1849 : *Still Living.*]

THEOLOGY and law are studies which do not generally harmonize : they are not kindred subjects, and are not often found in combination. There are men who are powerful as pleaders both at the bar and in the pulpit. The two pursuits do not generally run in parallel lines, but some eminent lawyers have been distinguished preachers. In legal practice as well as in the Gospel, Edward Boaden has had successful experience. Beginning his life on his father's farm, the toils of which were beyond his strength, he turned to the study of law, in which he soon excelled ; by the call of Providence he was next found in the pulpit, in which he did efficient service ; and finally he was made financier of his Church.

Some three miles south of Helston, in Cornwall, stands Treloscan Farm-house, in which Edward Boaden was born, 1st May, 1827, a May flower, the second son and fourth child of his parents ; he received his father's name. He had a loving, pious, tender mother, who taught him to pray in infancy, and whose sweet smile he never forgot, though she passed from earth to heaven in July, 1831, when Edward was only four years old. The habit of daily prayer which his mother taught him, he has continued almost without intermission ever since. Her precious memory has been a bright light on his path all the days of his life. He loved his mother, and prayed to God that he might

again see her after her death. God answered his prayer; his mother, with a departed infant sister, came to him one night in a dream, and she brought the light and joys of heaven with her. A second mother was afterwards added to the home, whose life was brightness and purity. She also was called away the same year, but her gentle spirit left its impress on Edward's heart and life. A pious elder sister then took charge of the family. Edward feared God as far as he knew Him, and worshipped with the Methodists. He had a strong prejudice against the Methodist Reformers of 1835 for some time. Hearing of some excitement at the "Association Chapel" at Cury, curiosity got the better of his prejudice, and he went there and heard John Harley preach, a young man of zeal, power, and piety. The chapel was crowded, prayer and hallelujahs resounded all around, and the sermon was soon interrupted by stricken penitents crying for mercy: it was a Cornish revival in full flow in Cury chapel. His young heart was touched with the heavenly flame, and a fulness of joy in Christ took possession of him. He called Mr. Harley his spiritual father, and the two never lost sight of each other. Mr. Harley's health giving way, he retired from the ministry, and entered into business, in which he was successful, and he died Mayor of Rochdale, in 1883, when Mr. Boaden was again his companion, and the boy-convert became the sympathising minister of a dying pilgrim.

At the age of eleven, Edward Boaden joined a Society class in the Methodist Association; the year following, 1839, he signed the teetotal pledge, and he ever afterwards thanked God for both. His temperance kept him from temptation, and the class meeting was the agency for strengthening his faith, deepening his experience, stimulating his zeal, and developing his sympathy. As a boy in Christ he knew no fear; he found access to the most notorious sinners in the parish, and entreated them to give up intoxicants, and "flee from the wrath to come." He took part in prayer meetings; and at the age of fourteen, he delivered his first public address—a temperance speech—in Cury chapel. Those early efforts were owned by God as the instrument to reform and convert some who were reprobate; some of his boyish companions were led by him to Jesus, and formed a band of young Christians.

His mother's family were all well educated; two of her brothers

were schoolmasters, and one of her sisters was his first teacher; afterwards her brother William stored his mind with useful knowledge. Amongst his school-fellows were two brothers; one became a solicitor, the other the Rev. Bryan Dale, M.A., Sion Church, Halifax. His school-life was unintentionally short; affairs at home caused him to stay there, and he began to work on the farm; but having much leisure, he followed out his school studies, and made good progress, feeling his need of knowledge, and liking reading and study; yet having a full share of rural sports and pastimes, shooting being his favourite amusement. He found in his father's library the "Pilgrim's Progress" and "John Nelson's Journal": Nelson of Birstal was far more his hero than Nelson of Trafalgar. He luxuriated in old Methodist Magazines, and he cultivated a taste for poetry. Music and poetry occupied most of his leisure hours; he learned to play with skill on the violin, the clarionet, and other instruments, and he began to compose tunes and short pieces for his own use, which were valued by his musical friends. He joined a teetotal band at Cury, and was so occupied with music, that his father thought it would become the only pursuit of his life; it proved a snare to him, and led him astray from God. Soon afterwards, in his eighteenth year, an accident brought him into a serious illness, which led to heart searching, and he called aloud to God for a restoration to the divine favor. In the crisis of his illness he prayed most fervently, and when hope of recovery seemed gone, he dreamed that he saw a shepherd of benign countenance, who presented to his view in succession three texts which he read: "Thy soul shall be saved:" "Thy sins are forgiven:" "Thou shalt not die, but live." Instantly the scene changed; the shepherd pointed to a bridge, across which was suspended the words, "This is the way, walk in it." A burst of exultant joy followed, the divine favor was restored, and recovery began immediately: as music had betrayed him, he gave it up. His recovery was slow; that determined him to give up farming also.

He had asked permission to engage in some lighter employment, but had been denied; now, however, his father yielded, and gave a reluctant consent to his leaving home for other duties. On 14th April, 1845, he entered the office of Mr. F. James, solicitor, Helston.

Here he found congenial employment, with short hours and much time for study; his mornings and evenings he devoted to mental and spiritual culture, reading Doddridge's Rise and Progress, Baxter's Saints' Rest, and other books of that description, studying systematic theology, and occasionally writing verses. Some of the latter came into the hands of Mr. James, himself a poet, who encouraged Mr. Boaden in that study, and lent him helpful books in that line. Pleased with his clerk, Mr. James treated him as a son, and received him as a member of his family for months together, and at those times he was desired to conduct family worship. In 1848 Mr. James lost his health. His illness was serious, and continued long, and from it he died in January, 1849. He declined to see any minister except once; his clerk had access to him at all times, and to his prayers and pious readings he paid great attention, and responded to his prayers. In November, 1847, Mr. James was elected Mayor of Helston. Times were bad, work scarce, and bread dear, so that some rioting followed, which it was feared could only be quelled by force. The strain was too great for the mind and sympathetic heart of the mayor, and some of his duties were relegated to Mr. Boaden. One case he visited was that of a highly-educated maiden lady who was really in want. She was known as "Tammy Cornish," but that name hurt her dignity. For using it in her presence Mr. Boaden gave almost mortal offence, and he was long in removing from her mind the feeling of affront, but in this he succeeded, and he rendered her all the aid she required without hurting her feelings.

Mr. Boaden had not qualified as a solicitor, but he had a good knowledge of the business and of the clients, so that Mr. James left him in possession with offices and books at his command, and thereupon Mr. Borlase, a young solicitor, and he agreed on terms of partnership for mutual advantage. In 1846, Mr. Borlase, then an articled clerk, was engaged with others—Mr. Boaden being one of them—on work for the West Cornwall Railway, which had to be finished by a given date. There was little rest day or night. Before Mr. Borlase could complete his portion of the work he broke down; no one offered to help him but Mr. Boaden, the only professed Christian in the company. His aid was accepted, and the work was done in good time.

Mr. Borlase never forgot that act of kindness. When Mr. Boaden entered the ministry, they corresponded with each other. Mr. Borlase died early, and a letter from his friend Boaden enlightened his mind as to the way of salvation when on his death-bed.

At Helston Mr. Boaden joined a Methodist Society class, took part in prayer meetings, was a teacher of the senior class in the Sunday school, and at the age of nineteen was appointed a class-leader. Soon afterwards he began to exhort, then to preach. His first sermon was preached in 1846, at Bowgyhere. Subsequently he and another young man went together to conduct services, at the last of which they both preached forty-five minutes. At that time, feeling his need of information, Mr. Boaden rose at four in the morning to study, and retired at ten at night. The Rev. William Reed, being then the minister at Helston, gave Mr. Boaden much help, welcoming him into his house at six in the morning for the mutual study of Greek. It was at Mr. Reed's request that Mr. Boaden wrote his first sermon; the text was, "What seekest thou?" (Gen. xxxvii. 15). He did not consider that he was called to the ministry, and his first efforts discouraged him exceedingly, until one Sunday, at Breage, he preached a sermon prepared with much care, which seemed to him to complete his discouragement. He told Mr. Reed so, who, to cheer him, said he had been at Breage since, and nearly all he met in the Society spoke of that service of Mr. Boaden's as "a time of special visitation." In 1848 the Rev. John Wesley Gilchrist took Mr. Reed's place in the circuit, and wisely directed him in his studies; in June, 1849, he joined with the quarterly meeting in giving him a hearty recommendation to the Assembly as a minister on trial. It was a great struggle for Mr. Boaden to consent, but he yielded, and in August, 1849, was sent as a home missionary to Gosport, with a salary of £45—not a cheering prospect. Having to preach three times weekly to the same people, he had to be constantly making sermons, most of which he wrote out in full. He afterwards trained himself to speak extemporaneously, and from that time, and through the whole course of his ministry, he never in the pulpit used a manuscript, nor even brief notes. The Mission was in a most discouraging condition, and he felt strongly disposed to give up the work; but reading the Lives

of David Stoner and William Bramwell, his spiritual life was quickened, and his faith increased. Among the members of his class was the wife of a Roman Catholic. He visited their home, but did not oppose the man's opinions, speaking kindly and plainly to the wife. The man was taken ill, and on being asked if the priest should be sent for, he said, "No; send for Mr. Boaden." Visits were paid, and the man gave evidence of trust in Christ alone for salvation. A rule of the Religious Tract Society, that every tract should have so much of the Gospel in it as to tell the sinner the way to the Saviour, became a rule with him for his sermons. He spoke simply and earnestly; and a poor fish-woman, who happened to attend his week-night service, with baskets of fish on her arms, found pardon.

In 1850 he was removed to King's Lynn, where he found another drooping cause; low in its members, finances, and hearers. By the grace of God he resolved to raise it. He preached four and five times a-week, visited from house to house, superintended the Sunday school, and laid his all on the altar of service, taking no recreation. The work prospered, but the penalty was broken health, and the foundation was laid of years of suffering and weakness. Necessity compelled him to hold every office in the circuit, and when he appeared with an unusual certificate at the Annual Assembly of 1851, he was asked who was chairman of the quarterly meeting, and secretary, and circuit steward, to each he replied, "I was," and amidst much laughter his certificate was allowed. His salary then was £50, of which he had given £15 to help the cause.

His next circuit was Worcester, to which he went in 1852. It was a pleasing contrast to his former one, but no spiritual life was discernible amongst the people. Improvement came slowly, till in a prayer meeting, one night, a young man called aloud for mercy. Returning to his lodgings by a quiet path that night, Mr. Boaden almost leaped for joy, and praised God for a sign of prosperity,—one soul saved! He was helpful to the religious life of the Rev. Alfred Jones, who became President of the Annual Assembly in 1885-86: he was the youth named; Mr. Boaden was the means of his reunion with the Church from which he had been temporarily estranged. At Worcester he rose early, read much, preached earnestly,

worked hard, visited the people, and took care of his health, and the work of God prospered there. He visited by rule, seeing six families every day; praying, reading, and speaking of God in each family, spending ten or fifteen minutes in each visit. This became the method of his pastoral work. While at Worcester he presided at a public meeting, one of the speakers at which delighted in sallies of wit. Mr. Boaden was invited to sup with the speakers, and was forced by their humorous remarks to be on the defensive. He was put upon his mettle, and kept up the contest till three o'clock in the morning. On his way home conscience smote him, he felt he had gone astray, and resolved to avoid all such conduct in future. He kept his resolution, going rather to the extreme of gravity, which, however, has since been moderated. A friend in Worcester told him he planned his discourses well, expressed his thoughts clearly and forcibly, but did not sufficiently apply the truths he preached. He knew his weakness there, and though his applications have since received more attention, that is a weak point with him, and he regrets it.

The Annual Assembly of 1854 promoted him from a home missionary to a probationer for the itinerancy, at a salary of £60 a-year, and appointed him to a London circuit. That change brought him into personal contact with many excellent Christian families, and secured for him valuable friendships he has ever since retained; his experience was enlarged, and he witnessed many conversions. In that circuit he had the happiness of seeing the Wesleyan Association and the Wesleyan Reformers working on one united plan, as one circuit, a prelude to the amalgamation of 1856-57. He greatly appreciated a residence in London, and delighted in its advantages, but his labours there so prostrated him, that for seventeen years afterwards he never knew what a day's really good health meant. Indeed, personal ill-health and family affliction have been the burdens of his life. His own personal sufferings and prostration were great, added to which six funeral processions moved from his doors within twelve years, and medical charges and nurses amounted to £300 in that period. In 1854 Mr. Boaden married Miss Johnson, of Lynn, a lady who excelled as a Sunday-school teacher. In her senior class

there were sixteen scholars, all of whom, by her means, were won to Christ. He remained two years in London.

In 1856 he was stationed at Sunderland, and he had a two years' residence there. God blessed his ministry there, and many are now bound for glory who then began their Christian course, one of whom is now a Wesleyan missionary. In 1858 he was received into full connexion, with Messrs. W. Beckett, R. Bell, M. Miller, and John S. Withington, and that year he succeeded his friend the Rev. W. Reed, at Northwich. In that circuit he devoted himself earnestly to personal dealing with young persons and others, and this never failed to yield precious fruit. During his stay there his father died: the good man was disappointed that his son did not become a farmer, but he once said that he would rather have a son a good Methodist preacher than have him king of England. His wish was gratified in that respect. His next circuit was Liverpool, on which he entered in 1861, following the Rev. John Peters, one of the ablest administrators in the Connexion. The cause in that town was low, the chapels few and small, and badly situated. The membership was then 438, and during three years the Society lost 400 members by removals, but at the end of that term the membership had risen to 540. He was superintendent, and had James Barker and Andrew Crombie as his colleagues. The lay helpers were true to principle, hard-working, and benevolent.

In 1864 Mr. Boaden was stationed at Rochdale, where his early friend Mr. John Harley was the circuit steward. The same year he was appointed Connexional Chapel Secretary, the duties of which were light; the total income being only £175. He had no premonition of what was soon to follow. In 1849, when he left the law he thought he had done with it for ever. He often found his legal knowledge helpful in making and proving wills for his friends, making out residuary accounts, and glancing at chapel deeds, all done gratis. His appointment as Chapel Secretary required him to refresh his mind on legal matters, by the difficult cases which came under his consideration. Three years afterwards, removing to Manchester, he found his ministerial duties and the secretariat too much for his strength. The uncertain tenure of many chapels, and the encumbered state of others, gave him much trouble and anxiety. He saw the urgent necessity of

a loan fund to assist in meeting and settling these difficulties; and, encouraged by a few wealthy laymen, he set himself to collect £10,000, and before the end of July, 1870, that amount was guaranteed, the result of extensive travel and urgent personal pleading. At that time he lost the brightness of his home by the death of Mrs. Boaden. The Assembly in August voted him £50 as an acknowledgment of his services. Of that sum, £20 went for nurses, &c., and £30 to the new Fund, in the name of his late wife and their children. Whilst he was in Manchester he assisted in founding the Theological Institute; in 1871 he had to examine the first candidates for admission. Soon after the death of the Rev. James Everett, he purchased his valuable library and museum for £300, given in sums of £25 each by twelve gentlemen, and both were presented to the college aforesaid. In March, 1878, he married Miss Standring, of Rochdale, sister-in-law to his friend John Harley.

He came to the Annual Assembly in London, in 1871, with mingled feelings and a deep sense of bereavement, but these were somewhat diverted by the unexpected and spontaneous action of his brethren in electing him their President. It came upon him as a surprise; he would have avoided the office, but could not. He was so overcome as not to be able to give any address when taking the chair. His location that year was Haslingden, whence he removed in 1872 to Darlington, in both which circuits he had a young man as assistant. When he was President, the health of his friend the Rev. Matthew Baxter failed, and he seriously thought of going out to New Zealand as his successor, but the Rev. S. Macfarlane came forward and accepted the appointment. The charge which Mr. Boaden delivered to the newly ordained ministers, at the Assembly of 1872, was printed in the *Free Churches Magazine*, and some copies were printed separately for circulation amongst friends, having the title "The Christian Minister, his Character, Call, and Commission." It is a pamphlet of fourteen pages 8vo, and is Mr. Boaden's only printed publication. He has good abilities for authorship, and once thought of joining literary circles, but his health was not equal to the extra effort.

Ordinary ministerial duty was Mr. Boaden's delight, but the care of the churches financially was pressed upon him so urgently, he had

to consider which must be given up. His colleagues in departmental work settled the difficulty, and in 1873 he was designated to the offices of Chapel Secretary, Secretary of the Ministers' Superannuation and Beneficent Fund, and Secretary and Treasurer of the Preachers' Children's Fund; on those several duties he entered in August, 1874, and he has held those posts of responsibility and trust ever since. At first he took up his residence at Harrogate; but in October, 1884, he found it more convenient for his numerous journeys to reside at Cheetham Hill, Manchester, to which place he then removed. Some years ago his active and observant mind discovered another weak point in Connexional agencies, and, taking counsel with some wealthy laymen, he was able to establish the Mission Chapel Extension Fund, which, by pre-arrangement, was successfully introduced to the Annual Assembly by the indefatigable Robert Bushell. In 1875 Mr. R. Ellis and he together purchased the Ashville estate at Harrogate, which has, with the consent of the Assembly, become a Connexional College for the education of the sons of both ministers and laymen. It also has been a success educationally, morally, and religiously, and has been enlarged. In 1882 it was resolved to raise a Thanksgiving Fund to recognise the silver-wedding of the amalgamation of 1857. The Revs. R. Chew, E. Boaden, and W. R. Sunman were appointed secretaries to arrange for carrying out the noble proposal of raising £30,000. In 1883 Mr. Boaden was chosen the general secretary; it has involved immense labour, but at the Assembly of 1885 he delighted the Representatives by reporting that the sums raised and guaranteed amounted to £32,300.

Such is only a brief outline of the life-work of a man of God always in feeble health. Methodists have usually followed the leadings of Providence; and the record of his life affords evidence that its various changes have been indicated by divine direction.

# Richard Chew.

[*Born*, 1827 : *Entered the Ministry*, 1847 : *Still Living.*]

RAMSBOTTOM, in Lancashire, is one of the small towns which cluster around Bury, and ecclesiastically it is considered part of that rectorial district. It is four miles north of Bury, and nine from Manchester, is designated a village with over 4200 people; the church there being a modern structure, and the clergyman a perpetual curate. Methodism has existed in that locality more than a century, and Free Methodism has had its adherents there nearly half-a-century. The origin of Free Methodism was the dispute which arose in 1834-35 between the Rev. Dr. Warren (who then resided in Manchester), and the Methodist Conference, on the question of forming a Theological Institution, one branch of which was soon afterwards erected at Didsbury in that locality. Sympathy with Dr. Warren led many Methodists around Manchester to side with him, and for doing so they were separated from the Society. Ramsbottom was the residence of the parents of Richard Chew. Richard was born there, 2nd February, 1827, and was taken to worship with the Methodists. He was a scholar in their Sunday school, and though only eight years old when the trial and expulsion from the Connexion of Dr. Warren took place, he heard enough said about the matter to arrest his attention. His Sunday-school teacher was one of the seceders from the parent Society in 1835, and Richard following his teacher, became a

scholar in the school established by the seceders, and afterwards he was chosen to be a teacher.

In early life he was the subject of religious impressions, and by his continuance at the services of the sanctuary at least every Sabbath day, those impressions were deepened under various sermons he heard preached, and at length, in 1844, at the age of seventeen, he was savingly converted to God, and at once joined the Wesleyan Association in his native place. He cheerfully laid himself out for usefulness in the Church, and being of a naturally staid and serious disposition, the snares and temptations of the world had less attraction for him than they would have had on a more volatile disposition. He was encouraged in his efforts to do good; at about the age of eighteen he began to preach, and his name was put on the plan as a local preacher. His sustained piety, intelligence, and readiness of utterance, rendered his services very acceptable to the villagers amongst whom he was appointed to preach, and two years afterwards, in 1847, soon after his twentieth birthday, he was recommended as a young minister on trial for the itinerancy in the body to which he belonged, and ever since the summer of 1847 (nearly forty years) he has devoted his time and best energies to the work to which he was then called.

He left home at the invitation of the Church, and had his first appointment to the town of Cheltenham. He entered upon his new sphere of duty with a deep sense of the responsibility of the office, and his own personal insufficiency; but trusting in God for guidance, he began with a purpose to succeed, not to be discouraged by small difficulties, and to this end he adopted and pursued a systematic course of reading and study. The education he had received was chiefly of a private nature, but he had been a diligent student from the time he understood the value of knowledge, and now that the culture of his mind was a pressing necessity, he devoted himself earnestly to the study of the best books he could command, and during the year he spent in his first circuit, he laid the foundation of that acquaintance with theology and kindred branches of knowledge, which has contributed largely to his reputation as an able minister of the New Testament, and an effieient administrator of the affairs of the body to which he belongs. He has taken a prominent part in nearly all the move-

ments tending to extend and consolidate the influence of the Connexion, such as the abolition of the former system of Home Missions, the establishment of the Superannuation and Beneficent Fund, the Theological Institute, and Ashfield College. His prudent demeanour from the commencement of his ministerial life gradually gained for him the confidence of those amongst whom he lived; and his subsequent career has fully borne out the indications of talent and usefulness, the germs of which were discovered in the early days of his ministry.

His second circuit was far away in the south-west of England, at Launceston, in Cornwall. The new surroundings, a new race of people, and quite a different class of commercial pursuits, each presented to his mind and observation objects for study, and he there acquired a freshness of illustration and information which he made subservient to the work in which he was engaged. He gave indications that the north of England had his preference, and after the two years he spent in Cornwall, all his subsequent life, excepting one year, has been spent north of the metropolis, either in the Midlands or the far north; indeed, he has passed fourteen years of his ministry on the banks of the Wear and the Tyne. Leaving Launceston, he was appointed, in 1850, to the city of Worcester, there he remained only one year. At the Annual Assembly of 1851 he was removed to the metropolis, when London was in its highest state of holiday excitement, owing to the recent opening of the first great Exhibition, or the World's Fair as it was called. There were gathered representatives, living personages dressed in their native costume, from every nation on the earth, and no one could move about in London at that time without learning much that was new, interesting, and useful; and in those surroundings the young and active mind of Mr. Chew was constantly exercising its receptive faculties. He remained in London only one year, the climate being too relaxing for him; it was to him a year of ceaseless instruction. He was then received into full connexion.

In August, 1852, he had his first appointment on the banks of the Tyne; his location was Sunderland. The Rev. James Everett had taken up his residence in the neighbouring town of Newcastle, and Mr. Chew had much pleasure in forming a personal acquaintance with a man so eminent in literature, and distinguished in various other ways,

he little thinking at that time, that in some twenty years afterwards, he would have to be the biographer of the learned antiquary. During the winter months of 1853-54, the Nonconformist ministers in Sunderland arranged and delivered to the working classes, in the Lyceum of that town, a series of ten lectures. The fifth lecture was entitled "The Lamp and the Light; or, Reason and Revelation," and was by Mr. Chew. The whole series was printed in a volume of 340 pages, and Mr. Chew's lecture occupies forty-eight of those pages. As his first literary production by the press, it is a clear evidence of the writer's ability as a logician, a reasoner, a critic, and a theologian. After spending three happy and prosperous years in Sunderland, he was invited to take charge of the circuit formed by North and South Shields, places almost adjoining the town he had left. He entered upon his duties there in 1855, and remained four years in that charge, preaching to large and appreciative congregations, and endearing himself to churches who knew the value of his pastoral services. During his stay there, the amalgamation took place between the Association to which he belonged and the Wesleyan Reformers to which Mr. Everett belonged, and who had, undesignedly, been made the leading spirit a few years previously. Mr. Chew recognised the good which would follow the reunion, and he was not slow to give in his adhesion thereto.

Becoming a member and minister of the United Methodist Free Churches, his brethren in the ministry marked their appreciation of his talents and piety by appointing Mr. Chew, at his next removal, to the chief circuit in the Connexion—that of Rochdale—at which place the reunion was consummated in 1857; there Mr. Chew went to reside in August, 1859. His shrewd common-sense and manly independence, combined with a gentle and conciliatory deportment, secured for him a kind reception, and they were recognised by his brethren by their placing him in Connexional offices of trust and responsibility. His residence at Rochdale placed him in very close proximity to his native place, and he had the joy of renewing some of the early acquaintances of his youthful days, and of occasionally preaching to his friends at home. He spent three prosperous years in that circuit. In 1862, he was removed to Norwich, and in that eastern district of England, he

found a different class of mind, dialect, and occupation, to what he had previously experienced. There he had a three years' location, and, in 1865, he again returned to the north, and was located in "cannie Newcastle." His sympathies harmonised with those of the people, and he felt more at home with the hardy and strong-minded men of that district. At the Annual Assembly of 1866 he was appointed Connexional Secretary, the arduous duties of which office he discharged with great ability. That was only the anticipation of the still higher honour awaiting him, for the Assembly of 1867 elected Mr. Chew its President. He had not sought the office, he had not desired it, but in obedience to the wishes of the Assembly he accepted the position. He was described at the time as "a man of excellent business habits, a good preacher, and a very effective platform speaker. Neither imaginative nor impassioned, he addresses himself chiefly to the intellect and heart of his hearers, and he endeavours to reason them into an acceptance of his conclusions; a good debater, skilful in argument and in replying to opponents; very analytical, not emotional, but his clearness and perceptions are generally admired. He has a philosophical mind, though he but seldom speaks on abstract questions; but when he does so, it is in terms which can be readily understood. In public life he manifests much caution, but he holds his convictions with firm adherence, and he makes no secret of those principles of religious freedom which he has firmly held all his life, and it has been said of him, that he would rather burn at the stake than deny what he holds to be the truth. He possesses much Christian simplicity and sincerity. He never seeks to accomplish his objects by a tortuous policy, nor aims at an unmerited popularity by giving forth as his own the thoughts and words of other people. His demeanour is grave; he is not harassed like some men by a too plentiful endowment of humour, but he has a tendency to irony of which his friends have a compelled consciousness. In the pulpit he is always serious, and frequently solemnly impressive." Such was the description of Mr. Chew during the year of his first presidency.

He spent four years at Newcastle-on-Tyne, and the people would have been glad to have retained him a longer period, but he had other invitations pressing for acceptance, and in 1869, he yielded to the

entreaty of his friends in Sunderland for a second residence amongst them, and there he again remained three years. In 1872 he had an urgent invitation to preside over the Hanover circuit in Sheffield, where he had a hearty welcome accorded to him, and found genial friends and admirers for four years, preaching to large and respectable audiences, amongst whom he was the means of doing much good. There were other distinguished preachers in the town, but Mr. Chew was esteemed as second to none of them. He remained four years in that circuit, and during that period he wrote and issued from the publishing house of Hodder & Stoughton, "James Everett: a Biography," an octavo volume of 562 pages, with a portrait. In the preface, dated Hanover House, Sheffield, November, 1874, Mr. Chew says, "The work he has performed was not self-imposed: he undertook the duty at the earnest request of those who felt a deep interest in the perpetuation of the memory of Mr. Everett. He acknowledges that the work is somewhat controversial, but as his subject was compelled in later life to enter that field, the author of his life was obliged to follow him there, but he was not conscious of having been betrayed into any improper feeling or unworthy motive. Justice to memory and fidelity to facts were his guiding principles in writing." A large edition of the book was printed, but they were soon all bought, and the book has for some years been scarce. It may be proper to mention here, that Mr. Everett's colleague in the said controversy, the Rev. William Griffith, died in 1883, and Mr Chew, by request of the Annual Assembly, wrote an account of the life of that minister. It is entitled, "William Griffith: Memorials and Letters," with a portrait; an octavo volume of 250 pages. In his preface the author says, "It is not strictly a life, details are not preserved, and no journals were kept, so the aim has been to portray the man by making him his own artist. His letters reveal his inner self, his thoughts, and real character. They deal with matters of controversy inevitably, but differences of opinion need not generate unfriendly feelings. The author does not concur with all the sentiments of Mr. Griffith, his object being to let his subject speak for himself. He hopes the memorials will strengthen those principles of religious freedom, and stimulate those manly and Christian virtues which were so prominent in the life and character of

William Griffith." The book has received much commendation from the Methodist and other papers. The portrait of Mr. Chew which is in this work is the best one taken of him.

In 1876 Mr. Chew was appointed to the Burton-on-Trent circuit, where he remained five years, a longer period than any of his previous locations had been. He then accepted an invitation to the First Lincoln circuit, and he is now remaining his fifth year in that city; the foundation deed of the Free Methodist Churches permitting ministers to stay as many years as the people may desire, subject to annual appointments. The year 1881 was a memorable one in Methodism: owing to the first Ecumenical Conference of that body, held in London, in September of that year. It was a delegated assembly, and representative of all the branches of the Methodist family. In order that the Free Methodists might be well represented, the Assembly of 1881 re-elected Richard Chew their President, and sent him to the Conference as their chief representative. He was appointed President of the Ecumenical Conference on the eleventh day of its sittings, when the subject of foreign missions was considered; and he had in the afternoon to make the solemn announcement of the death of Mr. E. Lumby, one of the representatives. He was one of the speakers on the "Possible Perils of Methodism": he said that the great difficulty in the question was—where do innocent amusements end and vicious amusements begin? His remarks were judicious and practical. Those who have had the opportunity of hearing him preach and speak, readily accord to him that he has a well balanced mind, a sound judgment, and a ready way of making himself understood, as well by the poor and unlearned as by the many numerous intelligent and educated people who have usually formed a considerable portion of his audiences. What was said of Cassius long ages since may be correctly said of Mr. Chew:—

"He reads much;
He is a great observer, and he looks
Quite through the deeds of men."

# Marmaduke Miller.

[*Born*, 1827 : *Entered the Ministry*, 1852 : *Still Living.*]

THE scholastic profession has been a fruitful source of supply for good preachers of the Gospel; as much in the Church of England, as amongst Presbyterians, Independents, and Methodists. Scores of persons who learned the art of communicating knowledge as school-masters, have extended their sphere of operation by entering the pulpit; and hundreds of others whose desire to preach was gratified, but who could not thereby gain a livelihood, have enlarged their income and their usefulness by becoming teachers of youth during the week. The subject of this sketch began his business life as a manufacturer in his father's factory; he then adopted the scholastic profession, in which he had gratifying success, until he was called by the Church of his choice to a higher vocation as a preacher of righteousness.

Marmaduke Miller was born at New Basford, near Nottingham, 14th August, 1827. He descends from a good Methodist stock: his father and mother were both class-leaders, they in their turn were the children of Methodists, so the connecting links go back to the days of Mr. Wesley. He was trained religiously, and accustomed to the worship of the sanctuary from infancy. The instructions, example, and prayers of his parents have been a precious inheritance, and they were blessed by God to the leading, in quite early life, of their son to

the Saviour. At the age of fourteen he yielded to the strivings of the Holy Spirit, and gave his heart to God. He was educated at the Academy of Sampson Biddulph, one of the best then in Nottingham: he was a Wesleyan local preacher, and one of the most influential men in that Society. He was next apprenticed to his father to learn the lace trade, but he disliked business, and longed for employment more congenial to the intellectual disposition of his mind. To this his parents gave reluctant consent, and he became an assistant teacher in a school, in his twentieth year, first in Nottingham, then at Appleby, in Westmoreland, and at Haverfordwest, South Wales. His mind was quickened by the changes of scenery in his several abodes, and by study he augmented his store of knowledge. In teaching others he found much pleasure, and for eight years he devoted his energies to scholastic pursuits: they were the preparation for those higher duties for which he was qualifying himself by careful reading. After much persuasion on the part of friends, and much hesitation and diffidence on his own part, at the age of nineteen he consented to have his name entered on the plan as a local preacher, but being exceedingly shy, he failed to take the appointments given him for nine months. At length, urged by those who knew his capabilities, he gathered courage enough to make one attempt, and he preached his first sermon, at the age of twenty, in 1847, in his native village. A village it was then, but it has now become a place with about 10,000 inhabitants. His first efforts in the pulpit were so acceptable to the people, that they were soon after repeated, and met with so much favor in the Wesleyan Methodist Association, of which he was a member, that he was selected, in 1851, to go to Darlington as a supply, in place of the Rev. W. Roberts Brown, whose health had failed. For fifty years Mr. Brown loyally served in the ministry of the Methodist Free Churches. In the autumn of 1884 he went to New Zealand to visit his son, the head-master of the Grammar School at Christchurch. He preached in that place on Sunday, 25th April, 1885, on the loving kindness of God, and on the following Saturday he died of pleurisy: he was seventy-two. The Rev. M. Miller wrote the sketch of Mr. Brown's character and work for the Minutes of the Assembly, 1885.

In 1851 Mr. Miller commenced an entirely new sphere of life.

Business he had relinquished, teaching he had exchanged for preaching, and in each of these changes he had realised a higher joy. From Darlington he was sent by the Connexional Committee to Tavistock, in 1852, when he was admitted on trial as an itinerant minister; there he remained two years, and had to make new sermons weekly. For that purpose, the facilities he had enjoyed as a teacher in acquiring knowledge, were very helpful to him, and he made good use of the works in theology which came within his reach; he resolved to succeed in his sacred calling, and to achieve success, meant hard work and perseverance. The two years he spent at Tavistock were useful ones both to himself and the people to whom he ministered. From that circuit he returned to Darlington in 1854, and remained there two years; his former labors had been held in pleasant remembrance, and his longer residence there strengthened the affections of the Society towards him, although so young in the ministry. At the end of his stay he was received into full connexion.

In 1856 he was appointed to the Lever Street circuit, Manchester, and from that time his popularity beyond his own denomination is to be dated. He became known not only as a preacher of more than usual ability, but also as a lecturer of graphic descriptive power, and ready, forcible, eloquent utterance. One of his lectures at that period, "On the Wit and Poetry of Hood," was published, and had a wide circulation. It abounds in thoughtful reflection and fine touches of humor. His closing sentence shows his estimate of Hood's work: "Let us ever think of him with esteem and affection. He was a true poet, and a genial humorist, a genuine man, a thorough hater of cant, pretention, and imposture, a lover of truth, beauty, and goodness; he has taught us to pity the suffering and unfortunate, and to look with charity on those who have been wounded in the battle of life. He waged war with falsehood, stood strong for the rights of manhood, sympathised with the wrongs of womanhood, and helped on the cause of brotherhood." His career as a lecturer was nobly commenced, and continued with a rare courage and success. Few Englishmen have gathered larger audiences in the lecture hall, and very few have been more successful in winning and keeping the attention of the working classes.

From Manchester, Mr. Miller removed, in 1859, to Heywood, a

small town only a few miles westward. There he had a congenial sphere of labor, and the three years of his location at that place increased his popularity, and he was often called away to other places to preach and lecture. During his stay there, he was recalled to Manchester to deliver a lecture to the Young Men's Christian Association, on "John Calvin," which was printed in "The Popular Lecturer." The lecture demonstrates the ability and honesty of the author, and is a very thoughtful and candid life of the great Reformer. The Nonconformist Association in Manchester arranged for replies to a series of lectures by Churchmen, on "The Utter Inefficiency of the Voluntary System;" by that Association Mr. Miller was requested to deliver the lectures. He also delivered two lectures in reply to Dr. Hume, in the Birmingham Town Hall, in 1862, by invitation of the Birmingham Nonconformist Association. These were published, and form a compendious embodiment of facts, a forcible argument, and a skilful rejoinder to an opponent.

In August, 1862, Mr. Miller was again recalled to Darlington, and there he went for the third time in ten years, a strong evidence of the high estimation in which he was held by the Society there. His popularity was great, he was in demand in many localities, and at every Assembly he had to say "No" to various applications made to him by representatives for special services. His many friends in the town gave him a hearty welcome, and he enjoyed four happy, useful, and prosperous years there. His public labors in various parts of the country were abundant, and his health was spared to him that he might devote all his energies in doing good. When the American War between the North and South commenced, Mr. Miller was an ardent sympathiser with the North, and he became one of the first vice-presidents of the "Union and Emancipation Society," which had its head-quarters in Manchester. In most of the large towns in England he lectured before vast audiences, and ultimately he published his lecture in a pamphlet of 48 pages octavo. At the end of that fearful conflict Mr. Miller visited America, and was amazed at the abundance of the resources which he saw there. He was privileged with an introduction to the New York Methodist Episcopal Conference by Bishop Matthew Simpson. He afterwards preached in the principal

Methodist churches in New York and Washington. What he saw and heard during that visit more than justified his conduct in delivering lectures against slavery, on behalf of the North, during the fierce struggle of 1862-64. On his return to England he resumed the subject, and prepared another Lecture on "America, as Seen at the Close of the War." That he delivered in Manchester, Huddersfield, and other places. It was published at the Connexional Book-room, and had a large sale. It placed the then all-absorbing subject in a clear light before the public.

Among the friends of the artisan and industrious classes generally, Mr. Miller has been said to be one of the wisest and most faithful. He has always taken a deep interest in their welfare, and has devoted much time to seeking their improvement and elevation. He has never pandered to their whims and fancies, or flattered them by fulsome words with no practical meaning. He has never endeavoured to set them against the classes above them. In 1864 he gathered a large number of working people together in Darlington, and gave them a lecture on "Work and Wages; Co-operation and Strikes," which contains much practical wisdom, and most wholesome counsel. He inculcates on all working men industry, sobriety, and self-respect; showing them on what grounds they are entitled to the esteem of others, and how they can forfeit that esteem. He condemns strikes, and shows, by reference to past struggles between masters and men, how disastrous they have been to both parties, especially to the men themselves. In that department of our social economy Mr. Miller's pamphlet will always have a value, and it should be kept constantly on sale. The four years he spent at Darlington were amongst the most memorable in his life.

In 1866 Mr. Miller was called to a somewhat new experience. He was invited to become the pastor of the Wesleyan Free Church at Huddersfield. It was one of the most important Societies which arose out of the disruption of 1849. When the amalgamation took place in 1857, between the Wesleyan Association and the Methodist Reformers, that church stood aloof. In 1866 they were not prepared formally to join the Methodist Free Churches, but there was a large Society in prosperous circumstances, and they could maintain the best minister

they could obtain. Mr. Miller was solicited to accept the pastorate. When the matter was laid before the Connexional Committee, they recommended the Annual Assembly to appoint Mr. Miller on special conditions, which were mutually accepted. During six years he retained the pastorate of that church, and labored there with great comfort and satisfaction. When he left the church for another sphere of duty, a purse containing 200 guineas was presented to him, and in addition, plate and other things to the value of £60. He retained his place in the ministry of the Free Churches, and succeeded in persuading the church to give in its adhesion to that body. He had served the office of Connexional Secretary at the Annual Assembly, an office for which his business talent, tact, urbanity, and kindliness pre-eminently fitted him. He was also one of the examiners of the studies of home missionaries and ministers on probation.

The distinguished public services he had rendered to the Connexion for some years pointed him out to his brethren as a fitting chairman for the Annual Assembly, and, in 1868, he was raised to the presidency. He had not coveted the office, it had for him no attraction, but he yielded to the wishes of his brethren. His attachment to the principles of the denomination to which he belonged was strong and abiding, but he was no bigot. He had a love for all good men, and was ever ready to take his part in the various religious movements of a Catholic character, for which this age is distinguished, and to aid all missionary and other meetings which aimed at the spread of the Gospel of Christ. In those meetings he has delivered powerful and impressive addresses. The year of his presidency was marked by his special activity in discussing the questions of the time. "The Union of Church and State, and the Origin of Church Property" came under consideration, and a controversial discussion was held on the subject, which consisted of four lectures, delivered in the Gymnasium Hall, Huddersfield, between November, 1867, and 4th February, 1868. The lectures were published in a volume. The first, by Mr. Miller, was entitled, "The Political Objections to the Union of Church and State;" the second, by the Rev. G. G. Lawrence, M.A., incumbent of St. Paul's Church, Huddersfield, was entitled, "The Political Advantages of the Union of Church and State." Next came Mr. Miller's "Political Aspects of the

Church Establishment," and Mr. Lawrence closed with a lecture on the first title given above. They were two able combatants, but the strength of the argument was with Mr. Miller. During the same year Mr. Miller, under the auspices of the Salford Liberal Election Committee, delivered a lecture, first at Manchester, then at Salford, and other places, "On the Disestablishment and Disendowment of the Irish Church." That also was published in an octavo pamphlet of twenty-seven pages. The case was made very clear in favor of the Act, and the wide distribution of the tract would greatly help to bring about the same result in England and Wales. Still further, it may be remarked, has Mr. Miller adapted himself to the circumstances of the times, and first gathered, then disseminated, information on important public questions. Under the auspices of the Manchester Nonconformist Association, on 5th December, 1871, in the Free Trade Hall, Manchester, he delivered a lecture, which was afterwards published with the title, "Church Property: Whose is It?" Again, in May, 1877, he read a paper on "The Present Condition of the Establishment," at the Triennial Conference of the Society for the Liberation of Religion from State Patronage and Control. These several subjects indicate very clearly the views entertained by Mr. Miller on the questions of Church and Dissent. His discussion with the Rev. G. G. Lawrence, M.A., had in it no personal animus, the subject was freely considered on its merits; and the two combatants remained friends.

In 1872, on the retirement of the Rev. William Reed from the editorship, Mr. Miller was appointed his successor in that responsible position, and Vols. XV. to XIX. of the *Free Churches Magazine* were edited by him with unusual vigor and ability; his portrait forms the frontispiece to the volume for 1876. Vol. XX. was under the joint-editorship of Mr. Miller and Mr. J. S. Withington, the latter having been appointed editor in August, 1877. Mr. Miller left London for Manchester, where he has resided ever since, and labored to the utmost of his strength. In 1884, through physical infirmity, he was compelled to retire from the full work of the ministry.

It may be proper to state that shortly before leaving London, in 1877, Mr. Miller had a pressing invitation to accept the pastorate of

the Tottenham Court Road Chapel. Several eminent Congregational ministers were wishful to see him settled there. The stipend was the pew rents, which for three years realised upwards of £800 per annum. There was really no obstacle in the way of his acceptance of that offer; but on mature consideration, and after much prayer, he selected to remain a minister in the body in which he was born and brought up, and where he believed divine Providence had placed him. This circumstance is referred to in the resolution passed by the Annual Assembly in 1884, which is as follows:

"That this Assembly deeply regrets to hear that Brother Marmaduke Miller finds himself physically unable to discharge the duties devolving upon a circuit minister, and in complying with his request to be permanently superannuated, it desires to record its sincere sympathy with him in his affliction, and also its high appreciation of his personal virtues, his great gifts, and eminent usefulness as a Christian minister, his self-sacrificing devotion to Free Methodism, his able and faithful occupancy of the highest offices of the Connexion, his valuable contributions to the literature of the denomination, and his powerful advocacy of the principles of religious freedom and equality."

For upwards of twenty years Mr. Miller has been a member of the Executive Committee of the Liberation Society, and has done much important work for it in the way of lecturing and speaking at public meetings. He has thought it to be his right and duty to take part in the discussion of questions relating to the nation's welfare socially and politically. Few men have more fully considered and more thoroughly mastered the national problems which have occupied his mind and pen, and his published statements will be an honor to his judgment and memory for generations to come.

In the prime of his life, Mr. Miller was personally described by one who knew him well, as "of average stature, well-built, inclining to corpulency, with a fine, well-balanced head, dark hair (since silvered with age, and a flowing white beard), broad, benevolent features, eyes sparkling and beaming with kindness, and occasionally with humour. He possesses a good voice, and his action and gestures in preaching and speaking are free and effective, though occasionally a refined ear may detect a provincialism in his words. Altogether, he is a genial, large-hearted, intelligent, earnest, godly minister of Jesus Christ."

# William Hardy Cozens-Hardy, J.P.

[*Born*, 1806 : *Still Living.*]

DOMESDAY BOOK is a record of all the lands and tenements in existence in England in 1066, when William I. the Norman, called the Conqueror, took possession of this country, and distributed the property amongst his military followers. In that book mention is made of Leringaseta, a domain and residence situated in meadow lands on the river Ler, on the northern border of the county of Norfolk, which was granted by the Conqueror to the Duke of Buckingham, who then built a church, which has a round tower, in which are three bells with memorial inscriptions on them. That place is now called Letheringsett, a northern suburb of the town of Holt; it is delightfully situated in a fine, narrow, winding valley, the country is undulating, hilly ridges rise gradually to the extremity of the prospect. In the early part of the nineteenth century the hills were barren, but William Hardy, Esq., to whom a large part of the parish belonged, crowned them with a judicious distribution of single trees and plantations, giving new and rare beauties to the scene. He also erected a new mansion, of Grecian architecture, in which massive columns formed an attractive feature; he made a park-like enclosure, adorned with tasteful gardens, and plantations diversify the scenery; he also built a tunnel underground for convenience of access to the garden. Few country estates are more delightfully situated, or so well watered, as the river Glaven

and two other rivulets pass through the gardens. There is a drive of three miles round the domain, principally on the hills, from which there are numerous fine views. Mr. Hardy also built three bridges over the river, two private and one public. He also greatly improved all the property on the estate. Such is a brief account, by the historian of Norfolk, of the residence and its surroundings, of the gentleman whose name is at the head of this sketch, and whose long services on behalf of Free Methodism have made Letheringsett Hall a household word in the denomination. He devoted himself to the cause of Free Methodism at the beginning of the movement, and he has been one of its firmest friends and supporters up to the present time; and now, at the age of nearly fourscore, he is still a member of the Connexional Committee for managing the affairs of the Free Churches, and for a quarter of a century he has represented his own circuit, Holt, in the Annual Assembly, where he is one of the best known and most esteemed members.

William Hardy Cozens-Hardy is the son of Jeremiah Cozens and Mary Ann his wife, who was the only daughter of William Hardy, the elder and sister of the aforesaid William Hardy, Esq. He was born at Sprowston, near the city of Norwich, 1st December, 1806. He was educated at the Grey Friars' Priory School, in that city, conducted by Mr. Drummond, and subsequently by Mr. Brooke, till 1823, at which time he was articled to Messrs. Unthank & Foster, Solicitors, Norwich. He served his time with that firm, and afterwards practised as a solicitor in Letheringsett for twelve years. In 1830 he married Sarah, the daughter of Thomas Theobald, Esq., merchant in Norwich, and nine children were added to their household, seven of whom survive.

On the death of his uncle in 1842, he became entitled to a considerable landed estate at Letheringsett, and Cley-next-the-Sea. By a direction in his uncle's will he assumed, by royal license, the name of HARDY, in addition to that of COZENS.

Brought up religiously, in his youth he associated with young people of cultivated manners and moral character. He worshipped with the Wesleyan Methodists, and joined their Society in Norwich, in 1825, whilst in his teens. For a quarter of a century he took an

active part in promoting most of the agencies in that body which furnish such agreeable occupation for young members of the Society.

A testing-time for many thousand Methodists came in 1849-50, when both veterans in years and service, and young people in great numbers, were cut off from the Society which they had chosen for their religious home. The occasion of that severance was the expulsion by the Wesleyan Conference of the Revs. James Everett, Samuel Dunn, and William Griffith from the ministry and from the Methodist Society. Belonging to the legal profession, and having made himself well acquainted with the law of the case with regard to these expulsions, Mr. Cozens-Hardy immediately took the side of the expelled ministers, and argued the matter from a legal standpoint at many public meetings and through the press. His own description of the business as it stood before the public a quarter of a century since will be best given in his own words, which are as follows :—

"Considering the expulsion of those ministers unjustifiable, and contrary to every principle of justice and equity, he, Mr. Cozens-Hardy, attended meetings in London, Birmingham, Manchester, and other large towns, in order to protest against these arbitrary and unjust proceedings. This gave great offence to the Conference officials, and he was summoned by Mr. Richard Tabraham, the superintendent of the Walsingham Wesleyan circuit, before the Leaders' Meeting at Holt, for attending a public meeting held in a Congregational Chapel, and 'disturbing the peace of the circuit.' At that meeting he was unanimously acquitted. He was subsequently arraigned before a minor district meeting, consisting of five Wesleyan ministers only, under the iniquitous and unscriptural law of 1835, and by them was expelled from the Methodist Society."

Such proceedings are not possible now; but the above is a correct report of the facts of history in 1850-51. The dispute assumed another aspect.

In a reported speech of the Rev. Thomas Jackson (President of the Conference when the expulsions took place), it was asserted with regard to the trust property of Methodism, that "the chapels are ours; the debts on them are yours," namely, the trustees. That declaration, which the Conference did its utmost to defend, led Mr. Cozens-Hardy to write and publish a letter in the same journal in which the above declaration was printed, in which he contended that Mr. Jackson's statement was not a correct legal view of the question, but that in case the chapels were mortgaged, the trustees must either

pay off the debt or hand over the chapels to the mortgagees. Having himself a mortgage on the Holt Methodist Chapel, Mr. Cozens-Hardy, after his expulsion, called in the money, and gave legal notice to the superintendent minister, Mr. Worker, that unless the money was paid on a day named, he should commence an action of ejectment to recover possession of the chapel. The money not being paid on the day, an action was commenced in January, 1851, upon which the Conference lawyers filed a bill in Chancery to restrain Mr. Cozens-Hardy, the mortgagee, from taking possession of the chapel, or of obtaining his money; notwithstanding, they admitted that he had "an equitable and commercial right to the money." This was a test case, and represented many cases of like nature, and it was conducted with marked severity of resistance by the Conference. It was tried before Lord Cranworth, who, after a lengthened hearing, ordered the trustees either to pay the money or hand over the chapel to the mortgagee, with costs, which amounted to a large sum. The debt and costs were speedily paid. The case was of so much importance, a full account of the proceedings was published as a pamphlet, entitled, "The Holt Chapel Case." It is still on sale at the Methodist Free Church Book-room. That case gave Mr. Cozens-Hardy wide reputation throughout Methodism, as a just lawyer and equitable trustee.

After such experience, it was no surprise that Mr. Cozens-Hardy should unite himself to the Reformers, those Methodists who opposed the proceedings of the Conference in 1849, and he assisted in forming a new Society at Holt, which has become a flourishing one. For several years he was an able defender of the principles advocated by the separatists. In 1856 he took an active part in promoting the union of the Associationists and Reformers, but he was not present at the Annual Assembly of 1857 when the amalgamation was finally accepted by both parties. At the Assembly of 1858, Mr. Cozens-Hardy was the sole representative of the Holt circuit, and since that period he has represented that circuit for twenty-four years, twelve of which he had no colleague. He has had the privilege of being elected a member of the Connexional Committee for the management of the affairs of the Connexion during the year, at twenty Assemblies, so that he is one of the best informed members of the body respecting the

working of the various institutions, and his legal knowledge has been of great service on many occasions.

He is spare in person, of slender build, with a good forehead, grey eyes, hair once a dark brown, now silvered with age, which gives prominence to his facial features. In debate he speaks slowly and deliberately, but says nothing superfluous; he speaks as one having authority, has a clear understanding, is more argumentative than eloquent, strives to carry conviction by his remarks, rather than make an effort to please. He is shrewd, of good judgment; his voice is not melodious, but not disagreeable, and often closes sentences with a kind of lisp, not unpleasant. He has an action of his own in speaking. In 1843 he was appointed a Justice of the Peace for the county of Norfolk, and is chairman of the Petty Sessions. He has been a Methodist for more than half-a-century, and when in the Parent Society, was treasurer of the Children's Fund in the district, and a trustee of chapel property.

His second son, Herbert Hardy Cozens-Hardy, was called to the Bar in 1862, appointed a Queen's Counsel in 1882, was chosen a Member of Parliament in the Liberal interest, for North Norfolk, at the General Election of 1885, and entered on his political career in January, 1886.

# Charles Cheetham, J.P.

[*Born*, 1821 : *Died*, 1881.]

TREASURERS were unknown in Methodism during the lifetime of its founder, John Wesley. The reason is plain: the available funds of the Connexion were received and expended generally at the quarterly meetings. The Book-room and the Missionary Society (established by Dr. Coke), expended money in the hope that it would come in. Mr. Wesley himself required no treasurer, for his financial affairs were generally overdrawn; the legacy of £40 he left to his sister Martha was never paid, there being no effects; the debts that he left unpaid were not discharged till the Conference of 1796, for want of funds; and it was not until the Conference of 1799 that the name "treasurer" occurs in the official Minutes, when question 28 asks: "What regulation shall be made in respect to our accounts?" the answer to which is: "There shall be three accomptants annually chosen, three treasurers, and three clerks." All these officers were preachers; the first treasurer was John Pawson. Very few years' experience demonstrated that the system of clerical accountants, treasurers, and clerks did not work well, for in 1803-4 Jabez Bunting tells in his Life, Vol. I., that he had to write an acreage of figures to unravel the book-room and missionary accounts, which were mixed up in almost inextricable confusion. Experience had soon made a better system indispensable, and laymen were employed as the

practical managers of the financial affairs of the Connexion. It was as a treasurer of several funds in the Methodist Free Churches, that the subject of this sketch became extensively known throughout their Society; and for his works' sake he was greatly esteemed and beloved wheresoever he was known.

Charles Cheetham was the second son of devoted Methodist parents, and was born at Heywood, 12th October, 1821. From his infancy he associated with Methodist people; during sixty years he found amongst them his chief companions, and he closed his earthly pilgrimage a member of the Methodist Free Churches. In the early days of Methodism, during the lifetime of its founder, his grandfather was converted to God at an open-air Methodist service. His father, Moses Cheetham, was long an active worker amongst Mr. Wesley's adherents, and he filled the office of class-leader and local preacher for many years. His mother, in her way, was a remarkable woman. There were united in her genuine goodness, strong common-sense, and unusual force of character. Before her marriage she carried on a small business, which she continued with tact and success for many years after marriage. Whilst she was ever diligent in business, she was also fervent in spirit. The services of the sanctuary to her were precious, and the joy of the Lord was her strength. She was a homely, kindly, motherly woman; prosperity did not alter the simplicity of her life. She had too much good sense to be ashamed of the fact, that it was largely owing to her toil and skill, that her family was afterwards placed in easy circumstances. To the end of her days, even after she had reached fourscore years, there was a freshness, a sweetness, a genuine simplicity and fervour about her religious life that were felt as an inspiration by all who knew her.

Nurtured in a home in which both parents were happy God-fearing and God-loving people, it is no wonder that Charles Cheetham, influenced by such helpful experience, grew up to love the house of God and the people he met there. The disruption of 1835 resulted in the family of the Cheethams taking sides with the separatists from the Methodist body. It was during that year of anxious unrest that Charles was converted, at the age of fourteen, so that he was identified with that section soon after the separation. His natural timidity,

whilst it restrained him from many temptations in the world around him, helped to limit somewhat his activity and usefulness in the Church, but he was ever ready to render such service in the Society as he felt himself equal to.

On the death of his father, in 1844, which was very admonitory in its suddenness, the management of the business devolved upon Charles, although then only about twenty-four years old. He had previously received a good commercial education, and under his father's direction, had been for some years familiarising himself with business pursuits, so that when the pressure of responsibility fell upon him, he accepted the duty, and diligently pursued the course marked out for him by Providence. Religiously also he undertook his father's place in the Church, and took charge of his father's Society class, although so young in years. Appointed a class-leader, he had an official position in the Church of his choice : henceforth his interest in her varied agencies was deepened, his knowledge of the work extended, and coming into possession of increased resources, he cheerfully contributed of his substance to promote the cause of God in his own locality, in districts far beyond, and in religious communities outside his own denomination. His home was at Heywood, near Manchester, and most of the charitable objects in that locality were sharers of his bounty. Soon after he entered on his new responsibilities, he married Miss Horsefall, a union which had the blessing of God resting upon it.

He was quite a young man when he was first sent as a delegate to the Annual Assembly of the Wesleyan Association, and when there, his business tact and ability soon secured for him a careful hearing when he took part in debates. In 1854 the Assembly appointed him to the office of Treasurer to the Connexional Chapel Fund ; a few years later he was elected Treasurer to the Mission Fund, and about the same time he was made a Justice of the Peace for the county of Lancaster.

In 1859 the Rev. Marmaduke Miller was appointed the minister of the Heywood circuit, and he soon found a ready and cordial helper in Mr. Cheetham. Mr. Miller wrote a brief sketch of his life and character after his death, from which many facts in this record are obtained. At the commencement of his labours there, Mr. Cheetham gave in one sum £750 towards the extinction of the debt on the Bethel

chapel; and whatever money was needed for the efficient working of the Church agencies, or for the doing of outside Christian work, was always supplied. To other denominations he gave largely as well as to his own, and there was no ostentation about his gifts, hence many of his largest contributions were given anonymously. He intrusted considerable sums of money to his pastor to relieve any needy person he met with. On one occasion he gave Mr. Miller £100 for the special relief of those who had been in good circumstances, but who had become reduced; and other ministers received from him large sums for like distribution. Meeting one day the Rev. James Macpherson, tutor of the Primitive Methodist College in Manchester, he said to Mr. Miller, "I have never seen Mr. Cheetham, but some time ago, he sent me £100 for one of our Connexional funds, and I know that he has very liberally helped our people in Heywood." Meeting Mr. Cheetham one day, Mr. Miller told him of the great trouble of a widow who had known brighter days; after hearing all the facts, he gave Mr. Miller a blank signed cheque, telling him to put in what amount he thought would meet her case. These are but samples, not a tithe of the variety of his gifts to assist the needy cases which came under his considera-tion. Not only was he ever ready to relieve generously personal needs, but the cause of Christ ever lay near his heart.

So long as his health permitted, he gave to the Church time and toil that were more costly than money. For many years he was the Superintendent of the Sunday school at Heywood, and for a longer period he was a class leader; his heart ever beat in true sympathy with the spiritual life and work of the Church, and he was always glad to meet with new openings of usefulness. In 1860 he read with deep interest "The Travels and Labours of Dr. Krapf in East Africa." The thought then took hold of his mind, that the Methodist Free Churches ought to establish a mission in that part of Africa. He wrote to Dr. Krapf, then in Switzerland, on that business, and invited him to come to England to talk the matter over. The Doctor came, and spent several days at the home of Mr. Cheetham; afterwards Mr. Cheetham and the Rev. Robert Eckett visited with Dr. Krapf the Missionary College in Switzerland. The result of those interviews was, that the Methodist Free Churches soon afterwards established their prosperous

Missions in Eastern Africa; and the spot on which the headquarters of the Mission is fixed is called after the originator, "Cheetham" Hill.

At the Annual Assembly held at Leeds in 1861, the estimable William Howe resigned the office of Connexional Treasurer, and Mr. Charles Cheetham was unanimously appointed his successor. He held the office, and ably performed the responsible duties, till the Leeds Assembly of 1870, when failing health, followed by family bereavement, necessitated his resignation of the treasurership. The Assembly recorded its sense of obligation to him for ten years' service, and its regret that he could not longer continue in office. He had for nearly twenty years taken a prominent part in their yearly deliberations; he was thoroughly conversant with all the agencies of the body, and was always listened to when he spoke as one who had something important to say, and who knew well how to say it. He was not a fluent speaker. There was occasionally a sharpness in his tone of voice, an abruptness in his manner, mixed with a little asperity, which were not felt to be agreeable, but that was largely due to physical infirmity, rather than to design. For many years Mr. Cheetham had to fight with biliousness and dyspepsia in their severest forms, although no man could be more careful in relation to his diet, yet he was never many days free from a sharp attack; that was a sufficient cause for the uncertainty of his moods; it had also the effect of preventing freedom of approach to him by strangers who did not know the cause of his apparent want of geniality. In spite of his occasional impatience and sharpness of manner, he had naturally a joyous temperament. When in moderate health there was a hearty ring in his laugh which was evidence of a truly gladsome mind. His cheerfulness was often manifested by the exuberance of his delight in the company of children at home, in the families of his friends; and it was not an uncommon thing for him to carry with him a box of sweetmeats to distribute amongst the children he met with in his walks.

Mr. Cheetham was a sincere Christian and a devoted Methodist. Mr. Miller thus writes concerning his religious life:

"It has been my privilege to spend much time with him in private. I have seen the chosen channels in which his thoughts and feelings chose to travel, when his hearth was lighted and his house hushed; and I have met with few men who have impressed

me more as realising the things that are invisible. The eye of God was the presence which followed him wherever he went. To him Christianity was a life; the communion of the soul with God. According to the knowledge he had, he served his generation according to the will of God. Whatever want of ideal completeness there might be in the outer details of his character, its inner secret was true. He was right in heart, right in aim and purpose, and what a man desires to be, and struggles to be, that in God's sight he surely is.

"The death of his only brother was to him a great grief and loss; and in 1871, after only three day's illness, his own eldest son died in the house of Mr. Benjamin Waite, of Farsley, where he was on a visit; that event left a shadow on his path that was never removed. After reviewing the year 1878, he thus wrote in relation to his own spiritual life: 'I hold fast to the love of God in Christ; to the cross of Christ I cling as my only hope of eternal life; I live with the knowledge and the feeling that each day may be my last—when God calls me, I pray that my work may be done.' Then follows a postscript, written with a trembling hand: 'The three days after writing the above, my ever-to-be-loved and remembered wife was suddenly called home by God, and I was left alone.'"

For several years he had retired from business, and spent much of his time in the quietness of home. His enfeebled health did not permit him to engage in public work, he was therefore dependent on social conversation for his daily enjoyments, so he deemed it advisable to again enter the married state, and he made choice of a most suitable lady for his companion, but the union did not last long. In 1880 paralysis began to develop itself; for a time hopes were entertained that the disease might be arrested, but they were not realised. He was removed to Dunmore, Birkdale, Southport, for change of air and scene, but to no avail; and there his released happy spirit entered into rest, on 3rd December, 1881, aged sixty years. His portrait was published in the *Free Churches Magazine.*

# Henry Thomas Mawson.

[*Born*, 1824 : *President*, 1883 : *Still Living*.]

AMONGST the varied agencies of Methodism, the influence of laymen has been most extensively felt, and millions of Gospel sermons have been preached during the century and nearly a-half last past, by unpaid lay agents, to congregations ranging from five persons to five thousand, in edifices of every description, and with results as varying as the preachers and their audiences. It is, however, no secret, that tens of thousands of converts have attributed their changed lives to the ministrations, under the Divine Spirit, of lay preachers,—the unpaid ministry. If they have sometimes had small audiences, so also have some eminent divines. Dr. Adam Clarke once began to preach to only six persons; and at the service held in Ireland in which the Rev. William Arthur, M.A., was converted, only three persons were present. Not a few distinguished preachers owed their changed lives to the sermons of laymen volunteers in the ministry, who had no financial reward for their labours. In the person of the subject of this sketch, his ministrations met with so much success, that his brethren, at the Annual Assembly of 1883, elected him to the highest position amongst them, that of President, the only layman who has been thus honoured in the Methodist Free Churches. During his year of office, the Churches he served were well satisfied that their confidence in him had not been misplaced.

Henry Thomas Mawson was born in the town of Leeds, on the 6th of September, 1824. He had godly parents, and was surrounded by religious influences from the time of his birth. His parents were earnest Methodists in a town where Methodism has long exercised great power over large audiences, and at a period when Dr. R. Winter Hamilton and John Ely were each distinguished preachers, and Dr. Walter Farquhar Hook wielded immense power as vicar of that large parish. Only four years after his birth the Methodists of Leeds were greatly agitated and divided over the organ question there, but the Mawson family remained firm in their attachment to the Oxford Place division of the circuit. Henry's father was for many years a class-leader in that Society, and died greatly respected at the age of seventy-seven. Taken early to the Sunday school, Henry had the twofold benefit of godly examples and experience at home, and scriptural teaching and training in the Sunday school.

In 1838, the Rev. John Rattenbury was one of several distinguished ministers travelling in the Oxford Place Society at Leeds. He was then in full vigour of his powers as a revivalist preacher, ever aiming at the conversion of his hearers, and restless till he saw that result from his ministrations. Young and old were both influenced by his fervent appeals and earnest exhortations for immediate decision for Christ; and, although scarcely fourteen years old, the parents of young Mawson had the joy of seeing their son one of the converts of many who then decided to be on the Lord's side. That the change in his heart was real was soon manifested in his life: "by their fruit ye shall know them," and Henry, though so young, offered his services as a Sunday-school teacher. He was desirous of being useful in other spheres of duty, and cheerfully accepted an appointment to distribute tracts at the homes of the poor, nor was he much discouraged when he met refusals in some cases, and opposition from worldly men and women. He had himself realised the blessing of a renewed nature, and he earnestly desired that others should be sharers with him in the same privilege and joy. His new experience produced new pleasures, and he was not content to enjoy them alone, so when he heard of any in his district who were sick, he visited them, read and prayed with them, and saw joy spring up in many darkened and depressed homes, and had often to

hear, "God help thee, my lad, for coming to visit me." So whilst trying to help others, he received himself both blessing and encouragement. Even in those early years, his Sundays were days of continuous yet happy duty and service; and before he was eighteen, in August, 1842, he was prevailed upon to commence preaching, a work in which he soon felt much at home, and in which he exercised himself as a supply; he thereby laid a good foundation for more extensive usefulness in his future career. It was not until 1846 that he was received on the plan as a local preacher; from that time to the present, a period of forty years, he has had the privilege of preaching the Gospel nearly every Sabbath day.

Mr. Mawson was educated for commercial life, but he began his career of industry in 1836 in a solicitor's office, when only twelve years old. Two years later, he entered the office of the late Edward Hudson, Esq., seed crusher, with whom he became, in various departments, a confidential servant for nineteen years. The experience he gained during that period amply qualified him for greater responsibilities, and in 1858 he commenced business on his own account as an oil merchant, from which he retired in 1874, having reaped the reward of persevering industry and integrity: success in business pursuits being the usual outcome of honest endeavours. The dogma of some professing Christians, that religion forms no part of business, found no favour with Mr. Mawson; he had conscientious views which had a bearing on all the concerns of life, and in his mind religion was a dominant principle, hence he could ask and expect the blessing of God on his daily avocations: religion contributed to the advancement of his secular pursuits, and the proceeds of the latter were used to promote his own spiritual progress and the extension of the cause of God in the world.

From very early life the Sabbath was a day of restful service, but from the time of his conversion it became a day of delight, a sort of earthly paradise; all the varied services in which he took an active part augmented his happiness, the hallowed occupations were anticipated with pleasure, his share in them formed his greatest enjoyment, and the following days of the week were cheered by Sabbath memories. For just a quarter of a century he was fervently attached to the

Wesleyan Methodists, and held their ministers in great esteem and veneration. To be associated with them in gathering in the sheaves at the Sunday evening prayer meeting, the result of the preachers' labours, was to him a source of the highest pleasure; and he has been heard to say, that so great were his anxieties for the conversion of sinners, that he dare not leave the chapel if he saw the possibility of one more soul being saved. He had an abiding passion—a strong desire—for the salvation of sinners, and a cloud often rested on his spirit when such results were not realised on Sunday.

After the Wesleyan Conference of 1849, his views of Methodist discipline gradually but firmly changed: the action of that Conference compelled him to decide on a course which was painful to his mind, but to remain in that body was, to his judgment, impossible. He took sides with the expelled ministers, united with those large bodies of Methodists who adhered to them, and when separate Societies of the Wesleyan Reformers were formed, he offered his services as local preacher, and resigned his connexion with the Wesleyans in 1851, that he might unite with those with whom his mind was most in sympathy. He had no narrow views in religion, for he had served other Churches without hesitation or reservation, if only they preached Christ and Him crucified as the sinner's only hope for salvation. When he was clearly convinced that he could not remain with the Wesleyans, all his energies were directed to the advancement of the cause espoused by the Reformers, and in 1852, he was sent as a delegate to the Assembly held that year in Sheffield, and in 1853 he was a delegate to the Assembly held at Bradford. That was new experience to him, to be permitted to take part in the yearly Conference of the religious community to which he had united himself; and he with others felt the gravity of the occasion, and were impressed with the solemn responsibilities involved. His ready and active mind soon discovered weak points in their organisation, and he set himself about suggesting and providing remedies.

Although he had given his adhesion very cordially to the Reformers, Mr. Mawson entertained some hope that the secessionists, who were very numerous, more than fifty thousand, would again be reunited to the parent Society, that some way would be devised for reconciliation;

hence, when at the Leeds Assembly in 1855, the question of amalgamation was introduced, he at first opposed such action. The scheme of union was debated at great length, the Reform delegates acting with great care and caution. Every proposition was examined, analysed, and tested; disintegration was discouraged; it was urged with much earnestness, that the multiplication of religious sects and parties amongst Protestants was prejudicial to the spread of vital godliness. At the Assembly of 1856 the matter took more definite shape. Amalgamation was found to be more than a protest against the increase of sects: it was a measure fraught with blessing to each of the uniting bodies, a fact which has since been abundantly demonstrated by the experience of a quarter of a century. Mr. Mawson was a delegate representing Leeds at the Rochdale Assembly in 1857, when the two bodies first met as one united Society. At the Assembly of 1861 the writer first became personally acquainted with him, and he then was able to command the attention of the house whenever he rose to speak. In 1863 he introduced successfully a change in the election of the Connexional Committee, by which each district had secured to it full representation. He was elected a member of the Connexional Committee in 1864, and he has since served on most of the Committees by which the agencies of the body are governed and directed year by year. In 1871, when Mr. Charles Cheetham, through failing health, resigned the office of treasurer to the Connexion, the highest office usually assigned to a layman, Mr. Mawson was elected his successor, and he retained that position for ten years, during which period he obtained a perfect knowledge of all the operations of the body.

When the arrangements were being made for the Ecumenical Conference, held in City Road Chapel, in 1881, Mr. Mawson was a member of the committee which sat at the Centenary Hall to draw up and complete the programme of proceedings; he was a member of the Conference, but, in the multiplicity of speakers, he took no part. At the Assembly of 1881 he was elected Treasurer of the Ministers' Superannuation and Beneficent Fund, which provides beneficent aid, annuities, furniture, grants, and loans. The total amount of the fund distributed in 1884 was over £11,000; and there was a good balance in hand, owing to a grant of £1100 to the fund from the Commemora-

tive Thanksgiving Fund. A treasurer's duties are comparatively easy and pleasant to perform when there is a good balance in hand; that is not the usual experience of the treasurers in Methodism generally.

An entirely new experience was entered upon at the Assembly held in Rochdale, the headquarters of the Connexion, in 1883. Both a minister and a layman were nominated for the Presidency, and the majority of votes were given to the layman, and the person thus favoured was Mr. H. T. Mawson; this was the more remarkable, as the majority of those forming the elective body were ministers, therefore it was an honour honestly and spontaneously conferred. The editors of a few religious papers spoke in unfriendly terms of the action of this democratic body, but the result showed the wisdom of the choice. Other laymen had been elected on previous occasions to the presidency of other religious denominations; amongst these may be named, the Congregational Union, the Primitive Methodists, and the English Presbyterians. No one has had cause to regret that the Methodist Free Churches had a layman for their President, therefore, the experiment may be repeated. The official sermon he preached was earnest, practical, and delivered with energy; in it there were no doctrinal novelties; he stands true to the old paths, and he illustrated effectually the words, "And they continued stedfastly in the apostles' doctrine and fellowship." At the Assembly of 1884, Mr. Mawson delivered the charge to the eighteen young ministers who were then received into full connexion, for which he was heartily thanked, and asked to publish it in the *Free Churches Magazine*. As a lay preacher occupying a foremost place in Society, he has Origen in the Primitive Church, and Dwight L. Moody of the present day, amongst others, as examples.

In politics, Mr. Mawson has always been a Liberal; he has gradually become fully persuaded of the propriety of disestablishing the English Church, separating it from State influence and control. For nine years he was a member of the Harrogate Local Board, and for one year he was the chairman of that body. As a man of business he is punctual, exact, far-seeing, and prompt; in business he was successful; he inspired confidence by his integrity. The qualities which carried him to success in his private business are unsparingly devoted to the affairs of the Church. His judgment is reliable, his motives pure, and his

love of order intense. He keeps all his accounts on a system, and spares no labour to have them as perfect in form as they are accurate in substance. Never was a better treasurer, and as a member of any committee, he is capable of doing great service.

In the social circle he is ever exerting a genial influence, making home-life cheerful; he is frank, humorous, pleasant, and instructive in conversation, but never forgets the imperative and dominant claims of religion. At the family altar and in the social means of grace, he is remarkable for the simplicity and child-like confidence of his prayers. In public, occasionally, his prayers are accompanied with much spiritual power. He is not a believer in the "faith healing" which is now being taught, but he believes in leaving all human affairs in the hands of God to direct, and to be subjects of prayer.

As a preacher, speaker, and debater, Mr. Mawson is a good lay representative. His sermons are expository, and illustrated freely by parallel passages of Scripture. His favourite themes are historical, which he makes both interesting and profitable. He is at home in practical and experimental theology, and aims at awakening the conscience, exalting Christ, and stimulating believers to higher attainments. He has a clear, good voice, but suffering from chest weakness, he speaks generally in a subdued tone; though sometimes, when warmed up with his theme, he rises into earnestness and impassioned eloquence. As a public speaker and debater, he exercises more freedom than in his preaching. Having had much to do with missionary work, his heart and head take kindly to that theme, and he is usually at his best when he has to defend or advocate missions, either at home or abroad. His style of address is diffuse, yet but few of his addresses are destitute of eloquent and pointed passages. He always commands a respectful attention, and generally contributes something to elucidate the subject under consideration. He is naturally courageous, and is not afraid to express his opinions and impressions, whether popular or not. A little playful humour he sometimes infuses into his remarks, but his usual style of address is one of gravity, rising often to intense earnestness.