C. Laurie Etch.t &c

REVEREND WILLIAM SHAW

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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CHARACTERISTIC SKETCHES OF METHODIST PREACHERS.

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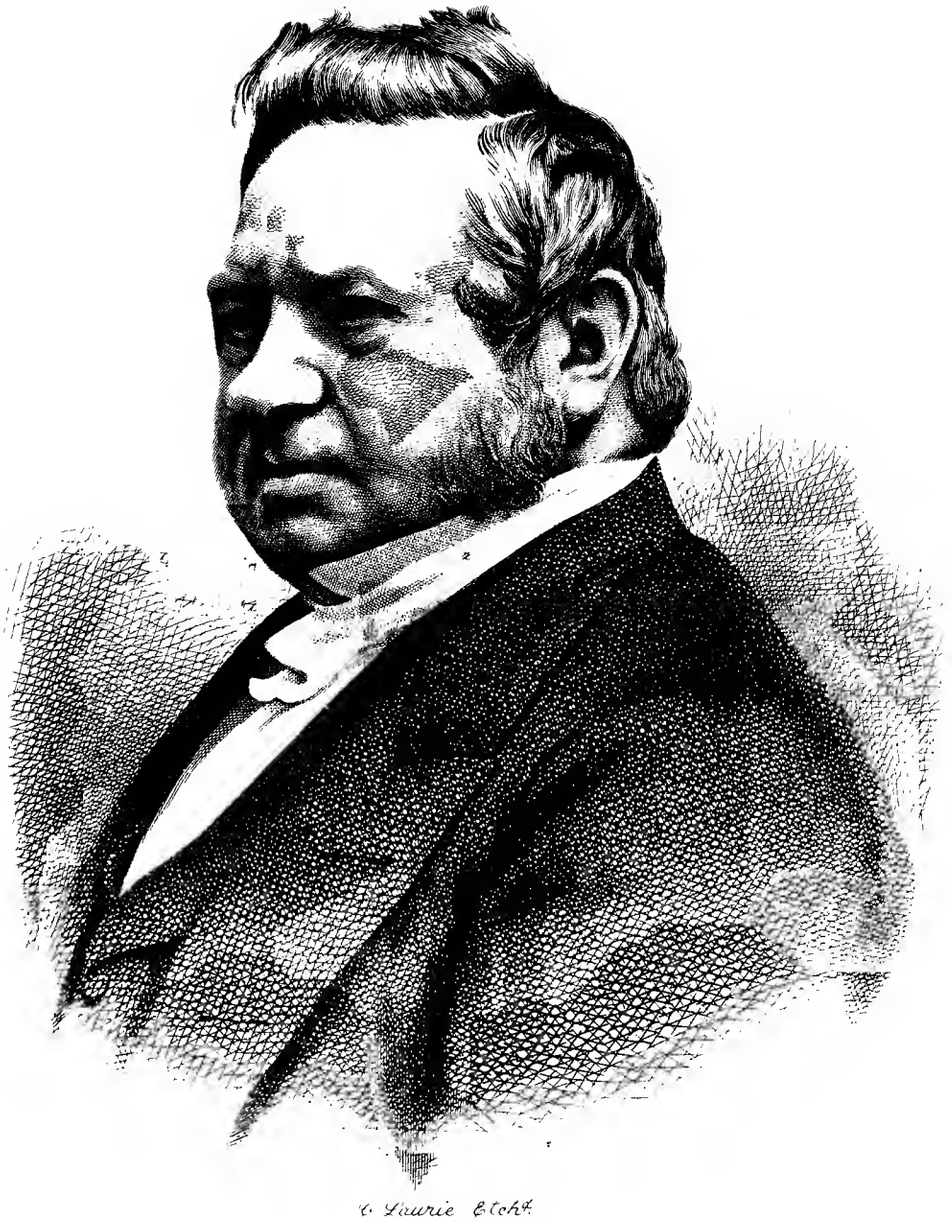

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William Shaw.

[*Born*, 1798 : *Entered the Ministry*, 1820 : *Died*, 1872.]

MEN of heroic courage and undaunted perseverance have always been found to perform heroic deeds when the time for their services required them. Such an one was William Shaw, the subject of the present sketch, who was the son of a soldier, and whose early years were spent chiefly in connection with the army of defence in England. His father was an officer of trust in the North York Militia, and had to move from place to place as directed. William was the eleventh child of the family, and the early years of his life gave no indication whatever either of the manner of his future career, or of the importance of it. From being the son of a soldier, and himself a volunteer, and having but few educational advantages, it could not be foreseen that he would, in the order of divine Providence, become—first the chaplain of the earliest English settlers in Southern Africa, then the founder of Wesleyan Missions all over that extensive district, then the superintendent of those Missions for twenty years; and finally, his knowledge of the country and people, and his wide and reliable experience, made him, by counsel with the Government authorities, practically for many years the Governor of the Colony. No man in connection with the Wesleyan Foreign Missions has rendered more important service to the cause of Methodism, or done more moral and social good to his fellow-creatures, than did the

first English missionary in the Eastern District of the Cape of Good Hope, in Southern Africa.

William Shaw was born at Glasgow, 8th December, 1798, during the time of his father's stay there. Travelling from place to place, he had not many educational advantages, and they consisted chiefly in lessons given him by an elder brother. His father had influence, and he intended obtaining for William a commission in the regular army; but the providence of God ordered otherwise. When stationed at Harwich, William attended the preaching of the Methodists, and was converted there, in November, 1812. The change was genuine, and soon manifested itself in efforts to do good amongst the militia, which he himself had joined as a volunteer, although only fourteen years old. In 1814, his regiment was removed to Ireland, and he at once joined the Methodists there. The minister, Samuel Alcorn, persuaded William to begin preaching, and his first sermon was delivered in December, 1814, in a room in the barracks at Newry, from Rev. vi. 17. Religious exercises had a charm for him which he could not resist. His first efforts were deemed satisfactory, so he continued to preach even when persecution was his reward for so doing. In July, 1815, his regiment was disbanded; the battle of Waterloo, in June, had decided the peace of Europe, soldiers were sent home by thousands, and amongst them was William Shaw, who went to reside at Wisbeach with his father. He joined the Methodists, in that place, and became a local preacher, although so young.

By careful and diligent study, William Shaw had acquired a considerable variety of practical knowledge, and he had become the writer of a neat, clear style of caligraphy, so he opened a school at Long Sutton, in January, 1816, which afforded him a respectable maintenance. Soon afterwards, the desire to be a missionary impressed him strongly; but he had formed an acquaintance with an excellent and pious young lady, and in offering his services as a Wesleyan missionary, it was with the distinct understanding he must be accepted as a married man. At nineteen he offered his services, but his one condition caused his rejection at that time. Thinking he was destined to remain at Long Sutton, he married Miss Ann Maw, 30th December, 1817, and no man could have made a better choice. She was his

senior, and proved herself every way worthy of the honourable position she was afterwards destined to occupy.

An unexpected change made a great difference in their family arrangements. So many soldiers had returned home from the war, the country could not find occupation for them, so the Government obtained a grant of £50,000 towards the emigration of the surplus population. South Africa was the district fixed upon for founding one colony, and the scheme proposed included this proviso, that any group of one hundred families might select their own clergyman to go with them, and be their resident minister, the Government guaranteeing to him £100 per annum as long as such salary was needed. A large number of Methodist families joined together, and with a few others, made up the required number, so they proceeded to select a chaplain, and the lot fell on William Shaw. He was sent for to London, entered heartily into the scheme, but wisely made arrangements to have not only Government patronage, but the recognition of the Wesleyan Foreign Missionary Society, and the entry of Mr. Shaw's name as a missionary of that Society. The Conference endorsed the action of the Missionary Committee, which had been so warmly espoused by the Rev. George Morley, superintendent of the Great Queen Street circuit, from which many emigrant families were going. In the "Minutes of Conference for 1820," William Shaw is entered as the missionary at Algoa Bay, South Africa, with this note: "Brother Barnabas Shaw is superintendent of the South African Stations." He had then been in the colony some time. Both those Shaws became noted and valuable missionaries in Africa.

Before leaving London with the emigrants, the ships being detained by ice in the river Thames, and by other causes, William Shaw had the opportunity of preaching several times in London, and once at Lambeth for the Rev. Joseph Benson. The latter preached in the morning, and announced that a young missionary minister would preach for him in the evening; and Mr. Benson offered such an earnest prayer for the young man, and his emigrant charge, as he never afterwards forgot. Mr. Shaw remarks: "I ever regarded it as a great privilege, to have had the prayers of such a man and of such a congregation." Mr. Shaw made the personal acquaintance of Dr. Adam Clarke, Jabez Bunting, Richard Watson,

George Morley, Charles Atmore, Joseph Sutcliffe, and other ministers, and also Joseph Butterworth, Esq., the Treasurer. Mr. Shaw was ordained at St. George's Chapel in the East, 25th November, 1819.

Two sailing ships were freighted with the emigrants, and they sailed from London on 15th February, 1820, and reached the Cape of Good Hope in ten weeks. There they had a rest of five days, and then proceeded forward to Algoa Bay, where they cast anchor on 15th May, having been exactly three months in reaching their destination. All who started did not arrive there; some died on the voyage; others arrived who were born during the voyage. Now commenced a new life for every one of them. Having left the crowded city of London, they found themselves but little better than in a desolate country. Everything had to be commenced. Provisions were secured, but their buildings had to be erected. Sites had to be fixed upon for new towns. One was chosen and called Albany; another was called Graham's Town. The whole population of the Cape Colony, in 1820, including white people, Hottentots, and slaves, was only 110,380. There were but few churches or ministers in the Colony,—a few chaplains with the troops. The district chosen for the emigrants on which to locate was beautiful, picturesque, covered with verdure, and well watered. To build new towns and make new roads was but a slow process, but the work progressed with satisfaction. Two years afterwards, Missionary Shaw himself rode about the settlement, dressed in a sheepskin jacket and trousers, with a broad-brimmed native-made hat, to keep off the rays of the sun. In August, 1820, Mr. Shaw visited Graham's Town, then only a military station; and soon after commenced the arrangements which led to its being adopted as the metropolis of the Eastern Province. The transformation it underwent in twenty years was very great; in forty years, marvellous; and now it is one of the finest cities in any country. The missionary chaplain has preserved drawings of Salem, Albany, and also Graham's Town, as they were after the settlers had been there twenty-two years.

The Salem Mission became a stepping-stone to a Kaffir Mission towards the interior. The missionary operations extended themselves, and new missionaries arrived from time to time to take charge of new stations. In 1830, one of the new missionaries was William B. Boyce.

That venerable and truly excellent man still survives, after voyaging round the world again and again in behalf of Methodism; and he has arrived in London from Australia, a ripe veteran missionary of the grandest type, fast approaching ninety years. Mr. Shaw commenced the Kaffir Mission before the war in Kaffraria broke out; and bad as that war was, it would have been immensely worse, but for his presence in the country, and his influence as a missionary over the contending chiefs. In the book which Mr. Shaw published, "The Story of My Mission," he gives copious and reliable information respecting the first and subsequent Kaffir wars; and his record of those events was so carefully prepared, and studied by the Colonial authorities in London, that Mr. Shaw was consulted on many after occasions by the English Government, as to matters relating to the condition of South Africa. It is on record, and the statement is reliable, that it was by means of three Wesleyan missionaries,—Messrs. Shepstone, Boyce, and Palmer,—who adventured their lives in the effort, that peace was obtained for the Kaffirs, on advantageous terms, although they were the intruders on the land of the settlers, who were obliged to defend their own property. Mr. Shaw spent three years in England, from 1833, and returned to Graham's Town in March, 1837. During his stay in England, he corrected, through the press, some of the many errors and misrepresentations respecting the Kaffirs and the settlers; one letter of his of that series occupied a whole page of the *Watchman* newspaper. Before he left Africa in 1833, the inhabitants of Graham's Town presented him with an address and a silver salver, as a mark of their regard.

The year 1844 was the jubilee of the Albany settlement, and was observed with religious services in several localities. In the capital, Graham's Town, by desire of the inhabitants, the Rev. William Shaw, the Methodist bishop, as he was called there, preached the official Jubilee Sermon in the Episcopal church, with the consent of the Episcopal chaplain: it was afterwards printed. The completion of the celebration was observed by the Methodists on 10th April, 1845, when Mrs. Shaw laid the foundation-stone of the large Commemoration Chapel at Graham's Town. The completion of the chapel was delayed till 1850, on account of the second Kaffir war, but there were great rejoicings when it was opened. At the end of that war, Mr. Shaw

made a great missionary journey, northwards to the Bechuana country, thence eastwards to Natal, and back through Pondoland and Kaffirland,—a continuous journey of five months, which resulted in the increased extension of missionary operations. Mr. Shaw's Journal is equalled in interest only by the later travels of Livingstone and Stanley in Africa. His missionary journeys will be highly appreciated by after generations, for the full and accurate description of the country through which he passed, and of the people he met with, when the history of the Colony of South Africa has to be more fully written. The years 1853-55, Mr. Shaw devoted to missionary journeys and explorations. He made full notes of those travels, published an outline of his observations, to give some idea of the extent of the operations of the Missions established since he had been in the Colony. When he had completed a residence of thirty-five years in Africa, he returned to England, brimful of valuable information, laden with honours, and with the hope of spending some years in the ministry of the Methodist Church in England. He sailed from the Cape, 29th March, 1856. The now venerable missionary, William Moister, made his cabin comfortable for the voyage, and he arrived at Gravesend, 24th May, and had a happy Sunday in London the next day. His son, the Rev. William Maw Shaw, then residing at Highgate, took him to his hospitable home, and there he remained until arrangements were made as to his final disposal. At the Conference of 1856, he once more met his valued friend and colleague, the Rev. W. B. Boyce, who had travelled far in behalf of the Gospel. The Missionary Committee gave Mr. Shaw, and a few other returned missionaries, a semi-public reception at the Mission House; and after that, the Missionary Committee arranged that Mr. Shaw should spend two years in attending missionary anniversaries all over the land. The speeches he delivered were so full of interesting information, that he was heartily welcomed wherever he went.

After spending two years in England, Mr. Shaw had been able to survey the great work in Southern Africa from a wider standpoint than he could have had in the Colony; and in 1858, he was desirous of returning to Africa, to carry out important changes in the administration of the Colonial and Native Missions. His administrative genius

enabled him to see points for progress and development, and the Secretaries in London saw the advantage of the proposals he laid before them. They would involve an outlay the funds did not enable them then to meet, so the matter was deferred, and Mr. Shaw remained in England. He was not idle. He attended the Missionary Anniversary at Exeter Hall, at which the Rev. James Calvert first appeared before a London audience. His speech, and that of Mr. Shaw, were the two great speeches of the day. In 1857, Mr. Shaw went to reside at Croydon, and there he prepared a revised edition of the Kaffir New Testament for the Bible Society. In 1860, he delivered in London an important speech on Education, at the Centenary Hall. The same year, he published his great work, "The Story of My Mission in S.E. Africa," an octavo volume of 576 pages, with engravings. He had previously, in letters to the *Daily News*, pointed out the capabilities of S.E. Africa as a field for colonisation.

Resolving to remain in England, the Conference of 1860 stationed Mr. Shaw as the superintendent of the Liverpool Pitt Street circuit; three of his colleagues were the Revs. M. C. Osborn, George Bowden, and Luke Tyerman. The latter dedicated his "Life of Samuel Wesley" to Mr. Shaw. He saw three years of religious and financial prosperity at Liverpool, and completed arrangements for the erection of a new chapel at Princes' Park. In 1863, Mr. Shaw was removed to Clifton, Bristol, where he had Dr. Punshon for a colleague. They took to each other most cordially—yea, they had an affection for each other which ended only in death. During that year, Mr. Shaw took the most lively interest in the celebration of the Jubilee of the Wesleyan Missions. In 1865, the Conference called Mr. Shaw to the Presidency, the highest honour in Methodism. He had 206 votes, which was a large representation of Conference influence. Excepting only the Rev. R. Young, Mr. Shaw was the only Missionary of long service who had reached that high position. To be more central to his work, he removed to London, and resided at Chelsea. During the year of his Presidency, he commenced an acquaintance with the writer of this sketch, and it was a mutual advantage, as thereby some unhappy exposures were avoided in Methodist circuits. Mr. Shaw received an address of congratulation from his friends in Africa, on his

elevation to the Presidency. That was brought to England by Mr. Shaw's son-in-law, the Rev. W. Impey. That gentleman has since joined the ministry of the Church of England, and held office in the Cathedral at Graham's Town. Mr. Shaw was accompanied by Mr. Impey on his official visit to the Irish Conference, in 1866. The great strain of the work of the Presidency prostrated Mr. Shaw's health, and he was obliged to rest some weeks before resuming his ministerial duties. He remained two years longer at Chelsea, where, in social life, he was conspicuous for his wide sympathies and kindness. On the death of the Rev. John Scott, Mr. Shaw was asked to take the superintendence of the Training Institution at Westminster, till the Conference. He made the first public appeal for a memorial in honour of Mr. Scott.

At the Conference of 1868, Mr. Shaw was appointed to the York circuit, and was made chairman of that district; but at the age of seventy, he found the cold climate of that northern city very unfavourable to his health, so had to give it up at the end of one year; he had a young minister appointed as his assistant. That year terminated Mr. Shaw's career as a Methodist itinerant. In 1869, having been in the ministry just fifty years, he resolved to retire as a supernumerary: that did not mean idleness: on the contrary, on settling at Brixton, he devoted all his remaining strength to the cause—attending committees continually, preaching as often as health permitted, and taking editorial charge of the *Watchman* newspaper, which is such a welcome weekly visitor to the homes of Methodist missionaries abroad, so that Mr. Shaw felt often that he was really addressing, through that paper, many of his fellow-missionaries. In 1871, Mr. Shaw, accompanied by Mrs. Shaw, visited Paris, and took part in the Missionary Anniversary in that city; and he held a service at Chantilly. He took a deep interest in the cause of denominational education, and especially in favour of having the Bible used in primary schools. At the Conference of 1872, Mr. Shaw delivered a long and important speech on education: that speech indicated the entire mastery which the speaker had of the subject.

Mr. Shaw was a Methodist of the old school. He was an admirer of the Church Liturgy, and was appointed in 1872 Convener of a

Committee to prepare a Book of Offices from the Prayer-Book, for the use of Methodists; but the work was not completed till ten years afterwards. Up to the autumn of 1872, Mr. Shaw had enjoyed excellent health; he was "one of the freshest and fairest of old men," which his last interview with the writer at that time confirmed; but a change set in rapidly. He went on with his usual routine duties to the end of October. During that month, he went with Mrs. Shaw, as the representative of the Missionary Committee, to Southampton, to see the Rev. James and Mrs. Calvert embark for South Africa, feeling himself no ordinary interest in the mission they were undertaking, at such an advanced period of life, by going to the Diamond Fields on the Vaal River. He was on board the steamer, which was in the Southampton Water, ready to sail, when the mails were coming on board; the day was cold and windy, and the rain was falling fast; and the officer in charge of the mails asked Mr. Shaw to shelter him with his umbrella. His kindly nature and gentleness of manners could not refuse; but at his age, and in his feeble health, it was a dangerous experiment, and resulted in a thorough chill and a severe cold, and was followed by the rapid development of the disease which so soon after terminated his life.

On 1st November, he baptised the infant son of Alexander M'Arthur, Esq., M.P., at Brixton, and invoked rich blessings on the child and his parents. That was his last ministerial act. In November, disease prostrated his strength; yet not a word of complaint fell from him. On 1st December, "his countenance was sweet, his voice sound, his mind clear, his heart full of love." He often repeated the words, "Nothing to do but to die." He lingered in great feebleness, in the midst of which he was visited by his endeared friend, the Rev. William Arthur, M.A., to whom, amongst other cheering words, he said, "I have firm hold of Christ and strong consolation. I deeply feel my nothingness, but the Lord is exceedingly good, and whatever He is about to do with me it is well." He spoke most kindly of his brethren in the ministry. The day following he was too weak to be moved. On 4th December, 1872, his last day of life, he was so feeble, he slept most of the day, and to every act of kindness he received from Mrs. Shaw, he said "Thank you," or "Bless you," and once, "Bless

you a thousand times"; whilst he lingered, he loved, and loved to the end. A little before eleven o'clock that night, the happy released spirit peacefully escaped from its clay tenement, and entered the realms of the blest, to be for ever with the Lord. His age was seventy-four. The funeral took place at Norwood Cemetery; on 10th December. A service was first held in the Brixton Wesleyan Chapel, conducted by the Rev. Charles Prest. The Rev. Dr. Osborn delivered an eloquent and appropriate extempore address, which was one of the happiest of his many funeral orations, but no report was taken of it. The Rev. William Arthur closed the service with prayer. On the evening of 23rd December, the Rev. Luke H. Wiseman, M.A., President of the Conference, at the request of the Missionary Committee, preached a sermon on the occasion of his death, in City Road Chapel, which was well attended by ministers and missionaries then in London. His oldest surviving friend, the Rev. William Binnington Boyce, wrote and published a copious and interesting "Memoir" of him, with engravings and map, which soon reached a second and much enlarged edition.

The foregoing narrative of Mr. Shaw's active and most useful life will have furnished the reader with the key to his character—which, in a word, may be described as that of an enlightened ecclesiastical statesman, discriminating and far-reaching in his views and sympathies, the practical founder of a colony of English settlers, the father of the people, and the Bishop of his Church. The Hon. Robert Godlonton, a member of the Colonial Legislature, on hearing of Mr. Shaw's death, thus wrote of him in the *Graham's Town Journal*:—

"His extraordinary administrative ability, and his consummate discretion, were soon seen in restoring harmony amongst parties of diverse opinions. Although he was a recognised member and minister of the Methodist Church, yet the broad catholicity of his mind, and the manliness of his nature, led him to lay himself out to promote the interests of each family and individual, irrespective of sect or party. Three years after he saw the emigrants settled, the wide range of his mind took in the 'region of the vast beyond,' and he started out on a pioneering expedition amongst the Kaffirs and Fingoes. He soon learned to preach in the language of the Kaffir, the Fingoe, the Dutch, and the English, and he has been known to conduct a sacramental service at which all those four races of people were communicants; and he was able to speak to each, in giving the elements, in their own native tongue. He established missions northwards and eastwards, and the mission stations he founded became the centre of

Christian influence, and also of commercial enterprise. Standing alone in 1823, yet in 1854, when he was leaving the Colony, he had associated with him thirty-six missionaries, one hundred paid catechists, or schoolmasters, and about seven hundred unpaid agents, working at the various stations. He saw the Kaffir tongue reduced to a written language, and the Scriptures translated into the vernacular; he himself revised the New Testament after his final return to England. William Shaw is a fine example of what a single individual can accomplish, when his aim is pure, and his life devoted to his work. As a colonist and a citizen, Mr. Shaw entertained the broadest and most statesman-like views on Colonial affairs. In many times of special exigency, the Government of the country was indebted to him for wise counsels and efficient aid; and respective Governors and those in authority have publicly recognised their obligations to him."

Of the mission stations he founded in Africa, it is pleasing to read their names as they now stand on the map of South Africa; first, Wesley-Ville, then Mount Coke, Butterworth, Clarkebury, Bunting-Ville, and other names of missionary advocates and friends, such as Heald Town, Farmerfield, and Hoole's Fountain; and finally, but not the least in importance, Shawbury, in honour of the pioneer founder himself, and Annshaw, named after his wife. In Kaffirland, and indeed throughout the whole of the Eastern Province of the Cape of Good Hope, the name of William Shaw, even now, is regarded with affection as a household word, and the children will not let it die. A public monument was erected to his memory in the Commemoration Chapel, at Graham's Town, in South Africa; and another one, a large and costly marble tablet, crowded with well-deserved eulogy, in City Road Chapel, London. The closing lines on that tablet are as follows :—

"Of devout spirit, sound and weighty speech, wise in council, catholic in sympathy, warmly attached to the Church of his choice, but a lover of all good men; with a statesman's foresight and a soldier's courage; large-hearted in benevolence, manly and fearless in his advocacy of the truth; he let his light shine before men with a habitual modesty, which gave to all his excellencies an added charm. He was a good man; he had a good report of all men, and of the truth itself. His sorrowing friends, for all his gifts and graces, ascribe as he would have wished it, to God alone the glory."

John Farrar.

[*Born*, 1802 : *Entered the Ministry*, 1822 : *Still Living.*]

YORKSHIRE has been famous for Methodism from the earliest years of its existence, and some of its grandest triumphs have been achieved on its soil. Many of its most heroic and hardest toilers were born in that county, learned there to live godly lives, and from its towns and villages some of the most useful preachers have come. It was not, however, till the first decade of the nineteenth century, that any Methodist institution was planted on its soil. Just as the second decade of the century was opening out, a few far-seeing old preachers—they were not old then—saw the necessity for establishing a new Seminary for the Education of Methodist Preachers' Sons. The county of Nottingham made a bid for the opportunity of securing such an establishment; but just before the final arrangement was made for the purchase, another edifice, with large grounds, was offered for sale, and after a small committee of preachers had visited the place, they promptly settled the question by purchasing the Woodhouse Grove estate, Apperley Bridge, about midway between Leeds and Bradford. Yorkshire was proud of the honour of being so favoured; the premises were soon put in proper working order, and although it is now seventy years since it was opened, with a small company of sons of Methodist preachers, yet there are still living several of those who were the earliest pupils of that

institution. One of those was John Farrar, the son of John Farrar, Methodist preacher, who entered the ministry in 1796, and who for forty-one years itinerated in the Connexion, and died in 1837. It was a privilege to have his son entered as one of the first pupils; and ten years afterwards, the father lived to see his son appointed by the Conference the second master of the school in which he had been educated. The first Governor of the Woodhouse Grove School was the Rev. James Wood; the second, the Rev. Thomas Stanley; the third, appointed in 1816, was the Rev. Miles Martindale, one of the most fatherly-looking men in the Methodist ministry, and his wife was one of the most matronly women. Soon after his appointment to that office, he formed an acquaintance with Miss Sophia Martindale, which was a blessing to both for more than half-a-century.

John Farrar was born at Alnwick, Northumberland, 29th July, 1802, when his father was the superintendent minister of the Alnwick and Berwick circuit. His father's desire was that his son might be a minister, and he took care of his education, and of his moral character and religious training, until he could be sent away from home to school. He was one of the first to enter the new School when opened at Woodhouse Grove. At the time of his birth, the Rev. Miles Martindale was chairman of the district in which his father was travelling; therefore became acquainted with the circumstances; and when, in after years, he became Governor of the School, the boy secured his kindly attention. He became converted whilst a school-boy, and that rather helped than hindered his progress in learning. He became a local preacher whilst he was an assistant in the School, and his attainments both as a teacher and preacher were so considerable, that at the Conference of 1822, just when he was twenty, his father had the joy and satisfaction of seeing his son received by the Conference as an itinerant minister on probation. His name does not appear on the Minutes as being received till the year 1823, when he is entered as at Woodhouse Grove. His father was stationed at Bingley in 1823, and therefore they could frequently meet each other. Mr. Martindale was continued in the office of Governor at the School one year longer than was the intention of the Conference. During that year Mr. Farrar, junior, and the youngest daughter of the Governor selected

each other for life companions, and after he had been received into full connexion by the Conference in 1826, he married Miss Martindale. He continued at the School as a tutor during the four years of his probation.

Having entered fully on the pastoral office in August, 1826, he became an itinerant minister, his first circuit being Sheffield, where he remained two years, the first under the Rev. Richard Waddy and three other colleagues; the second year he was the fifth preacher, under the Rev. William Henshaw, a man of saintly character. His mental acquirements were superior to those of his four colleagues, and he had large and appreciative audiences to hear him in all the three town chapels, one of which had been opened only three years before by Dr. Adam Clarke. In 1828, he removed to another Yorkshire circuit—Huddersfield—where he remained three years; the first year under the accomplished James Bromley, with William Jones as colleague; the second year he became the second of three preachers, the third being the Rev. William M. Bunting; the third year, John Hannah was superintendent. At Huddersfield, as well as at Sheffield, he had to preach to large audiences; and amongst them experienced people, who could appreciate his intelligent and instructive ministry. He found opportunities for cultivating his mind, and making himself familiar with the literature of the time, though only to a limited extent. In 1831, he removed to the Macclesfield circuit, where he was the third preacher, first under Alexander Bell, and the second and third years under Elijah Morgan. Before the expiration of his three years there, his fame had reached the metropolis; and in 1834 he was stationed in the Spitalfields circuit, London, under the venerable William Naylor and Joseph Cusworth, he being the third preacher, with John E. Coulson as his junior. Mr. Coulson still survives, as the oldest of his colleagues. In the second and third years, he had "Father Reece" as his superintendent, who the third year was President, and he had to render assistance to him, as there was considerable uneasiness and commotion in the London societies, owing to the trial of Dr. Samuel Warren. He made good use of the facilities offered him in London to advance his studies, and to cultivate his mind. These opportunities were increased in 1837, when he was removed to the first London circuit, the headquarters of the Connexion,

where he had ready access to the Book-room. Here he was again favoured, the first year, by having the President of the Conference as his chief, the Rev. Edmund Grindrod; and the second year also, 1838, he was directly under the President, the Rev. Thomas Jackson, that being the year preceding the Centenary of Methodism. His colleagues were men of note—namely, Jacob Stanley, sen., William M. Bunting, Thomas Martin, William Kelk, and B. B. Waddy. That appointment closed his itinerant career as a Methodist preacher, but not his work in Methodism.

A new department had been created in the Methodist Connexion, by the resolution of the Conference, in 1834, to establish a theological institution for the training of young men for the ministry. In that year the first officers to the same were appointed, and students were received on trial, some of whom became the foremost men in the Connexion in subsequent years; but there were others who, whilst they possessed piety, and fair preaching ability, yet were inadequately instructed in many important branches of knowledge; and to meet such cases a preparatory class had to be commenced. The Conference very wisely selected Mr. Farrar as the Tutor and Governor of the new branch, in 1839, and he commenced his duties at Abney House, Stoke Newington—the same building in which Dr. Isaac Watts had died, ninety years previously. In that office he continued four years, giving so much satisfaction, that in August, 1843, he was called to the exercise of the talents he had cultivated so successfully when at school, and was then appointed Classical Tutor to the college, which by that time was concentrated in the handsome new building erected at Richmond, out of the proceeds of the Centenary Fund. Mr. Farrar continued to reside at Richmond, in the prosecution of the duties to which he had been appointed, during a period of fourteen years. Quietly and without ostentation he had laboured, the results being known only to the Committee of Management; but the Conference was aware to what extent they were under obligation to him for his services, and in recognition thereof, in 1854, he was elected President of the Conference.

To no one was the promotion to that high office a greater surprise than to John Farrar himself. He had been three years in succession

Secretary of the Conference, and had so discharged the duties as to secure the approbation and thanks of the foremost men in the Connexion. In 1851, he published, in parts, a "Biblical and Theological Dictionary," in 656 pages, to supply a greatly-felt want in the body, both by local preachers and the younger itinerant preachers, who could not purchase the more elaborate and costly Dictionary by Richard Watson. Mr. Farrar's book soon became extensively useful, and made for him many new friends. Still following on in the same course of useful study, in 1853 he published an "Ecclesiastical Dictionary," extending to 560 pages; of which the Editor of the *Wesleyan Magazine* said: "It is remarkable for the amount of information compendiously presented on church history, antiquities, rites, denominations, liturgies, creeds, discipline, &c. It supplies a long-felt want by those who have not access to large libraries." He had previously published, in 1839, in book form, "The Proper Names of the Bible, their Orthography, Pronunciation, and Meaning,"—second and enlarged edition, 251 pages, in 1844.

As a teacher of so many scores of sons of the preachers, as an itinerant for thirteen years, as a college tutor to a large number of young ministers, and as an author, he had done something tangible for the recognition of his brethren; his name secured 136 votes, as against John Bowers, 59, and Isaac Keeling, 58. He acknowledged his election to be a mark of the love of his brethren, and it was to him one of the highest joys he could have on earth. He said he had not sought office, as he had not the talent for it. He glanced back at all those men who had preceded him in the Presidency, and rejoiced greatly at being so highly favoured as to be placed in the list of such holy and distinguished men. He said he was born and cradled in Methodism, he was the first Woodhouse Grove scholar who had been raised to that high position; two Kingswood scholars—Lessey and Lomas—had preceded him in the Presidency. He referred very touchingly to the condition of the societies, owing to the expulsions of 1849-50, and remarked that churches must have times of trial as well as individuals; and one of their trials that year was that they had a decrease of 6787 members, and that was the fourth decrease in succession. He strongly urged upon the brethren to pray for a revival, and the outpouring of the

Holy Spirit on their Church. One gratifying circumstance to him was the reception of a letter of hearty congratulation, signed by sixteen of Mr. Farrar's former pupils, who were ministers at the Conference, amongst whom was W. M. Punshon. He preached his official sermon before his brethren, from the text, "Thou art Peter, and on this rock will I build my church," Matt. xvi. 18. At the end of his official year, the *Watchman* said of him, he had risen to the office by solid sterling worth alone; that he had long been a sub-secretary, then the official Secretary, and his ready ability, swift hand-writing, and great assiduity, had secured for him the confidence of his brethren. The vote of thanks to him was moved by the Rev. George Marsden, seconded by Rev. Thomas Jackson, and supported by Dr. Bunting.

Mr. Farrar resumed his duties at Richmond in 1855, and continued there for two years longer, when he surprised many of his friends, by specially desiring to try circuit work again; and in compliance with his wish, the Conference of 1857 appointed him superintendent of the First London circuit. He remained there only one year; on the retirement of the Rev. William Lord from the office of Governor and Chaplain of Woodhouse Grove School, in 1858, Mr. Farrar was selected to be his successor, so was sent back to the institution where he began his public career, and from whence he obtained his wife. He retained that office for ten years, and was part of the time chairman of the district. Another theological college for the training of young ministers having been opened at Headingly, near Leeds, it was necessary to have an experienced minister at the head of the establishment; and in 1868, Mr. Farrar was chosen Governor of that college, where he remained nine years.

The services which Mr. Farrar had rendered to Methodism were so exceptionably arduous and important, that sixteen years after his first Presidency, the Conference of 1870 re-elected him to that office. He had served the Connexion as Secretary of the Conference fourteen years, for which he had only verbal thanks; a large number of the younger ministers had been his pupils, and when it was proposed again to re-elect him, it had been the intention to have placed the Rev. Thomas Vasey in the chair. The votes cast were—Farrar, 173; Vasey, 148. Could the preachers have foreseen that before another Conference

Mr. Vasey's career on earth would have been ended, the voting would have secured his election; he greatly felt the disappointment. It is probable that Mr. Farrar's will be the last re-election to the Presidency. He had been forty-eight years in the ministry, and only few cases were on record of a minister of so many years' standing being so elected. He had then his usual energy and elasticity of mind, and the use of all his faculties. More than two hundred of his pupils were in the ministry, and to that fact he placed the reason for his second Presidency; and during his ministry he had laid his right hand on the heads of five hundred young men, at their ordination. He stated his opinion that the platform in the Conference gave a minister no importance or position above his brethren.

Mr. Farrar continued his duties at Headingly till the year 1877, when the infirmity of age obliged him to become a supernumerary. He then came to reside near Finsbury Park, London. Mrs. Farrar accompanied her husband. She was six years his senior. They found, in their new circuit, several families with whom they had long been acquainted, being sons of Methodist preachers who had, half-a-century previously, been boys in Woodhouse Grove School. Mrs. Farrar had known the School from its foundation. She cheerfully welcomed visits from those old friends, to talk over old times. Three years after their arrival in London, Mrs. Farrar peacefully passed to the haven of rest, on 12th July, 1880, aged 84 years, and was interred in Abney Park Cemetery, in ground near where, forty years before, she and her husband had occupied as a garden, when they resided at Abney House. To a large number of Methodists, Mrs. Farrar and her parents have special attractions. These are pointed out in a brief narrative, written at the time of her decease, by John Middleton Hare, Esq., one of the earliest Grove boys; and extracts from his notes are worth preserving in this connection:—

"Mrs. Farrar was laid in the same grave as Mrs. Martindale, her mother, and Mrs. Burnett, her widowed sister. The laying of the mother and her daughters in the same cemetery, arose out of the peculiarly eminent career run by the Rev. John Farrar in the Methodist Connexion. No other two names have been so closely and unitedly associated with the educational enterprises of Methodism, neither in so many instances nor for so many years, as have the names of Martindale and Farrar. Miles Martindale was Governor of Woodhouse Grove from 1816 to 1823; John Farrar from 1858 to 1867.

In that School Mr. Farrar was one of the pupils at its foundation, and was serving in it as second master while his future father-in-law still held the office of Governor. In 1839 he was appointed Governor of the Theological Institution at Abney House, an appointment which he filled during the four years of its continuance. At that time, his venerable mother-in-law and Mrs. Burnett domiciled with him, died, and were buried in the adjoining cemetery. In 1843, and for fourteen years following, he discharged the duties of classical tutor in the Richmond branch of the Theological Institution; and from Woodhouse Grove, in 1868, he passed to Headingly, of which he was the first Governor, retiring to Finsbury Park circuit in 1877, when the infirmities of age suggested the necessity for some repose after so long, so responsible, and so distinguished a period of service. In 1869, a short time before Mr. Farrar closed his official connection with the Grove, that period of his married life was brought to a brilliant termination by the Jubilee of the School. Several of the fine old scholars present on that memorable occasion have since passed away. Sir Wm. Atherton, Dr. Wm. Stamp, Dr. Samuel D. Waddy, and the Rev. Francis Athow West, will not again revisit their youthful haunts; but a few, of the first years, still survive, who can never forget the easy grace and the elegant hospitality with which Mrs. Farrar received and entertained her distinguished company.

"These dates in the life-story of the husband are thus recalled, because they belong in an equal degree to that of his admirable wife. They both, in fact, acquired the experience which qualified them for their pre-eminent usefulness in the same successive schools. Methodists are apt to think, and are right in thinking, that, in their itinerant ministry, the wife of a Methodist preacher is next in importance to her husband. And if this is the case with regard to circuit work, much more must it have been true in the unparalleled career, unparalleled for length, variety, and efficiency, of Mr. and Mrs. Farrar. There can be no doubt that, under his government, Woodhouse Grove School attained the highest character it has ever reached. While this is said, other things must not be forgotten. Mr. and Mrs. Martindale came to that Institution at a time when, to say the least (for all that might be cannot be said), from gross inefficiency in both the household and tuitional departments, it was in a shattered, demoralised, and all but ruinous condition. Mr. Martindale recovered and elevated the moral, social, and educational tone of the School, and was greatly helped by his wife and children. The boys felt that a mother and sisters were among them, and certainly a father also. Only very few now survive to remember the parental and sisterly kindnesses of that generous family; but in the ranks of the preacherhood there live hundreds in whose grateful and reverential recollections the good works and gentle offices of Mr. and Mrs. Farrar hold a common if not an equal place.

"Before her marriage to Mr. Farrar, Miss Sophia Martindale was remarkable for graces of feature and of form; and, in age as well as in youth, those who had the happiness of seeing her in both, felt prompted to recall the words of Horace and exclaim—

'O daughter, fairer than thy mother fair!'

As, between her mother and father, every eye perceived that mutual assimilation which, in spite of particular individualities, is often the result of early attachments and protracted companionship, so, in Mrs. Farrar, were combined the more salient characteristics of both her parents, although the contour and expression of her mother, who must have

been beautiful when young, were markedly predominant. Mrs. Farrar's was to the last one of those rare countenances in which the eyes speak before the lips open; for her looks gave bright and luminous promise, as well as beaming assurance, of the sentiments within, in fascinating harmony with every word and phrase uttered. Always lights shining in a serene sky, they glistened with a sparkle undimmed by age, and a facile and mobile play, in genial accordance with the cordiality of her spirit, the vivacity of her temperament, the readiness of her wit, the gaiety of her humour, and the perfect openness of her disposition."

When Mr. Farrar had completed eighty years, he left London, where he had but few friends, and went to reside at Headingly, near Leeds, where he had passed some of the happiest and most useful years of his life, and where he might meet occasionally with many familiar faces. Mr. Farrar's literary reputation will be of a permanent character; though his publications are but few, they are solid, and will endure in testimony of his care and diligence as an author. No literary diploma has been conferred upon him, but there have been few preachers to whom an M.A. degree, or that of D.D., have been given, whose solid learning and acquirements were better deserving of such recognition than those of John Farrar. When he is called to join the redeemed before the throne, many preachers in the Methodist Connexion will readily acknowledge their indebtedness to him, for any success they may have achieved since they were pupils, and John Farrar their teacher.

Samuel Dousland Waddy, D.D.

[*Born*, 1804: *Entered the Ministry*, 1825: *Died*, 1876.]

RICHARD WADDY was a name well known in English Methodism during the whole of the first half of the nineteenth century. He was a tall, robust, and handsome Yorkshireman, with a well-knit frame, capable of enduring much toil, gentle in manners, thoughtful, and highly esteemed as a Methodist preacher, in which ministry he served during a period of fifty-four years—from 1793 to 1847. He died honoured and beloved in 1853, and a memoir in the *Wesleyan Methodist Magazine* for 1857, will preserve his memory in Methodism. He left two sons in the Methodist ministry; the elder, the subject of this sketch, and his brother, the Rev. Benjamin B. Waddy. One of his grandsons is Samuel Danks Waddy, Q.C., and M.P. for the City of Edinburgh, of whose father the following particulars will be read with interest.

Samuel Dousland Waddy was the second son, and the second child of twelve in the family, and was born at Burton-on-Trent, 5th August, 1804. He inherited from his father the sunny good-humour which never failed him, and from his mother a high and dauntless courage which feared nothing. From each he learnt lessons of prompt decision, love of order, thoroughness of work, and devotion to duty, combined with a natural and ready wit, and a faculty of governing himself and others. The scanty income of his father necessitated his learning

lessons of thrift and self-denial in childhood. In May, 1813, he became a pupil at Woodhouse Grove School, where he remained for six years, keeping pace in classics and mathematics with his school-fellows, and was thrashed every day to keep him to work. The only distinction he there obtained was in his last year, 1818, when the best prize was awarded to him for an heroic poem on the "Nativity of Christ," his competitor being John Middleton Hare, who still survives in honourable and honoured age.

Leaving school in 1819, he went home to his parents, who were then located at Bristol. The choice of occupation for him was somewhat difficult. First he tried employment in a lawyer's office, then in a merchant's counting-house, then, worse than all for his own disposition, to serve at the counter of a linen-draper. How his mind revolted at all these, chiefly at the latter, when he learned what tricks in trade were played, and which the assistants were expected to play, on behalf of their employers, whether they were honest or no! Samuel Waddy firmly refused to be a party to business transactions which he knew were dishonest; so was shut up in an underground store-room, to give out goods from a dark cellar, he being too honest to serve customers. That was painful experience not lost upon him. Just forty years before, Adam Clarke was apprenticed to a dishonest draper in Ireland, and both he and Samuel Waddy were heartily glad to escape from such forms of servitude. After his escape, he came to London to study medicine with his elder brother, Jonathan, at Brixton. The time spent in that study was of great service to him in after years; his retentive memory and natural aptitude for surgery, enabled him, after he became an itinerant preacher, to treat poor people gratuitously; and at Wesley College, he frequently employed his quick but tender fingers in sewing and bandaging boyish wounds.

His visit to London was soon afterwards followed by his conversion. In November, 1822, under a sermon preached by the Rev. Josiah Hill, his mind was deeply convinced of his need of pardon. During several days and nights, he suffered much sorrow of spirit; but on the 26th of that month, his sorrow was turned into joy; on Saturday morning, whilst wrestling with God in prayer, he realised an entire change from utter wretchedness to perfect happiness, so that he danced round his

room for very joy. Very soon afterwards, he went with Mr. Cross, a young convert, to Guy's Hospital, to visit and pray with the sick; and he read and explained passages of Scripture to the poor sufferers, with such happy results, that early in 1823 he became a Methodist local preacher, in Lambeth, and began to meet in band. One of the local preachers was Charles Haydon, who formed a firm friendship with Mr. Waddy, which was continued throughout life. Mr. Waddy met in class with good Father Reeves, who much encouraged the young man to go on preaching. He was then twenty years of age, had been converted two years, and was told one day by his leader that one soul was converted under the sermon he preached last. That fact determined the choice of his after life. He had gifts, he had grace, and now he had fruit as the result of his ministry. His own mind was bent on the ministry, but he was greatly discouraged by the remarks of his father, who said, "You will never make a preacher, Sam; you may show kindness and sympathy with the people, and may get on pretty well; but a preacher you *never* will be." That father lived to see his "Sam" one of the foremost preachers in the Connexion, gathering a thousand people to hear him preach every Lord's Day. His father was a man of sound judgment; but on that occasion his judgment was in error.

Convinced that the ministry was his future sphere, his brother reluctantly released him from his engagement with him in his profession, and instead of becoming a doctor of medicine, he afterwards became a doctor of divinity. When at the end of 1824 he was convinced what was his duty, he consulted with the Rev. Richard Reece, father of one of his schoolfellows, and after examination, was recommended to the May district meeting as an itinerant minister on trial, and accepted by the Conference of 1825 into the same body as his father, who had then been more than thirty years a preacher. Samuel was stationed first at Cambridge, a large circuit, which took a fortnight to travel to and preach in all the places; the work was hard, the pay small, and the people in a state of unrest through trouble during the year previous. He met with a learned Jew, and with him studied Hebrew, and composed a few sermons. He had trying and even painful experience in his first circuit; one of his colleagues was so

ready to give way to fits of mental depression, that he would at times neglect his appointments to preach, which so grieved Mr. Waddy, that he threatened to horsewhip him if he again neglected his duty. The threat was carried out, and the nervous depression was cured. Another trying circumstance occurred there. Preaching one night in summer to a village congregation, all of whom had been out in the hayfield from early morning, drowsiness overtook them, and before the sermon was half over, seeing the condition of the people, he paused and asked, "Is there any one here awake?" There being no reply, he paused, looked round, but all were fast in sleep, so he left the chapel and walked home, leaving them to close the service. One year at such a place was sufficient for him, and in 1826 he removed to Lynn. There his experience was even more trying, but in a different way. He lived with the superintendent, Mr. Thos. Rowe, whose infant daughter was dangerously ill with measles, and her mother too ill to attend to her. The young doctor-preacher took the infant under his care in his own room, attended to her medicine and food, and saw her safely recover. Forty years afterwards, when the wife of the Rev. Dr. John Lyth, that infant told Dr. Waddy's daughter, that she owed her life, under God, entirely to his nursing her in 1826, when her own mother could not do so. The debt on the circuit, and other uncongenial circumstances, helped to limit his stay at Lynn to one year.

In 1827, Mr. Waddy was stationed at Birmingham, under the eccentric but somewhat clever William Gilpin. His mind was unevenly balanced, which was a source of unhappiness to the young minister; but the work was more congenial. There were four large chapels in the town, and fewer places in the country where he had to preach. There his salary was six guineas per quarter, and an extra guinea to buy books, instead of four guineas he had been receiving before. That was the pay of a young Methodist preacher fifty years ago; times are altered now, when some of the elder preachers receive from £300 to £400 per annum, and the youngest from £100 to £120. The Birmingham circuit was every way more agreeable to him, but he had to work hard. At the end of his second year there, he reported the titles of the books he had read in twelve months—forty-one volumes, besides diligently studying Hebrew and mathematics, preaching,

visiting, and making new sermons. He was told that his reading was insufficient. He would gladly have read more, and did, but not of a kind he could report, as he read more than twenty volumes of philosophy and moral essays. That year he formed an acquaintance with the Rev. Joseph Fowler, which continued through life: that year he formed a friendship with Miss Elizabeth Danks, residing at Wednesbury, a pious and accomplished young lady, who, in August, 1829, became the much loved wife of Samuel Dousland Waddy. For nearly fifty years they lived most happily together, and Mrs. Waddy survived her husband. At the Conference of 1829, in Carver Street Chapel, Sheffield, Mr. Waddy was received into full connexion: and in that chapel afterwards he exercised for very many years a powerful and attractive ministry.

Mr. Waddy's first circuit, after marriage, was Gateshead-on-Tyne, under the Rev. John Mann and Hodgson Casson. The latter was quite an eccentric and original character, who did much good in strange ways no other person would have thought of. Mr. Waddy was a man of plain speech and plain manners; and when his naturally curly hair gave him what some of the simple Northumbrians thought the air of foppishness, he tried once to keep his hair flat on his forehead with a good supply of oil, at which the simple folk were pleased; but nature would rule. In that circuit he spent two laborious but very happy years; and in 1831, he was stationed at Northampton, with his own father as superintendent, who was then getting into years, and the presence and aid of his son was a source of comfort to him. Before leaving Gateshead, on 27th June, 1830, their first child was born, and was named, to include his mother's maiden name, Samuel Danks. He has become one of the foremost counsel and senators in England, and can and does preach as well as his father.

From August, 1831, Richard Waddy, and his son Samuel D. Waddy, were the Methodist preachers in the Northampton circuit. Very pleasantly they laboured together for three years. During that time, Samuel originated a plan for founding a high-class school in that locality, and issued a prospectus, and obtained subscribers; but on hearing that an old-established Methodist schoolmaster would be ruined by the new school, he deferred carrying out his plans

till he went to another circuit. Calling one day on a farmer, on his way to a country missionary meeting, he asked for a subscription, which was at first refused; but on urging his appeal, the farmer pointed to a basket holding five poundsworth of old penny pieces, and promised him that, if he would take it without help, as it weighed seventy pounds. The offer was accepted, the basket put on his saddle, and the preacher walked beside his horse to the missionary meeting, where the basket and the coppers made quite a sensation. Mr. Waddy was an expert horseman, and a fearless rider. Asking the loan of a horse one day, the farmer said he had only his own hunter, which no one could safely ride but himself. He was brought out, the preacher asked the nearest way to the village he was going to, and being shown the way as the crow flies,—over fields and hedges,—away flew the hunter, over meadow, hedge and ditch, carrying the preacher with him, to the astonishment of the farmer — who said afterwards, he never saw a Methodist preacher ride like Mr. Waddy.

The next removal of Mr. Waddy was in 1834, when he was appointed to the Carver Street circuit, Sheffield. He travelled, as it is called, in that place for six years; then for four years he was elsewhere, but returned to Sheffield in 1844, there to remain for eighteen years. He was now thirty years of age, had made himself thoroughly acquainted with the character and constitution of Methodism, and was perfectly convinced that, as a form of religion, it was one of the best to meet all the wants and circumstances of the people. He was deeply impressed with the importance of providing a thoroughly good education, of a high class, for the sons of Methodists, in which religion should form an integral part. That conviction had been deepened by the study of the Roman Catholic Relief Bill, which had shortly before been passed in Parliament. The inquiry awakened in England in consequence of that measure, had led him to make himself entirely master of the great controversy with Rome, and the more deeply he studied, the more he was convinced of the terrible nature of that gigantic heresy. The mastery he gained of the subject made him an able and powerful advocate of Protestant principles, and his efforts in that direction became one of the characteristic features of his after life.

In the crusade against Colonial slavery, in Sunday schools, and Missionary societies, and in all national questions, he took an active and earnest part. The Sheffield circuit was greatly agitated by the adherents to Dr. Warren, and by the opposition to the founding of a Theological Institution in Methodism, when Samuel D. Waddy was appointed a minister there. His loyalty to principle, his firmness of character, and his mastery of Methodist business, marked him out as the best man to go to a disturbed circuit. He entered on his duties, under good Father Reece, with much earnestness. He gathered the young men about him, and formed a class for Biblical instruction at six in the morning, which was largely attended. The Conference of 1835 was held at Sheffield, and as Mr. Reece was chosen President, much of the work of that important assembly devolved on Mr. Waddy. It was at that Conference Dr. Warren had to be expelled. As a reward for the great labour he undertook and completed in connection with those proceedings, he was appointed, although so young, the Financial Secretary of the district.

During the years 1835-36, Mr. Waddy introduced to the Connexion his scheme for the establishment of a high-class school; it met with so much appreciative encouragement, that it was formally submitted to the Conference of 1836, and approved by that body in a resolution which is entered on the "Minutes." The foundation of the Wesleyan Proprietary Grammar School at Sheffield was the result of that effort; and some years afterwards it enlarged its scope, became affiliated to the London University, and has since been known as Wesley College. To have been the means of founding an institution of such magnitude and importance, was a great honour, and Mr. Waddy's name will go down to future generations as one of England's religious and literary benefactors. Of the variety and extent of Mr. Waddy's labours in Sheffield, from 1834 to 1840, it will not be possible to speak. The writer had the privilege of hearing him both preach and lecture on several occasions at that period, and afterwards, and to him they were occasions of delight and instruction, remembered after nearly half-a-century.

The Conference of 1836 was memorable for two important changes then introduced; one, the appointment of missionary deputations, when

his name was included to visit Birmingham; the second was, that of ordaining the young ministers by the imposition of hands. These have both been continued ever since. The ordination question led Mr. Waddy to try and assimilate the modes and habits of the Methodist Church, somewhat more to those of the Church of England than they had been heretofore. That led him to introduce the use of the gown, bands, and Liturgy into the chapel of the Sheffield School, and they are continued there to this day. Mr. Waddy went one step further, and when, in 1840, he removed to Hull, he and the Rev. William M. Bunting began to use the gown and bands in conducting Methodist services. That proceeding was misunderstood by the Methodist people, and a great outcry arose against it in many places,—so much so, that the Conference had to prohibit their use, and it was thought wise to remove the two offending ministers to another sphere of labour; so after remaining one year only in Hull, Mr. Waddy was sent to Bath. Before leaving Sheffield, the Directors of the new school, aware of the value of Mr. Waddy's services, retained him as Secretary of the Institution, so he had to visit the School at each monthly meeting of the Board, till he removed to Bath, when he resigned the office. It was soon found, however, that the School lost its reputation by his absence, and he was selected to return to the School in 1842; but it was not till he had laboured his full three years in Bath, that he accepted the Sheffield appointment, and in 1844, he became Governor and Chaplain of the Sheffield School, and that position he retained eighteen years.

No man could have had a more difficult position than was that of Mr. Waddy on his becoming Governor. The School was heavily mortgaged, and had a large floating debt; the discipline was bad, and the property out of repair. Resolutely he set himself to conquer all these difficulties. He examined the character of each pupil, expelled the worst, and told the others, "I am determined to be obeyed, and to be obeyed without question; but I hope I shall also be loved." He was a stern Governor; but he was true, brave, manly, sympathetic, and gentlemanly in his conduct, and he urged on every pupil, as he spoke with them personally, to be Christian gentlemen. He had his own sons in the College, and they exercised a happy influence on the other

boys. He obtained a royal warrant, constituting it a College, raised the fees and the salaries of the masters, and the character of the School soon was raised to a high standard of excellence and success.

Six and twenty years after Mr. Waddy's own conversion—November, 1848—a marvellous revival of religion at the College was experienced, in which nearly every boy in the school, several of the tutors and servants, and two of the Miss Waddys, were converted. His own son Samuel began to preach at that time, and he has been a local preacher ever since. In 1849, Mr. Waddy was elected Treasurer of the Preachers' Children's Fund, of which he had been Secretary for thirteen years; he retained the Treasurership till 1873, when failing health obliged him to resign. At the Conference of 1849, when three ministers were expelled from the Methodist Connexion, the *Times* newspaper published, in a leader, some strictures on the conduct of the Conference, and Mr. Waddy wrote a long letter to that paper in defence of Methodist discipline; he did not thereby fall in with the action of the Conference. In 1850 he was elected into the Legal Hundred, and placed on several Connexional committees, and was made Treasurer and Trustee of the Annuitant Society—an office which gave him great satisfaction. He succeeded Dr. Bunting in that office.

The Conference of 1852 was held in Sheffield. On that occasion the Governor, tutors, and boys assembled in Carver Street Chapel, and were addressed by James Montgomery, the poet, and an address from the boys was read to the Conference. That was a semi-official recognition of the School by the Conference. The Governor encouraged the boys to hold a yearly Missionary Meeting in the College, at which the speakers were students, and the chairman an "old boy"; that fostered a missionary spirit amongst them. In 1859, at the Manchester Conference, Mr. Waddy was elected President; and he conducted the business with dignity, fidelity, and courtesy. He was elected by 311 votes—the largest number which had been ever given. At the end of his official year, he delivered the Charge to the young ministers at the London Conference, in two parts—one to the Methodist People, the other to the Ministers. It was published immediately afterwards in two forms, and had a large sale.

He entered on the Governorship of the College at forty: he gave to it eighteen of the best years of his life, then he desired more retirement. On his resignation, he had the most gratifying testimony from the proprietors, and from the pupils also, of the value placed on his services. He had been a wise general in conquering difficulties, and he left the Institution in a high state of prosperity. At the Conference of 1862, he returned to circuit work, and was located in the metropolis, at Chelsea. He enjoyed his residence in London. In December, 1863, he delivered the Valedictory Address to the students at Westminster. At the end of three years he removed to the Lambeth circuit, where he remained only two years, his family not being well all the time of his stay there.

Desiring a more quiet and more healthy location, in 1867 he removed to Clifton, Bristol, where, conscious of growing weakness, he continued to labour for three years with all the strength and energy he could command. In 1870, he retired from the itinerancy, and settled in a house built for him at Redland. He was becoming deaf, but could preach with pleasure. In March, 1873, he went to preach at the city of Wells. He seemed in good health, but on the Sunday morning he was seized with paralysis. He feared all was over, but he rallied so much as to be able to preach twice that day; it was by a violent effort of the will, but it was a costly experiment. He never preached again. He lingered on in much weakness for more than three years, but throughout exhibited the character of a resigned and mature Christian. In great peace he passed away to his rest, on 7th November, 1876, aged seventy-two years. His son Samuel has caused to be erected in City Road Chapel, London, two massive red granite Aberdeen pillars, and pedestals, highly polished, about thirty feet high, one on each side of the communion recess, to the memory of his father. They cost about £700. On the pedestal to the left is an inscription in incised gilded letters, which embodies so well and pointedly the character of Dr. Waddy, that its insertion here will be appreciated, and appropriate:—

Sacred to the memory of the
REV. SAMUEL DOUSLAND WADDY, D.D.,
who was born on the 5th of August, 1804,
entered the ministry in 1825,
and was President of the Conference in 1859.

An eloquent man, mighty in the Scriptures and in prayer,
he cultivated his rich and varied talents
by patient study and close communion with God,
conscientiously restraining his brilliant wit,
and striving chiefly to win souls for Christ.
He consecrated to his ministerial and pastoral work
a resolute and generous spirit,
a vigorous and acute intellect, a loving and brave heart.

Diligent in business, strong in government, ready in debate,
a loyal Methodist, a sound Protestant, and a pure Christian,
he served his Church faithfully and well
in many important Connexional offices, and
in the foundation of Wesley College, Sheffield,
the first Methodist high-class public school,
where, as Governor and Chaplain for 18 years,
he by his manly example and godly precepts,
trained hundreds of youths for both worlds.

Having for half-a-century lived to preach Christ crucified,
he died on the 7th of November, 1876,
and hath life for evermore.

This pillar was erected in sad but grateful remembrance of a father who ruled well his own house, and inspired his children with deep reverence and undying love.

His publications were but few; they include a few sermons, one Exeter Hall Lecture on "Sincerity," and his Conference Charge. He printed his Funeral Sermon for the Rev. John Mason. His daughter has published a "Life" of her father—an interesting work. His portrait was given twice in the *Wesleyan Magazine*, and was published separately in a larger size for framing. A funeral sermon was preached for him in City Road Chapel. He was interred at Portland Chapel, Bristol.

George Osborn, D.D.

[*Born*, 1808 : *Entered the Ministry*, 1829 : *Still Living.*]

ROCHESTER is a remarkable old city, and its inhabitants, since the Norman Conquest, have often witnessed events which they had cause to remember with gratitude. One of those events was the introduction of Methodism into the city. For centuries there had been the form of religion taught in the Cathedral, but those who attended the services knew nothing of the effects of religion on the heart. Just a century ago, one of the young men of the city came under the influence of Methodist preaching, in the very small meeting-house on the lower side of the High Street, and by the grace of God, he soon learned the way of salvation by faith in Jesus. George Osborn, a youth of twenty in 1784, joined the much-despised Methodists at that time, and through the good providence of God, vital religion has been fostered in that family ever since, and it is not likely to die out amongst them. Mr. Osborn was one day out in the country near Chatham with John Wesley, who, standing on a hill admiring the fine landscape around, suddenly took off his hat, and began to sing the hymn by Dr. Watts, commencing—

"Praise ye the Lord, 'tis good to raise
Our hearts and voices in His praise."

The hymn was sung through; and Mr. Osborn learned this lesson when admiring fine scenery, not to give the landscape all the praise, and the

Author none. He lived to serve Methodism in every office except preaching, and his membership continued more than half-a-century. He died in 1836, aged seventy-two years; and besides other members of his family who were Methodists, he left two of his sons itinerant Methodist preachers, one of whom, his eldest, named after himself, became twice President of the Conference, and on the last occasion, in 1881, he was specially selected for that position as the best representative man in English Methodism, to take part in the deliberations of the first Methodist Ecumenical Conference, which was held in London in September of that year. For that special occasion he received re-election to the Presidency, and he will probably be the last preacher who will be so distinguished.

George Osborn was born at Rochester, Kent, 29th March, 1808, and has the great privilege of descending from a godly ancestry. His grandmother was a strict and sternly honest churchwoman, who, when early left a widow, resolved first to pay all her husband's debts, believing in the truth of the promise, "Trust in the Lord, and do good: so shalt thou dwell in the land, and verily thou shalt be fed." At the end of her life, she called her son to her bedside and said to him, "George, I can leave you but little; but that little will wear well. You may expect the blessing of God upon it; for I believe every penny of it has been honestly gotten." She was not only a faithful servant in worldly things, but in her fear and love of God. She finished her course in November, 1794. That George was the father of the subject of the present sketch, and in his godly household ten children were reared, of whom George was the eldest; all of them walked in the fear of God, and early devoted themselves to His service. Mr. Osborn was married the same year in which his mother died, but their eldest son was not born till fourteen years afterwards. His surroundings in early life preserved him from much of the evil in the world, and the persevering industry of his father had its attendant blessing on his son, whose scholastic training was respectable for the times in which he lived. Books were then few and scarce, and newspapers were almost unknown in the provinces, and the few that were in circulation were filled with the reports of the great wars with Napoleon Buonaparte. The times were unfavourable for mental culture, and also for religious

examples; but identified with Methodism from childhood, he grew up amongst that people, realised whilst yet young the happy experience of knowing his sins forgiven, and instructed by the ministry of such preachers as were at Rochester, when his mind was taking its mould,—John Gaulter, Jonathan Edmondson, Joseph Cusworth, Richard Treffry, John Scott, Jacob Stanley, and Thomas Kelk,—he was soon made useful in the society, and became an acceptable local preacher—a position his father once tried to occupy, but failed; he rejoiced greatly when his first-born tried the same work and succeeded. That joy was increased when in May, 1828, his name passed the district meeting, recommended by the Rev. John Gaulter, and was thence sent on to Conference. In August of that year, he was accepted as an itinerant Methodist preacher on trial,—that event he has described on page 410 of the *Wesleyan Magazine* for June, 1884; and he has been in that ministry ever since —a period of fifty-five years. On several occasions he has desired to retire from active duties, when the infirmities of age have pressed upon him; but after rest and a little persuasion, he has been enabled to render long and valuable service to the cause he loves. In his latest years, as Theological Tutor to the young ministers at Richmond College—the Methodists call it Institution—he has exercised a wide and powerful influence, in training and furnishing the minds of scores of young men, who become the active ministers of the body. An experienced and well-skilled trainer of intellectual minds is not readily found, and to retain such an one in office when there, as was Dr. Osborn, was not only easier, but most desirable, and that position he has sustained since 1868.

Mr. Osborn's first circuit appointment was Brighton, under the Rev. John Geden, a man who was a conscientious and laborious pastor —modest, upright, generous, knowing nothing of selfishness, conceit, or ambition; a man of robust mind, and sincere piety. Under such a guide and counsellor, it is not wonderful that the young preacher was able to remain two years in the place, although the hardships, difficulties, and remuneration of the itinerancy were then very different from what they now are. He was then, as now, a hard reader, a close student, and eagerly accepted any assistance towards the furnishing of his mind. He then had to preach almost daily. In 1831, he was appointed to the Liverpool Pitt Street circuit, under William Henshaw,

David M'Nicoll, and Joseph Illingworth, with two of whom he found congenial companionship, and with good old William Henshaw he found a father of the "pure and undefiled" class, whose conversation was in heaven. In 1832, he was the third preacher in the Deptford circuit, having William Vevers for his colleague, and the venerable Henry Moore, then eighty years old, as his superintendent. The experience he gained from contact with such an intimate personal friend of Mr. Wesley's, who was also his biographer, and the advantages offered to him by a residence so near to London, were privileges he appreciated, and were greatly helpful to him in his studies. At the end of his one year at Deptford, he was received into full connexion, with nearly forty others, all of whom have been called to their reward — excepting Robert Bond, W. B. Boyce, Joseph Hargreaves, John C. Pengelly, and Jacob Stanley.

Having entered on the privileges of the full pastorate, he was stationed in 1833 at Stockport, with the venerable John Hickling and John Bowers the first year, and William Burt and F. A. West the two years following. There he became acquainted with the earnest, devoted, and Methodist-loving family of the Healds — James Heald, Esq., M.P., being the local Treasurer of the Wesleyan Missionary Society. In that circuit he remained three years, giving indications of unusual ability and power in the pulpit, as well as of business tact. These qualities made him known, through some of the leading laymen in Methodism, to the leaders of the body in the metropolis; and in 1836, he was appointed to the Great Queen Street circuit, under the veteran missionary, John Waterhouse, and his former colleague, John Scott — who, like himself, was then attracting considerable attention in influential circles. Mr. Scott became his superintendent the third year, and Abraham Stead his colleague. After labouring three years in the West End of London, with much acceptance, in 1839 he was removed to the first circuit in Methodism—City Road—where he was the fifth of six preachers, having Edward Grindrod for his superintendent, and F. J. Jobson as junior colleague. Father Reece was superintendent the two years following the first. The appointment of Mr. Osborn to City Road circuit, was the crowning honour of his life up to that period; and he had by his diligence and faithful service secured the good opinion of

Dr. Bunting, and those who acted with him in the government of the Connexion, so that from that time forward, and on to the present day, Mr. Osborn held no inferior position to that he had attained by his location at the headquarters of Methodism. There is a prestige belonging to being one of the preachers at City Road, which a minister never loses in the Connexion. The three circuit appointments Mr. Osborn had after leaving London, were not inferior to that he had so well served, but they were at Manchester and Liverpool. During his residence in the metropolis, he first made use of the press as a means of instruction. In May, 1839, he delivered an address at the Horseferry Road School, Westminster, on "No Popery in Schools supported by the State!" This was afterwards published, and commanded considerable attention, as the public mind was then greatly exercised by the encroachments the followers of the Pope were making in England. That address served the same purpose in London, which similar addresses, by Dr. Dixon and Dr. Waddy, served in Sheffield and in other parts of England. It established the reputation of Mr. Osborn as a firm and resolute Protestant. Also, the same year, he published a lengthy and deeply interesting Memoir of his father, in the *Methodist Magazine* for October, 1839—a Memoir which would make an excellent pamphlet for permanent circulation in a cheap form. In 1841, Mr. Osborn published, "A Letter to the Rev. W. J. Shrewsbury," in reply to his Lecture, "The Bible against Alcohol." That Letter had not a favourable reception in many places, and Mr. Shrewsbury himself pointed out, to the writer of these lines, the evil effects of that publication as prejudicial to the cause of total abstinence from intoxicants. There is now more light and more knowledge amongst Methodist preachers, on the evils of the drink traffic, than prevailed forty years ago. Mr. Osborn did not again use his pen to publish any work for many years.

Six years soon passed away, amidst the numerous advantages offered by a residence in London; and at the Conference of 1842, the preachers appointed to the Grosvener Street circuit, Manchester, were James Dixon, John Lomas, George Osborn, David Hay, than whom there were not four better preachers in Methodism, though each had gifts differing from the other both in character and degree; John Rattenbury

joined them in the two latter years of their stay there. In 1845, he removed to the Brunswick circuit, Liverpool. The appointments for the three years were,—Edward Walker, George Osborn, Daniel West. Returning to Manchester in 1848, Mr. Osborn was made for the first time a superintendent, of what was a new circuit,—the Oxford Road circuit,—which was only formed in 1846; and the organisation being new, required special care to put and keep all the varied agencies in the best working order. Inheriting from his father those orderly habits of life, which had served him so well in his commercial pursuits, the son had the advantage of a well-balanced judgment, and a well-disciplined mind, to enable him to faithfully perform the responsible duties to which he was called. He was so far approved by the Conference for his services, that in 1849 he was elected by nomination into the Legal Hundred, and henceforth became a member of the governing body of the Methodist Connexion. It was during his stay at Oxford Road, Manchester, that the great Disruption took place, by which one hundred thousand members were scattered from the Methodist societies. Mr. Osborn took such a prominent part in those proceedings, that he is said to have originated the degrading Test Declaration, in order to try and find out who wrote the "Fly-Sheets" and "Wesleyan Takings." The test obtained more than eleven hundred signatures, many of them under pressure, and the names are all printed in the "Minutes of Conference" for 1849; but it failed to reach the object aimed at. Yet a special vote of thanks was passed "to the Rev. George Osborn, and other ministers who acted with him, for getting up the Test and Declaration." In consequence of the action taken by Mr. Osborn on that occasion, his popularity in the circuits fell as rapidly as it had risen; and as there seemed to be difficulty in securing for him a circuit where he might be welcome, useful, and happy, the Conference, at the end of his three years' location in Manchester, in 1851, appointed him one of the general secretaries at the Mission House. That was the commencement of a long list of official appointments, in Methodism, in which he has shown the adaptability of his mind, and faculties for business which are of no common order.

During seventeen years he wielded a facile pen at the Mission

House; and there, and in the various committees of which he was a member, he acquired a perfect knowledge of the organisation of Methodism. He owed his official position in Methodism to Dr. Bunting, and soon after the death of that venerable man and able administrator, a new and more liberal order of things began to dawn in the Methodist circuits, and even in the Conference itself. In 1860, the honorary degree of D.D. was obtained for Mr. Osborn, as up to that time he was the only untitled officer at the Mission House. In 1863, he was elected President of the Conference, but by one of the narrowest majorities on record. The voting stood thus: George Osborn, D.D., 129; William M. Thornton, M.A., 122; so the position was secured by only seven votes. Dr. Osborn performed the duties of the office most satisfactorily, and obtained the cordial thanks of his brethren. His successor in the Chair of the Conference was Mr. Thornton; but as he died during the year of his Presidency, Dr. Osborn had to complete the official year of Mr. Thornton, which involved him in the necessity of preaching twice officially before the Conference, and of delivering two charges to the young ministers, at two successive Conferences. He had also to visit and preside over the Irish Conference, and to attend the Annual District Committees in both North and South Wales, and to visit the Scotch Societies. To some of these duties he was appointed many years in succession, and in the performance of them he showed tact and ability, and secured the repeated approbation and thanks of various Conferences. The masterly sermon he preached in City Road Chapel, on the death of Mr. Thornton, the President, will long be remembered. Dr. Osborn has been one of the preachers at Conference nearly every year since 1850, when he had his first appointment of that kind. He has acted, for many years, as an auditor of the Preachers' Annuitant Society.

At the Conference of 1868, Dr. Osborn was appointed Tutor in Theology at the Richmond College, where latterly young men for the Foreign Missions have been trained. In that important and responsible office, he has been permitted, by unusual health, to continue to labour for sixteen years; but feeling the infirmities of age—now seventy-six—he has for some years past accepted only yearly appointments. Dr. Osborn belongs to the Bunting dynasty in Methodism. His

elevation to office, and promotion therein, came through the Doctor; and he has tried to maintain his policy, but it has become an almost "extinct species" in Methodism. More liberal and more generous sentiments prevail, and those whom the Bunting policy put away from Methodism, the officials of to-day are inviting back into the Methodist fold. Dr. Osborn is, however, one of the fathers of Methodism; and, indeed, is such literally, having one son in the ministry and another the Head Master of Kingswood School, having besides had a brother in the ministry. He is looked up to as a Master in Israel by the large denomination whom he worthily represents. He is much beloved by his students at Richmond, to whom he has been a most successful instructor. He has indeed in his time filled many ministerial parts, and has filled all of them energetically and with honour, and he is regarded with respect and attachment by the entire Connexion, which, through many long years, he has served so assiduously, so faithfully, and so well.

When the late John Fernley, Esq., left a sum of money, the interest of which was to be appropriated to paying for a yearly Theological Lecture, to be delivered before the Conference, the honour of inaugurating the series was conferred on Dr. Osborn, who delivered the first lecture, with the title, "The Holy Spirit, His work, and His Mission," which was published. He had the thanks of the Conference for that work, and a similar acknowledgment was made to him for editing the thirteen volumes of Charles and John Wesley's poetry. In 1881, Dr. Osborn was specially selected as President of the Conference during the year of holding the first Ecumenical Methodist Conference. As the English President, he was appointed Chairman of the first session of that important assembly. He read the prayers at the opening sermon, and gave great offence to two hundred Americans present, by praying for our Queen, but not even naming the President of America, who was then dying. The Rev. E. E. Jenkins, M.A., in his afternoon prayer, amply compensated for that omission. Dr. Osborn, in 1881, preached a funeral sermon on occasion of the death of Dr. Jobson, which was published. He has also published a sermon on the death of James Wood, Esq.—a wealthy Methodist layman. Dr. Osborn's chief literary work is entitled, "Outlines of Wesleyan Bibliography," from 1735 to

1869—a most valuable work of reference, to prove how much the literature of England owes to Methodism. Dr. Osborn has contributed prefaces or introductions to six works by other authors. As executor to the late Thomas Marriott of London, he inherited a valuable and rare collection of Methodist books, pamphlets, pictures, and relics: these he sold to Mr. Fowler, a gentleman in New York, and they are now in Drew Seminary, Madison, New Jersey.

Dr. Osborn has left his mark on Methodism in many more ways than can be recorded here. When the Jubilee of the Wesleyan Missionary Society was celebrated in Leeds, in October, 1863, he, as President of the Conference, delivered a luminous address adapted to the occasion, printed in the November *Magazine*. In the February *Wesleyan Magazine*, 1864, Dr. Osborn's sermon preached before the Sheffield Conference is printed, with the title, "The Honour paid by Christ to the Scripture." In the same work for June, 1865, will be found Dr. Osborn's sermon on the death of President W. L. Thornton, with a memorial notice. The *Magazine* for January, 1866, contains Dr. Osborn's Charge, "The Good Deposit," delivered at the Bradford Conference of 1864. In the March issue of the same work, 1870, will be found his Memoir of the Rev. John Bowers, one of the Ex-Presidents of the Conference. A paper of considerable importance, written by the Doctor, entitled, "Our Baptised Children," runs through several issues of the *Magazine* for 1879.

At the first Methodist Ecumenical Conference, held in London in 1881, Dr. Osborn read an essay on Methodist Hymnology, which was one of the most interesting papers read at the Conference. He had some years previously written articles on the same subject in the *London Quarterly*. In the February *Wesleyan Magazine* for 1884, Dr. Osborn has a valuable historical article on the Methodist Deed of Declaration. In the May and July issues of the *Magazine*, Dr. Osborn reviews at length Lord Bute's Translation of the "Reformed Roman Breviary." To this Mr. M'Swiney took several exceptions, which he published; and Dr. Osborn replied to these in detail in the *Magazine* for April, 1884, in which he shows a wide and careful study of the Roman Catholic Controversy. This discussion has appeared complete as a separate work.

Frederic James Jobson, D.D.

[*Born*, 1812 : *Entered the Ministry*, 1834 : *Died*, 1881.]

ARTISTIC pursuits, when the natural outcome of the mind, are always of an elevating tendency; but only a certain class of mind can realise the varied beauties which they yield. The study of architecture may seem out of place for a Methodist preacher, but even that may be made subservient to the cause of God. The subject of the present sketch was born an artist, and the study and practice of art was a delightful recreation for him during many years. The stately Minster at Lincoln, with its world-famed architectural glory, was his admiration in childhood, and impressed him for the first twenty years of his life.

Frederic James Jobson was born at Northwich, 6th June, 1812, and had a mother of the purest type of Methodism. During his childhood, his parents settled in Lincoln, in which city Methodism was exerting considerable influence. Four Presidents of the Conference —Richard Watson, John Hannah, John Bedford, and F. J. Jobson— besides Daniel Isaac, John Hunt, and other Methodist ministers, were local preachers in the Lincoln circuit. Young Jobson had not only the advantage of hearing many excellent preachers in his youth, but he delighted in their conversation, as his father's house was their favourite resort. His soul was steeped in genuine Methodism. He went with his father and mother to the class-meeting in a cottage, and

seated on a wooden stool by the fireside, listened to the experience of the members. The holy fire which burned so brightly in his after-life was originally kindled in those cottage-meetings. In his school-life he was taunted as a Methodist, which was a social degradation in the proud cathedral city. Out-door preaching was held in front of his father's house, and the chairs were supplied from their own rooms. His young heart was early impressed with two sterling elements of Methodism—generosity and catholicity. The luxury of doing good was his mother's delight; his parents subscribed to all the missionary societies, and to the Bible Society. The catholicity of his mother was, by the divine blessing, her son's salvation to Methodism and to Protestantism.

The youthful years of Frederic Jobson were spent chiefly among Roman Catholics: he was articled for the study of architecture to the distinguished archæologist and patron of art, Mr. Edward J. Willson, of Lincoln—a devoted and zealous Roman Catholic, a gentleman far too honourable to attempt to proselyte a young Methodist entrusted to his care. In after-life he often spoke of the urbanity and fascinating attentions he met with in Mr. Willson's family, where his passion for painting and ecclesiastical architecture, often placed him in the company and allurements of eminent ecclesiastics of the popish school. His sound Methodist teaching and training preserved him from harm. One priest was very kind to him—a learned man of taste, who took pains to instruct him in perspective; he sought to impress young Jobson with the excellency of popery, but he failed. In after-life, no Methodist minister surpassed him in the denunciation of popery as a system. Mr. Willson's house was the rendezvous of eminent artists and men of letters, and the young artist living in the family, their company and conversation had an important influence on his education. That was singularly demonstrated by the refined taste and feeling he manifested, nearly fifty years afterwards, in his address to Dean Stanley, in Westminster Abbey, when the monument of John and Charles Wesley was unveiled there.

It was under the ministry of the revivalist, John Smith, that Frederic J. Jobson was convinced of sin, and ultimately led to Christ. Leaving the chapel on Sunday evening, he had to convey a message to

his father about his class being met for tickets, and the leader added, "Come you with him"; to which the youth said he would. That "I will" was the turning point of his life. He went to that class-meeting; all the members, the leader, and the preacher prayed for him. For several days he had doubts and fears; but here is his own record: "A few nights afterwards, when in my room painting a picture from West's 'Christ brought before Pilate,' I saw the simplicity of faith; put down my palette and brushes, cast my soul on Christ, and calmly relied on Him for salvation, and obtained it. I was not filled with joy in believing, but had assurance and peace. That was on 3rd April, 1829." His recollection of those few days, of the preacher, the leader, and the class-meeting, were pleasant memories which no after experience could obliterate. It was all real, and abiding in its happy influence on his mind and heart.

The impression produced on his own mind, of the person of John Smith, both as he stood and preached in the pulpit, and as he sat by his father's fireside, he has delineated in his mother's "Life," and the genuine revivalist element in his own life was greatly owing to the kindling example of John Smith. Having devoted himself to God, and joined the Methodist Society, he soon found congenial occupation as a local preacher, when he had Thomas Cooper and John Hunt as colleagues on the plan. With Thomas Cooper he formed an attachment which was life-long; and although chartism and scepticism separated them for about twenty years, they never ceased to pray for each other; and it was largely through the instrumentality and enduring friendship of Mr. Jobson, that Mr. Cooper was restored to his right mind, and brought back to Christianity. As a mark of his attachment, Mr. Cooper dedicated his published "Autobiography," which has had a large sale, to his "Dearest Friend, Frederic James Jobson." There is much of a deeply interesting character in the affectionate regard they had for each other. Mr. Jobson's conversion took place at the age of seventeen, and the next year his name was on the local preachers' plan, with that of Thomas Cooper, who was seven years his senior. Mr. Cooper thus wrote of his friend:—

"Jobson was full of passion for art and of admiration for poetry, and had already displayed considerable eloquence as a preacher. His nature was all earnestness. We often

contrived to meet on a Sunday, that we might preach in the same village, and have time to converse on composition, and on our work as preachers. Many a time in after years I have had to depend on him as my only human help, and I thank God that I ever had such a true, faithful, and unfailing friend."

Such is the testimony of a man who still survives, at the age of four-score. Mr. Cooper gives another sketch of his friend before he came of age. He says :—

"Frederic Jobson was born an artist; his mind was full of pictures; he saw pictures, colour, form, and beauty wherever he went, under God's sky, and on God's beautiful earth; he talked pictures with the most easy and happy command of familiar words, so that it was not wonderful that he became an impressive and popular preacher so early. There was a more commanding reason, however, than this for his acceptance with the people. He was so thoroughly in earnest, and so deeply felt the supreme importance of his work in the pulpit, that preaching for souls became a passion with him. His prospects were bright for success as an artist, but he sacrificed them all for Christ and His Gospel."

Mr. Jobson was received as a minister on trial in 1834, at the age of twenty-two. His first circuit was Patrington, but his residence was at Hornsea, eighteen miles away. The circuit was extensive, the walks long; but friends lent him a horse when needed. His evangelistic fervour, his impassioned delivery, and his genial joyous spirit, won all hearts. He at once took popularity by storm; and better still, he won souls for Christ, one of the earliest being Philip Egglestone, who became a clergyman. His first circuit practically determined his position in the ministry of Methodism. He was suddenly called, one Sunday morning, to go from his village home to preach at Hull, in the place of one of the most brilliant orators in Methodism, who was taken suddenly ill. He preached. He was equal to the occasion, and the collection did not suffer. That was a preparation for another trying ordeal. His first year's ministry, even in such a rural district, had secured for him extended fame as a popular preacher, and the second year of his probation found him located at Manchester, with Robert Wood, Joseph Roberts, and Jonathan Crowther, and he had to preach to some of the most educated and wealthy families in the Connexion. His preaching had as potent a charm for the rich manufacturers, and the sallow operatives of busy Manchester, as it had for the comfortable farmers and hard-featured labourers and fishermen of Holderness. His reputation spread, and young though he was, he had

to take part at the Bradford Missionary Meeting in 1836; and though he was called up as the seventh speaker, the overpowering charm of his eloquence, which consisted of its originality, its natural poetry, and its glowing pictorial illustrations, carried the attention of the large audience.

At the Conference of 1837, Mr. Jobson received his first appointment to the City Road circuit, London; he had been selected by the President, the Rev. Edmund Grindrod, as his assistant. Thus early began his ministerial connection with that venerable sanctuary, where he preached the Gospel for three terms of three years each, and in which he so often ministered during the long course of his Book-stewardship. It was during his first term of three years there, that the writer of this record first made the personal acquaintance of the young minister, and well he remembers following him on four successive Sunday evenings, in as many chapels in the north of London, and hearing the same powerful sermon on each occasion,—that of "Christ weeping over Jerusalem." The fervid eloquence of the preacher, the thrilling appeals, and the deeply impressive application, made the repetition both welcome and enjoyable.

In 1838, after being received into full connexion, Mr. Jobson married Elizabeth, the only child of Mr. Caborn, of Beverley. Never were two human beings more clearly made for each other, and never was the unison of two kindred spirits more harmoniously complete. One of Dr. Jobson's best paintings, is that of the exquisite interior of Beverley Minster, with the newly-married pair kneeling to receive the benediction. Such is the record of the Rev. B. Gregory, in his "Biography of Dr. Jobson."

From his first arrival in London, he was popular in every place, which was only a further enlargement of the appreciation he had met with in Manchester, Yorkshire, and Lincoln. He formed friendships of life-long duration; first with Dr. Bunting, and also with two of his colleagues, the Revs. William M. Bunting and John Farrar. Three such young ministers could not be surpassed in Methodism. Dr. Bunting's fine faculty to discern in young men their real mental and moral worth, and their adaptation for special spheres and special work, soon discovered the qualities of Mr. Jobson's mind, and the circuits he

was best fitted for were marked out for him. He began his ministry with one year amongst farmers and fishermen, and there he learned the value of our villages to Methodism, and was in all his after-life the unfailing friend and advocate of village Methodism. Then followed two years in busy Manchester, and a third might have followed, but the President required his services in London. There he began his three years' locations, nine of which he had in succession; but five of them were in the metropolis.

As early as 1840, he was engaged to preach at the opening of a chapel in a Derbyshire hamlet, and soon afterwards he was often called into requisition for special services. He spent six years in London; then, in 1843, was stationed at the first circuit in Leeds, where he had often to preach to from 1500 to 2000 people, for all the chapels in Leeds are capacious, and were then usually crowded with hearers. At Leeds he began the study of Hebrew, under a Jew teacher, and he commenced to learn Greek and Latin also, desiring to be a scribe and prophet acquainted with learning. In 1845, he was appointed one of the Missionary deputation to Ireland, when he visited beautiful Killarney, and added sketches to his portfolio. His heart was pained by witnessing the oppressive influence of popery in that country. At the Conference of 1845, Dr. and Mrs. Bunting were their guests, and the same year he joined the Evangelical Alliance. During his residence at Leeds, he drew up a covenant with God, consisting of ten articles, as a guide, help, and stay to him in his responsible duties. In that he added an act of solemn dedication of himself to God, which he signed first on 16th May, 1846, and on ten succeeding occasions, in his various circuits; the last occasion being on 1st January, 1878. At Leeds also, he drew up a set of seven weekly, and six daily rules, so as to provide for the most profitable employment of his time. The last special act of his life at Leeds was the writing of a prayer for divine assistance, to be used before engaging in pulpit preparation. Those several rules and religious regulations once formulated, served in all his after religious and daily duties,—a good foundation well laid, and carefully built upon afterwards.

The Grosvenor Street circuit in Manchester having been divided, and Oxford Road circuit formed out of it in 1846, Mr. Jobson was sent

as second preacher, under the Rev. F. A. West, to the new circuit, with John Kirk as a colleague. He was located at Radnor Street, where a new chapel was being erected; that also became the head of a new circuit in 1867. During his stay in Manchester he studied Thomas-à-Kempis for devotional help, and studied diligently. He made a second visit to Ireland, examining the Giants' Causeway, and became much interested in the geology of the district. He was interested also in the district, as the native home of Dr. Adam Clarke. The same year he paid a visit to Scotland, with Dr. and Mrs. Bunting, and returned by way of the Cumberland Lakes. In that circuit Mrs. Jobson became a class leader, and since then she has rendered important service to Methodism in several circuits, as the leader of a class of ladies; her members speak of her with much affectionate regard and esteem.

After the Conference of 1849, he was again located at the City Road circuit. It was a time of great trial, arising from the disruption occasioned by the expulsion of three ministers from the Connexion. During that period of strife he was both fearless and pacific, gentle and firm. Throughout the struggle he did not compromise either his charity or loyalty, and he lost neither his temper nor a friend. He was not so favourable towards expulsion as his brethren, and Samuel Dunn he would have saved from that ordeal if he could have done so. He did in after years make overtures to Mr. Dunn, for his restoration to the Connexion, but his kind offices could not be complied with. To Mr. Jobson the Connexion was greatly indebted at that time, for the origination and success of the Fund for the Relief of Ministers whose allowances were stopped; as also for the Relief and Extension Fund. He also took the most active interest in the Normal Training College at Westminster, and especially in the New Kingswood School at Bath. In both these cases, as well as in that of the Theological Institution at Richmond, Mr. Jobson, by his architectural skill and experience, rendered good service to Methodism. In various ways afterwards, by the use of his most important and valuable work, published in 1850, entitled "Church and School Architecture," Methodism has been a great gainer; he delighted to use his knowledge of art in its various branches, to aid religion, not only in Methodism, but in Nonconformist churches and schools also. Nor was this all: his Sketch-Book has often been laid

under contribution to adorn and illustrate the literature of the Connexion, as is manifested in the handsome coloured frontispieces of the *Christian Miscellany*, even since his death, and the rich and varied collection of his artistic portfolios, which have only just been dipped into. He was an artist of refined taste and correct judgment. It was during his second location at City Road, that he, with Mrs. Jobson, visited Paris, Brussels, the Field of Waterloo, Antwerp, Cologne, and the Rhine scenery. These attractions did not, however, divert his mind from the necessity for a pure and holy life day by day, which the entries in his Journal record.

In 1852, Mr. Jobson was removed to Lambeth, and began his career as a superintendent. In 1853 he was elected into the Legal Hundred. His next remove was to the Eastbrook circuit, Bradford, in 1855. At the same time, he was chosen one of the representatives of the British Conference to the General Quadrennial Conference of the Methodist Episcopal Church of America, held at Indianopolis in May, 1856, his colleague being his old friend the Rev. Dr. Hannah, both coming from Lincoln; thus it happened that Lincoln Methodism contributed both the British representatives to the United States. On his return, he published, in 1857, "America and American Methodism, illustrated with Original Sketches." It is a book of nearly four hundred pages, and for interest, humour, instruction, and history, it can scarcely be surpassed. It forms a faithful and artistic photograph of American society and American Methodism, in the middle of the nineteenth century; an appropriate companion to the similar work published by Dr. Dixon. Never has America found a more candid or more conscientious annotator than Dr. Jobson. In 1855 he published, in the form of letters, "A Mother's Portrait," a Memoir, beautiful and affectionate, of his own endeared mother—"a life-like picture of womanly and domestic saintliness, drawn with tenderness and truth" by the hand of her son. Before leaving Bradford, he preached a funeral sermon for his aged friend, Dr. Bunting, which was published in 1858, with the title, "The Servant of his Generation." The sketch of his character is drawn with vigour, skill, and truth, and with the eye and hand of an artist, as he appeared in the pulpit, on the platform, in the committee, and at the fireside.

Having laboured three years at Bradford, in September, 1858, he removed to the Huddersfield First circuit, where he found a friendly people and a comfortable residence. There were only 400 members in society on his arrival there; at the end of one year's labours, 196 members were added. Whilst located in that circuit, the Conference elected him as its Representative to the Australian Conference held in Sydney, in January, 1861. The duties of that commission he discharged with energy, heartiness, and efficiency, and on his return he published the result of his journeyings, in an octavo volume of 270 pp., entitled, "Australia; with Notes by the Way on Egypt, Ceylon, Bombay, and the Holy Land." He also made a survey of the Methodist circuits in Tasmania. The volume is dedicated to his friend, John Robinson Kay. It reached a second edition in 1862.

Removing from Huddersfield, he left the provinces finally, and came once more to the City Road circuit, London. From that he was not again to remove during his earthly pilgrimage. Three years of happy service he spent amongst so many old friends. He was the superintendent, and had amongst his colleagues the Revs. Edward Lightwood, Samuel Coley, Benjamin Field, George T. Perks, and John S. Vint. Those three years terminated his itinerancy. A new sphere opened for him most unexpectedly. The office of Book-steward was vacant by the death of the Rev. John Mason. To fill it with a suitable man of business, who was also a preacher, was a difficulty. The right kind of man had not always been there, but it was of the greatest importance that the right kind of man should be appointed. No minister so popular as Dr. Jobson had ever held the office. He was eminently bookish in his tastes and tendencies, and few men knew so well the requisites of an attractive and saleable book; but the real marks of a business man were thought by some to be wanting. However, in 1864 he was appointed Book-steward to the Methodist Connexion; and from that day forward to the end of his life, a period of seventeen years, he proved himself to be the right man in the right place. The sagacity of the selection was amply demonstrated by the after results. In the qualities with which he had been credited, he exceeded all anticipations, whilst he developed others which had been supposed to be the monopoly of men of less vivid imagination,

and of less fervid temperament. During his Stewardship the Book establishment attained an unprecedented extent of productiveness, and its finances were improved beyond the highest hopes and anticipations of the Committee.

Dr. Jobson did not permit his Book-room commercial duties to interfere with his Sabbath ministrations. His delight was to be in the pulpit. The earnest preaching of the Gospel was characteristic of him all through life; indeed he might be denominated as a revival preacher, and the results of his ministry in his successive circuits would justify that term being applied to him. Twice on the Sunday he fulfilled a preaching appointment in some of the London circuits, for he had appointments in them all by arrangement. During the first year of his location in London, he made use of his position to publish five separate works, small in size, but large in their influence on the hearts and minds of the people. They have been most serviceable as manuals of the "things that accompany salvation." Collectively they were printed under the title of "Saving Truths," and they have obtained an extensive circulation both in England and abroad. The separate titles are: "Full Assurance for the Children of God," "Perfect Love for Christian Believers," "Visible Union with the Church of Christ," "The Way of Salvation," "Working for God in Saving Souls." In 1866, he preached a sermon on account of the loss of the steamer *London*, which was published with a "Memoir of the Rev. Daniel J. Draper."

At the Conference of 1869, held in Hull, Dr. Jobson was elected President by 120 votes, John Farrar having 87. No minister was more deserving of the honour thus conferred; none had worked harder or with more success. In that testing position he exhibited the high qualities which had placed him there. He had previously filled some very important and responsible positions in the Connexion. He had been one of the Conference official Letter Writers, was on the Education and Missionary Committees, was connected with the management of the Preachers' Fund, and was Secretary to the Committee of Privileges. Now he occupied two of the highest positions in Methodism —President of the Conference, and Connexional Book-steward. He fulfilled all the heavy responsibilities of the Presidency with the highest satisfaction, including the delivery of two Charges to the young men,

one at Hanley in 1870, the other at Manchester in 1871. Up to the year of his Presidency, he had been favoured with continuous and high-toned health. He was prodigal in the expenditure of strength during his year of office, and thought no duty too great for him to attempt. He was harassed by a debilitating ailment during his official duties, which he tried to shake off. At the Manchester Conference of 1871, after delivering the Charge, he made a most prodigious effort to address a vast audience in the Free Trade Hall. That strain on a heavily tried system broke him down, and he was suddenly smitten with serious illness; he recovered, however, after much quiet rest, and till the close of the year 1875, his natural force was still unabated.

The heavy strain of the Presidential year, with his frequent journeyings, and public services before large audiences, commenced the breaking down of the health barriers. Other Presidents of the Conference besides himself have, during the past twenty years, had to suffer the consequences of the excessive mental and physical strain of the official year, and some have survived that ordeal but a short time. Dr. Jobson resisted those ill effects as long as he could, but a little extra anxiety at the Book-room resulted in sleepless nights and consequent diminished strength. Alarming periods of excessive weakness followed the restless nights, and prostration was the result. Still he laboured to the utmost of his strength, for the luxury of labour; to be in the pulpit was his chief joy. He continued to fill the responsible duties of the Stewardship till 1878, when he wished for relief; but yielding to entreaty, he continued another year; and in 1879, the Rev. Theophilus Woolmer was appointed Joint-steward with Dr. Jobson, but really to release him from active responsibility, giving only such attention as his experience and health permitted.

In January, 1877, he was prostrated by nervous debility, and had to rest long. In June of that year he was preaching again, and the writer heard him preach one of the re-opening sermons at the Richmond Road Chapel, in Hackney, from "God is love"; that was one of his latest sermons. In 1878, his eyes failed him and his sight became dim, owing to congealed blood at the back of the eye. He tried another tour in Scotland with Mrs. Jobson, but with little good result. In 1879, he acknowledged that his work was nearly done. His preaching

and writing were ended; his memory grew weaker, and the overworked brain often took away the words he wished to utter. In that enfeebled state he continued till Covenant Sunday, 2nd January, 1881, when, in the afternoon, at the time of holding the service, he said, as he lay prostrate, "I give myself wholly to Christ." He continued to grow more and more feeble, Mrs. Jobson reading to him verses, and praying with him. He gently ceased to breathe, about four o'clock in the morning of 4th January, 1881, at the age of sixty-eight, and was interred in Highgate Cemetery. His friend of forty years' standing—Rev. George Osborn, D.D.—delivered an address at the funeral, and Dr. Pope gave a memorial sketch on the occasion. The two portraits which appeared of him in the *Wesleyan Magazine*, in 1844 and 1870, express very intelligently much of the joyous and happy character of the man. He was an upright man,—hearty, ingenuous, simple, earnest, honest, generous, pure, humble; a typical Englishman, Methodist, and Christian. A costly and handsome marble monument, including a portrait bust in profile, has been erected to his memory, by Mrs. Jobson, in City Road Chapel, London; but by a strange oversight on the part of some one, the inscription states that he was born in 1810, instead of 1812.

A glowing catholicity was a marked feature in the public as also in the private life of Dr. Jobson. This was manifested on many occasions. Two of these are deserving of mention here. During the sittings of the Methodist Conference in London, in 1872, Dr. Jobson invited five distinguished Nonconformist ministers—the Rev. Drs. Allon, Binney, Fraser, Raleigh, and Stoughton—to dine at his house, and meet the President of the Conference, the Rev. Luke H. Wiseman, M.A. After dinner, Dr. Jobson suggested that it would be interesting for each one to relate briefly how he was brought to God. Dr. Allon said he was led to Christ through attending the Methodist Chapel at Beverley, and he was a member in the same class in which Mrs. Jobson met. Dr. Binney said he was converted through attending the Wesleyan ministry at Newcastle, and he would have been a Methodist preacher if he could have had training for the work amongst that people. Dr. Fraser's conversion and decision for the ministry was owing to a Methodist lady in Montreal. Dr. Raleigh found Christ through

attending Methodist preaching at the Moss Street Chapel, Liverpool; and Dr. Stoughton through attending St. Peter's Methodist Chapel, Norwich, and joined the same Methodist class in which Mr. Wiseman met, who was the father of the President of the Conference. This record shows how much other Christian bodies owe to Methodist teaching and preaching. The other interesting fact is, that it was owing to Dr. Jobson's friendly acquaintance with the late Dean Stanley, of Westminster, that the monument to the memory of the Revs. John and Charles Wesley was erected in Westminster Abbey, after they had been dead about eighty years. Dr. Jobson either gave, or collected from his friends, the entire cost of the beautiful and appropriate monument, and Mrs. Jobson's face is carved on one of the female figures. Several Presidents of the Methodist Conference may also be recognised as in the audience listening to John Wesley preach on his father's tomb, which is a designed compliment, but an anachronism. Dean Stanley unveiled the monument instead of his much lamented wife, who had taken the deepest interest in its erection, and who had promised to perform the ceremony of unveiling, but her unexpected death devolved the duty upon the Dean; and Dr. Jobson, as was most fitting, delivered a deeply interesting address in the Abbey on the occasion. The Rev. Charles Wesley is said, by the inscription on that monument, to have been born in 1708; the date, to be correct, should be 1707, which has been recently confirmed by a letter written by Charles Wesley's father.

William Arthur, A.M.

[*Born*, 1819: *Entered the Ministry*, 1838: *Still Living.*]

IRELAND has suffered during long ages from the blighting influence of Popery; but, on the other hand, Ireland has richly shared in the happy counterbalancing influence of Methodism. During a hundred and forty years it has been blessed by the labours of devoted Methodist preachers, and the result of their labours has been abundantly demonstrated, by the efforts they have made to carry the Gospel of Christ into regions far beyond their own Green Isle. America owes her large Methodist Episcopal Church, to the arrival in that country of Irish emigrants about the year 1765-66, who carried with them the happy experience of Methodist teaching. John and Charles Wesley devoted much time and labour to preaching in Ireland as early as 1742; and subsequently on through the last and present century, Methodism has been exerting itself vigorously and effectively upon the Irish people, who have in return recognised the greatness of the blessing thereby conferred upon them. Methodism has lived there in spite of the pervading and threatening power of Popery, and if Ireland has not itself derived from Methodism all the good which was designed for her people, they have shown their appreciation of the services rendered, by giving up so many excellent men for the ministry of Methodism. In the last century, there was a pleasant interchange kept up between the preachers in England and Ireland; but the advantage was largely in favour of England. The

Sister Isle sent to England such men as Henry Moore; Dr. Adam Clarke; William Thompson, the first President of Conference; William Myles; Walter Griffith; and though last, yet not least, William Arthur, A.M., one of the noblest specimens of the Irish race.

He was born at Kels, in the county of Antrim, 3rd February, 1819 and brought up a Presbyterian. At about the age of twelve he removed with his family to Westport, a town in the county of Galway, on the Atlantic shore of Ireland. He was destined for commercial life, and by the time he was fourteen he was placed in a trading firm in that town. Young, buoyant, and volatile, he was active in the worldly pursuits of the companions around him, until one day he was arrested in his career by the preaching of a Methodist minister. No stately edifice had drawn him; it was only an humble dwelling in which the Word of Life was plainly spoken by a plain man; but in that Word was an arrow from the quickening Spirit, the mind was impressed, the condition of the heart before God was revealed to his youthful understanding; he sought and found peace through faith in Jesus Christ, and made known to others the change which divine grace had wrought within him. He joined the Methodist society, and soon afterwards gave evidence of usefulness in the Church of God. Before he was sixteen, he had preached his first sermon; and although, like William Jay, Richard Watson, and Charles H. Spurgeon, he was only a boy with a round jacket on who thus began to preach the Gospel, yet the people heard him gladly, and recognised the hand of God in the transformation which had taken place within him.

It was manifest to those who knew, and heard him preach, although so young, that there was a career of eminent usefulness opening before him. The Sligo District Meeting accepted him, the Irish Wesleyan Conference received him as a minister on probation, and in 1837, that body prevailed on the English Conference to permit his transfer to their body, that he might have the advantage of a training in the newly established Theological Institution at Hoxton, under the venerable Joseph Entwisle. There he rapidly distinguished himself by an extraordinary aptitude for learning, and after a course of two years' study he offered himself for the Foreign Missionary Service, and was accepted by the Committee. His experience in the metropolis was of great advantage

to him. On Sundays he had to preach in various chapels in and around London, and had to mix with some of the best families in the Connexion, thus affording him a wide insight into the workings of Methodism in the centre of its operations. He was only twenty when he received his first appointment by the Conference, and was stationed at Goobee, in the Mysore district in India, his second year at the Institution being counted as the first of his itinerancy. From the time of his conversion in the wilds of Ireland, in 1835, his progress was rapid; he had passed from the Irish to the English Conference, had undergone two years' theological training, and on the 15th April, 1839, when only two months over twenty, the spare but intelligent stripling embarked on board the ship *Essex*, at Gravesend for India, in company with three other young men—John Garrett, E. G. Squarebridge, and George U. Pope. They had all been solemnly designated to their important office, at a special service held in City Road Chapel on 14th April, when they witnessed a good confession before many witnesses, and were suitably addressed by Dr. Hannah, Dr. Bunting, and other ministers. Three of them were for the Mysore, and Mr. Pope for the Madras district.

The tenderness of Mr. Arthur's constitution was manifested during the long voyage to India. In his first letter to the Missionary Secretaries, dated Goobee, 15th October, 1839, he reported having suffered much from sickness and lingering feebleness, accompanied with loss of appetite, which unfitted him for study, so that all on board feared the Indian climate would not suit his health. He had a fall on the deck which retarded his recovery; but before he reached India he had made much progress with the Canarese grammar, and so was somewhat familiar with the outline of the language of the people amongst whom he went to live and preach. He acknowledged, also, what a blessing he had derived from the reading of the "Lives" of Henry Martyn, William Carey, and C. F. Swartz. Landing first at Madras, he there made the acquaintance of the Rev. Jonathan Crowther, who accompanied him on his further journey and became his friend; nor did he less appreciate the kindness shown him by the Rev. John Jenkins, his superintendent, who had two years before left the Institution for the same field of labour. They were happy in their companionship

whilst it was continued. In a letter from Mr. Jenkins to the Committee in London, dated November, 1839, he says:—

"Mr. Arthur has begun to work in right good earnest, and with a zeal for God and for souls worthy of imitation. He devotes the whole of his time to the study of the language, and to visiting the people in the towns and villages with one who knows the people. His progress in the Canarese is satisfactory and gratifying. Already he is able to give short addresses to the people after our sermons."

This is the first sketch of Mr. Arthur's character and labours as a Methodist preacher, and it is the exact foundation on which he has raised the superstructure of his subsequent life.

In the second letter Mr. Arthur sent to London, dated 10th March, 1840, he takes a wide and comprehensive survey of the work before him, and shows how deeply his mind was impressed with the weight and extent of the responsibility which he felt to be resting upon him. He saw the streets and temples, the latter open for observation, crowded with devotees. He had learned their language, and was able to converse with them on the folly of their idolatries, and the absurdity of doing homage and offering worship to images; but he was solemnly impressed with their intelligent but subtle reasoning. Like St. Paul at Athens, his spirit was stirred within him when he saw such people, and so many, wholly given to idolatry. It may be useful to others who may become missionaries to know the process of his study. He says :—

"My plan was, after having written an address, and had it corrected by my teacher, to commit it to memory and deliver it verbatim. These addresses were only three or four minutes long, but they increased to twenty or thirty minutes. After proceeding in this way for some time, I ventured on an extemporaneous sentence or two. In this department practice gave greater freedom, so that I have often spoken for ten or fifteen minutes, when the inquiries of the people have called for information. I have also begun to pray extempore. The ability to do so much in the vernacular affords me great delight. But my heart is still imprisoned, and this limited communication with the people, which, as through the gratings of the prison window, it is now able to hold, only increases the anxiety for an unobstructed intercourse, in which it might express all its feelings and desires respecting them."

These words were the germs from which a grand missionary career might have been looked for had his health but agreed with the climate. There was reason to expect that he would have taken a foremost place amongst Indian missionaries, and this was as much desired by himself

as by the Committee in London and the friends he made in India. His eyesight first failed, then his health gave way, and the change to a colder district did not bring relief; his only refuge was to return to England.

He was obliged to obey the orders of his medical advisers. In what spirit he did so will be best expressed in his own words; in a letter to a relative, he said :—

"You may think that it savours a little of affectation to say that I left the shores of India and returned home with the deepest regret. This, however, did not arise from any want of attachment to home or friends; but the people of my mission had become inexpressibly dear to me. I saw their woeful need of the Gospel, and longed to spend my life in making it known to them. Gladly would I have resigned every hope of seeing in this life a single relation, had the Lord only counted me worthy to 'preach among the Gentiles the unsearchable riches of Christ.' But His will was otherwise."

Is not this the true missionary spirit? Are not men who are animated and sustained by such motives more than ever required? And if they are not shut out from the field of missionary enterprise, and compelled to labour at home, have not the churches of the land reason to rejoice? In the case of Mr. Arthur, the feeling was stronger than even the fear of death. When on his return home, as he tells us in his "Mission to the Mysore," he and the crew expected the ship to founder, he wrote :—

"To commit myself for life or death into my Redeemer's hands was the work of a moment; then the souls of those that were with me in the ship called for anxious prayer; but one feeling—concern for the perishing heathen—rose above every other, and expressed itself with a force the effect of which I pray may never be lost, that if my moments on earth should be but few, I would devote them to prayer, and if lengthened, no matter in what land, to labour for their regeneration.'

The personal history of Mr. Arthur as a missionary is detailed in his "Mission to the Mysore," the first of his published works, and one of the best and most interesting of many valuable volumes. His name is entered in the Conference "Minutes" of 1841 as returning home, and with a strange mixture of joy and sorrow, he was welcomed back to London: sorrow, that a young man of such high promise and splendid talents should, through deep suffering, be obliged to retire from a field of labour for which he had shown such remarkable aptitude, and to which he was so strongly attached; joy, that a mind of such capabilities as he had given evidence of, might be employed to the great advantage of the

mission cause in the home circuits. At the Conference of 1842, Mr. Arthur was stationed in the City Road circuit, London, with the two-fold office of assistant to the Rev. John Scott, President of the Conference, and general advocate of missions under the direction of the Mission House. It was during that year that the writer first made the acquaintance of Mr. Arthur, whose name and fame had spread into many of the largest circuits of the Connexion. The interest felt in the young returned missionary was increased by the fact that the writer was only eight months the senior of Mr. Arthur. Pale, wan, and wasted, and almost blind, his eyes deeply shaded with green, and his hand hard and cold; but he had been a missionary; and by both his sermons and speeches, pleaded the cause of India in addresses of brilliant eloquence and power, which placed him at once in the front rank of his brethren, and laid the foundation of his future influence. After he had completed his services for the President, he was for three years following engaged by the Missionary Committee for service all through English circuits, by which he made for himself a reputation which has ever since been acquiring a wider range, and embracing other philanthropic objects besides that of missions to the heathen.

In 1846, Mr. Arthur's health required a warmer clime, and he spent one year at Boulogne, where he was soon able to preach in French, with as much ease and freedom as he had in India preached in Canarese. In 1847 he removed to Paris, where crowded and influential congregations attended his ministry. He also acquired such a knowledge of the Italian language, as enabled him to preach the Gospel to the mentally degraded and Papal-dominated Italian people, towards whom his heart's sympathy was strongly drawn. He was in Paris during the Revolution of 1848, and the experience he gained at that time stood him in good stead on many important occasions afterwards. He laboured hard to promote the freedom of Italy.

It was during his residence in France that he found leisure to use his pen, and to prepare lectures for the instruction of young men. By the time he had reached thirty years, he had accumulated vast stores of knowledge; he had delivered lectures to the Young Men's Christian Association in London, on "The British Empire," "Mohammedanism," "Personal Responsibility," "The French Revolution of 1848," "The

Church in the Catacombs," and "Heroes." In 1847, he sent from the Press his first important book, "A Mission to the Mysore," which had been prepared with care and thoughtful deliberation, and has become a standard work on the great missionary enterprise. To secure yet wider spheres of usefulness, on his return to England, in the summer of 1849, he became a member of the Evangelical Alliance; and to promote temperance by both precept and example, he joined the Temperance Society, and was elected one of the Vice-Presidents of the United Kingdom Alliance.

Having by his residence abroad had his health established, at the Conference of 1849 he accepted another appointment in London, and laboured for one year in the Hinde Street circuit; the year following he was stationed in the Great Queen Street circuit; but these were only preliminary to an appointment more congenial to his mind, and better suited to his wishes and desires. At the Conference of 1851, the health of the Rev. Dr. Bunting was failing; he was considerably past seventy, had seen more than half-a-century of service in the ministry of Methodism, and desiring rest, he resigned the senior Secretaryship of the Wesleyan Foreign Missions, and the name of William Arthur, A.M., was added to the Secretariat as the fourth of the number,—an appointment which indicated the wisdom of the Conference, and gave to Mr. Arthur a position of the most extensive usefulness in a field wherein his entire nature was enlisted. In that office he had more freedom for giving vent to his mental disposition, and one result was, in the following year he published, on behalf of the family, one of the most popular books in the English language, entitled "The Successful Merchant; a Memoir of Mr Samuel Budgett of Bristol." That work achieved a popularity unprecedented in works of its class; edition after edition was rapidly disposed of, and the name of the author became as familiar to the general public as it had previously been to his own denomination. Although this book has not been regarded with unqualified approbation, yet its originality of conception, its peculiar adaptation to commercial life, and its eminently practical turn, so different from the majority of religious biographies, sufficiently account for its popularity.

In 1853, Mr. Arthur preached and published a Funeral Sermon on the death of Mrs. Dr. Beecham, wife of one of the Missionary

Secretaries. The same year he delivered and published a Lecture on "The Dangers, and Right Use of Commercial Prosperity." In 1855, he published a work on "The Duty of Giving a Stated Portion of our Income," a plan which he had himself long adopted; and the same year he published a Letter, entitled "The People's Day," against the plea which Lord Stanley had urged in favour of adopting the Continental form of Sunday observance. In 1856, appeared his third remarkable book, entitled "Tongue of Fire; or, the True Power of Christianity." A writer in the *New York Christian Advocate*, in 1881, has given the following interesting history of that work:—

"It is just twenty-five years since this remarkable book was published by Harper and Brothers. From the beginning it has had an extensive sale in Europe and America; it has been translated into several languages, among them the Welsh, Kaffir, Italian, and French. In several theological seminaries it has been presented to the students, as the gift of an earnest Christian layman; and, quite recently, it has been designated as one of the studies of the Chautauqua Literary and Scientific Circle. Within a few weeks it has appeared in a cheap form, published by the same house. Its value has been enhanced by a new preface, written by the author during his visit to the United States in 1880; also a valuable introduction from the pen of the Rev. Dr. Wm. M. Taylor, of the Broadway Tabernacle, New York.

"The history of this book may not be generally known. In 1855, during a former trip to America, and while visiting our Methodist Conferences, Mr. Arthur was seized with a dangerous illness at Urbana, Ohio. He was at the time preparing this book for publication. He says: 'When the fever was already coming on I had, at Sandusky, before the Conference of North Ohio, preached on the theme of the book, and thus were its thoughts and images the last that followed me from the active world into the silence of the sick-room. Naturally, while in that room, my mind often turned to the partly-written volume, of which, while the earliest pages were in type, other portions were in manuscript, and yet others still lying undisclosed in the hidden yet conscious springs of thought. Often, when revolving what I seemed to have to say, did it appear to me as if the Disposer of life and death would spare me to say it; and I have been told by my companion on that tour, Dr. Robinson Scott, who for some twenty days or so watched by my bedside, that I said to him, "The Master has yet work for me to do."'"

In 1859, anxious for the welfare of the people of India, and desirous that their primary education should have a firm and enduring basis, he pleaded hard for the use of the Bible in their schools, in a pamphlet, "Shall the Bible be under a Ban in India?" In this as in others of his works, his intellectual and moral faculties had the predominance, and his independence of thought, pen, and speech, lost him some friends occasionally; but in time his conduct justified his action.

A little later, in 1860, Mr. Arthur, who has travelled much in Italy, and is an adept in the Italian language, published "Italy in Transition" —a volume dealing with the political and religious crisis through which Italy was then passing, when its smaller kingdoms were being broken up, religious toleration was being established, and the present kingdom was being formed under Victor Emmanuel. Besides his travels on the continents of Europe and Asia, Mr. Arthur has travelled extensively in America. On his election, in 1866, to the Presidency of the Wesleyan Conference, a portrait of him was published in *Harper's Weekly*—a New York journal, similar in character and position to the *Illustrated London News*—accompanied with a biographical sketch, in which the writer speaks of Mr. Arthur as being more widely known to the Christian public of the United States than almost any other minister in Europe. It was from one of the universities of that country that he received, more than thirty years since, the honorary degree of Master of Arts. He has indeed taken the deepest interest in all that concerns the United States, sympathising ardently with the North throughout the terrible struggles of the civil war; and his articles on this subject in the *London Quarterly Review*, were among the ablest contributions to that side of the question. More recently, in the case of the Jamaica disturbances, a speech of his delivered at Folkestone, which was published at length in the daily papers, is acknowledged to have been the first effectual check to the venomous attacks of the secular Press upon Christian missions and emancipationists, which abounded on the first intelligence of the outbreak. Mr. Arthur did accept of an A.M. degree, when in America, in 1851, but when the diploma of D.D. was offered, and pressed upon him, he firmly declined its acceptance on more than one occasion.

He kept his pen and tongue in full exercise; and in 1860, he published a series of seven revival tracts, at a cheap rate—earnest, pointed, and practical. They were extensively circulated, and recommended themselves wherever they became known. One editor in London reprinted them in succession as leading articles in his paper, without acknowledging their authorship. Honest dealing is becoming in all attempts to serve God. In 1861, Mr. Arthur issued a pamphlet entitled "What is Fiji?" in which he testified how wide were his

sympathies with the heathen race, and how deeply he was interested in the glorious harvest of souls, which was then being so rapidly gathered in that beautiful group of Islands, even amongst a people who only ten years before were cannibals, eating each other with intense delight, but who were then by hundreds every year accepting the Gospel of Christ, and testifying, by their pure and holy lives, the genuineness of the work done by Messrs. Cargill, Cross, Hunt, Calvert, Wilson, Jaggar, Lyth, and others.

So varied, important, and extensive had become the influence of Mr. Arthur, by both voice and pen,—not only in England, France, Italy, and America, but in regions far beyond,—that his brethren in the Methodist Ministry felt called upon to make some recognition thereof amongst themselves, and in July, 1866, he was elected to the Presidency of the Conference—the highest office in the Connexion. He was then only forty-seven years old; only one younger man had held that high position,—namely, the Rev. Jabez Bunting; but Mr. Arthur was chosen by a much larger vote than Mr. Bunting,—243 votes were given for him, the next below having only 70 votes. He had been chosen a member of the Legal Hundred ten years previously. At the end of the year he had the thanks of the entire Conference for his able, laborious, and successful discharge of official duties throughout the year, and also for his most valuable Charge delivered to the newly-ordained ministers, which he was desired to print. During his Presidential year, he was able to carry out his Evangelical Alliance principles on more than one occasion; one only can be noticed. Pastor C. H. Spurgeon had expressed a desire to preach in a Methodist chapel in London, but at that time no favourable opportunity had occurred. In that year the Rev. William M. Bunting arranged for him to preach in the new Chapel at Kentish Town, and Mr. Arthur and his wife were invited to be present. After the service, they all met at Mr. Bunting's beautiful home to partake of dinner. Mr. Bunting and Mr. Spurgeon were in conversation, when Mr. Arthur entered the room, who was introduced as the President of the Conference, and the representative of Mr. Wesley. Soon afterwards Mrs. Arthur entered, and was introduced, by name, as the Top-Lady in Methodism. Mr. Spurgeon was greatly pleased at the happy manner in which Wesley and Toplady were coupled together in

the persons of the President and his wife, and the incident introduced agreeable topics for conversation during the dinner and afterwards, which was long remembered.*

As President of the English Methodist Conference, it was part of Mr. Arthur's official duty to preside in the following spring over the Irish Conference. His visit to the land of his nativity was to him an agreeable circumstance, and not less so to the Methodists of Ireland, who desired his return at the Conference following in company with the new President. Having served the Connexion during seventeen years as one of the Secretaries of the Missionary Society, another sphere of toil was pressed upon him. The Methodists of Ireland had erected a College in Belfast, and they pleaded with the English Conference to appoint Mr. Arthur as the first Principal of that Institution, which was done in August, 1868, and the Irish, in their address to the English Conference that year, acknowledged in strong terms their indebtedness for the greatness of the sacrifice they had made in sending them a minister so able and so distinguished, to inaugurate, and establish on a broad basis, their great Educational Institution. He remained there three years, and until he had seen the College in its several departments well established, and in efficient working order. It would not be possible to over-estimate the value of his services at that period, to the cause of Methodism in Ireland; and the preachers were earnest in their expressions of gratitude to him for the manner in which he had assisted their cause.

In the summer of 1871, Mr. Arthur returned to England, and became Honorary Secretary of the Wesleyan Missionary Society. That position he has occupied ever since, giving to the Society what service his health, and his other important pursuits would permit. The Editor of the *Watchman* newspaper, in taking a survey of Mr. Arthur's position in Methodism about the time of his Presidency, thus wrote respecting him :—

* That was nearly the last occasion in which Mr. Bunting took part in any public religious service, and he was exceedingly happy in it. A few days afterwards he paid a friendly visit to the writer of these lines, and remained about two hours in most interesting conversation, during which he related the story briefly sketched above. He went home, wrote a letter to the friend he had visited,—the last letter he ever did write,—and three days afterwards entered peacefully into rest at the end of the year 1866, aged sixty-one years.

"The highest ministerial character, gifts fitting him equally for popular address, for public debate, or for private counsel; extensive travels in three continents, and consequent familiarity with the actual conditions of political, ecclesiastical, and social life, over a very wide extent of the world's surface; connections and correspondence, personal and official, still wider from his visits and travels; long familiarity with the chief ministers and laymen in Methodism, and friendly personal relations with leading men in Church and State of various and almost of every complexion of honourable opinion; these things together have brought Mr. Arthur to his present eminence. Though only in his prime, he has the experience of age; and from his youth up a freedom from youthful indiscretion has secured to him the moral authority of a senior. He is liberal, without the weakness or extravagance of liberalism, enterprising without rashness, candid, generous, just. A shade of what some might regard as austerity has, perhaps, abated his favour with a very few; his characteristic breadth and largeness of sentiment may have been displeasing to some; his want of age may have been counted a defect by others. But a man who, not being old, yet brings with him "the things which should accompany old age, as honour, love, obedience, troops of friends," merits the place of authority assigned to the wisdom and weight of years; and he who, not having had the long experience of age, has reaped more and weightier lessons of experience and reflection than are generally gathered by length of days, may well be counted as worthy to lead and rule even among the seniors of his fraternity. By his bold and self-sacrificing, but yet most wise and guarded speech at Folkestone, on the Jamaica outbreak, Mr. Arthur administered the first rebuke, and gave the first check to the rabid and unchristian rage of the non-philanthropic and anti-missionary Press against negroes, emancipationists, and Christian missions, which was kindled by the news from Morant Bay. Every word of that remarkable speech has been amply justified, both in what it concluded upon clear evidence, and as to what it refused to accept without evidence. And in the annals of Methodistic history, the speech of the junior Missionary Secretary, at that critical moment, will be recorded to his honour and to the honour of his Church. That speech, we have the means of knowing, contributed very materially indeed towards, at least, the speedier determination of the course taken by the late Government in regard to the outbreak. It told not less powerfully upon Ministers of the Crown and Peers of the realm than upon the Christian and liberal public at large. It lost Mr. Arthur some credit for a time with men of special opinions; but it has redounded to the increase of his authority and to the honour of his name in permanence. He did high honour to Methodism by his wise daring, his noble fidelity to the cause of Christian equity and human brotherhood."

At one of the meetings of the Social Science Association, when the licensing system was under consideration, Mr. Arthur spoke, respecting the evils of the drink business, and of local option, as follows:—

"Any man who would take the results of the public-house system as based upon human nature, would stand in the presence of an array of human nature that would appal himself. Drunkards might have visions, and so had sober people who suffered from their indulgence. The whole trade was an exceptional one, and the effects of the drink physically and socially were exceptional. Lord Brougham had said that morning that drunkenness aggravated an offence. He agreed with that opinion, and thought

that (to adapt a term from theology) jurists might say that a man who made himself drunk came under the condemnation of "prevenient guilt." He was ready to co-operate with any party, moderate or extreme. He looked upon the condition of our country as so humiliating in this point of view, that anything which brought out healthy feeling such as was now manifested in relation to it, must ultimately be a great blessing. As to the matter of liberty, he felt that if two-thirds of a parish thought they would be better without the public-houses, he did not think there was any very great violation in allowing them in such a situation to say to the other third, 'If you will have the public-house, you must go out of the parish for it.'"

When the Irish Roman Catholic bishops, at the end of 1868, were exerting all their influence to secure special advantages in conducting their elementary schools, Mr. Arthur, in two powerful and clearly expressed letters, printed in the *Daily News*, contrasted the systems pursued in Ireland and England, and demonstrated that the former had no right to expect the exceptional advantages asked for. Those letters materially lessened the difficulty in resisting the demands of Popery.

From 1870 onwards, for ten years, Mr. Arthur's pen was seldom idle. He wrote a preface to the Rev. Daniel M'Affe's "Pillar and Ground of the Truth," and another preface to the Rev. T. Hodson's "Old Daniel." He had previously written prefaces or introductions to "Chequer Alley," to "Dobbin's Wesley the Worthy," to the "Life of William Toase," and to books published by the Rev. W. H. Milburn, Count Campello of Rome, and William Moister, the West Indian veteran missionary. He has since edited the published Sermons of his friend and colleague, the Rev. Dr. W. M. Punshon. When, in 1873, the speeches were published of the late Pope of Rome, Mr. Arthur wrote a bold and fearless survey of them, entitled "The Modern Jove Reviewed," a work which was so much appreciated that it soon reached a second edition. That was only a preparation for a still more important work of the same character, which he published in two volumes, occupying nearly a thousand pages, and in the preparation of which he had spent several years of hard and close studying. It was issued in 1877, with the title, "The Pope, the Kings, and the People; a History of the Movement to make the Pope Governor of the World by a Universal Reconstruction of Society."

"To serve the purpose at which he aims—viz., to turn the struggle which sooner or later is inevitable between the ecclesiastical powers of Rome and the civil powers of the world 'into a war of thought, a war with the sword of the writer and of the orator,

instead of that of the zouave and the dragoon, is,' as he says, 'an object, in attempting to serve which, however humbly, a good man might be content to die.' This work is '*the* true story of the Vatican Council'; it is a faithful portrait of Ultramontanism; it is pregnant with information highly needed by Englishmen in this age of Papal activity and aggression; it deals with a subject which no other English writer has thoroughly handled, and so supplies a place in English literature. It is rich in historical reference, especially to modern events on the Continent. As a work of reference on matters of Roman Catholic controversy, dogma, and fact, and on the practical bearing of modern events in Germany, France, Spain, and Italy, it is of high value, and facility of reference is secured by a comprehensive index. Many valuable expositions of Scriptural passages which are pet ones with the Papists are given, and the exposure of Papist misinterpretation and misapplication is made in the best spirit, and proclaims the author to be an able minister of the New Testament."

Another valuable and extremely interesting work from his versatile pen appeared in 1876, a "Life of Gideon Ouseley," the renowned Irish orator and evangelist, who for exactly forty years itinerated and preached all through Ireland, very much as John Wesley did in England in the last century. The work was a resuscitation, in a more popular form, of a previous work containing the same outline facts, only Mr. Arthur put a new charm into the narrative by his own pleasant style of presenting the details.

In the spring of 1880, Mr. Arthur visited America once more, this time as the Representative of British Methodism to the General Conference of the Methodist Episcopal Church in the United States, accompanied by the Rev. F. W. Macdonald. The reception given to Mr. Arthur was an ovation of affectionate regard, and the address which he delivered was an inspiration—one which electrified the large audience into an enthusiasm of delight. His health broke down at that Conference, and he was unable to give to the English Conference anything but a written report of the visit, and its results. The Conference awarded its heartiest thanks, and appointed him their Representative to the French Conference following, which was only like a family gathering; but it was the occasion of much joy and satisfaction, to both himself and the French people whom he met. In reporting the result of his visit, he gave it as his conviction, that with their present freedom for worship, if their finances could be improved, Methodism in France has a bright future before it. To aid the finances, Pastor John Paul Cook has been sent on a special mission to the Methodist Churches

in America; he attended the General Conference held there in May, 1884, in the city of Philadelphia, and advocated the claims of French Methodism with satisfactory results.

At the end of June, 1881, Mr. Arthur's health was so far recovered that he attended the opening of a bazaar in aid of Radnor Street School, London, in the Morning Chapel, City Road. The Earl of Shaftesbury presided, and Mr. Arthur spoke at some length, and told the Earl, that in his extensive travels in America, he had seldom heard any regret more frequently expressed than that Lord Shaftesbury had never been to see them in that country. His Lordship acknowledged to having been engaged with his friend Mr. Arthur in many good works, and on various occasions. In September of the same year, the first great Ecumenical Conference of Methodism was held in the then newly-restored Chapel at City Road (it having been partly consumed by fire in December, 1880). It was one of the most important gatherings ever held in connection with Methodism during the whole course of its 140 years' existence. Four hundred ministers and laymen were present to represent Methodism in all parts of the world. Essays were read and discussions held day by day for a fortnight, on a great variety of practical subjects. On the second day, the first essay read in the afternoon was by the Rev. William Arthur, on "Methodism, a Power Purifying and Elevating Society." It is not possible here to characterise that address, but judged by its effects it was powerful and impressive, and in the discussion which followed, it was marvellous to see black men and white rise, and clasp hands in that large public assembly, in token of the uniting and elevating influence of Methodism, regardless of the colour of the skin.

Mr. Arthur wrote the Fernley Lecture delivered at the Methodist Conference in 1883, which was read by Rev. Dr. T. B. Stephenson, as Mr. Arthur was too unwell. It was published with the title, "On the Difference between Physical and Moral Law." It sold largely both in England and America, and soon reached a third edition. Mr. Arthur promised to take part in the centenary observance of the legal establishment of Methodism in June, 1884, but his health failed, and he sent a written speech as his representative.

John Bedford.

[*Born*, 1810: *Entered the Ministry*, 1831: *Died*, 1879.]

MINISTERIAL lawyers are a class of men one would not expect to find in the ranks of the Methodist itinerancy; there have been laymen in the first rank of the legal profession who were born and brought up in Methodist families, and there are not a few of that class at the present time, eminent both in the law and the senate; but in the ministry no one has more thoroughly studied, or become more thoroughly acquainted with all the laws relating to Methodism, than the subject of the present sketch.

"The legal training he had in his youth, which was intended to fit him for distinction in this world, became invaluable in the loftier sphere of service to which he was afterwards called, and when he went from the law to the Gospel, his judicial habit of mind fitted him both for accurate exposition in the pulpit, and successful administration out of it. He was a rigidly conscientious man, and had a high sense of moral rectitude, which impelled him to be faithful in that which is least, and to regard with reverent affection, not only the ark and the altar, but every loop and tassel of the curtains of the Sanctuary. Hence no part of the duty of his daily life was unimportant to him, and he was thought at times to be a little intolerant of any being regarded as unimportant by others. He believed in every part of Methodist discipline, and, convinced that it was something which God had blessed, he set himself to work it out with a will, filling up schedules, doing pastoral work, and preaching sermons, each and all heartily, as unto the Lord."

John Bedford was born at Rothwell, Wakefield, 27th July, 1810, and was brought up under religious influences. He was led to seek

God in his youth, and when about the age of twelve he learned the way of salvation, and consecrated himself to the service of God in Methodism; realising the greatness of the blessing of conscious pardon, he set himself diligently to work, and this he did in no half-hearted manner. The earnestness of his religious life in his youth seemed to have been founded on the example of the Lord Jesus, who said to His parents, when about the same age as John Bedford, "Wist ye not that I must be about my Father's business?" He began with the leading thought in that inquiry, "I must," and that feeling was the great secret of his after success in life. He utterly renounced the vanities of youth, and consecrated faculties of no mean order to the service of God. It was mainly by the divine blessing upon the instruction and example of a good man, who gave up a comfortable and respectable position in England in order that he might preach the Gospel in the Methodist Church in Canada, that Mr. Bedford made his religious choice. He received a good education, and was designed for the legal profession, and pursued his studies with a firm of solicitors at Leeds long enough to give evidence that, had he continued to follow that line of life, a career of eminence and distinction was open before him. He joined the Methodist society at Leeds, and became an acceptable and useful local preacher, not evincing the attractions of eloquence, but regarded as a sound, plain, and edifying preacher.

Having passed his twentieth year, the time arrived when he must determine his after career, and following the bent of his mind, he cheerfully renounced excellent worldly prospects for the Methodist itinerant ministry; he was accepted on trial by the Conference of 1831, and stationed at Glasgow, under the Revs. Thomas Bridgman and Richard Rymer. While in Scotland he gave indication of the powers and qualities, for which he afterwards became distinguished, although he had only just completed twenty-one years. Young as he then was, his discerning Scotch hearers predicted for him a leading position in the Wesleyan Church. He remained there only one year, and in 1832 was removed to Sevenoaks, in Kent, under the Revs. Richard Gower and John Averill; but one year in that rural district enabled him to exhibit abilities of a more than common order, and in 1833 he had the honour of being appointed assistant minister to the Rev. Robert Newton, who

was the Ex-President of the Conference, and who was one of the most popular preachers in England. He was stationed in the Grosvenor Street circuit, Manchester, and resided for two years with Mr. Newton's family. So young a man, having had only two years' experience in the itinerancy, there was induced in his mind considerable apprehension and fear of his unfitness for the important position; but the uniform affability and kindliness of the great preacher removed all his anxious fears, and by him Mr. Bedford was greatly encouraged in his studies and labours. Mr. Newton's fatherly conduct and advice soon convinced him that it was a great privilege to labour under the direction of one having such long and varied experience of Methodism in every department. In that sphere Mr. Bedford learned many important lessons of practical economy, of the necessity for early rising, for carefully planning beforehand the daily duties of life; and he especially acquired the habit of answering a very large number of letters in the fewest possible words. Personal contact for two years every week with a minister like Robert Newton was a privilege of inestimable value, and the young assistant was acquiring rich and ripe experience under one of the best of masters and teachers. During those two years he laid the foundation for much of the important Connexional service he had afterwards to undertake.

From Manchester, Mr. Bedford removed to the neighbouring circuit of Bury, in 1835, when he was received into full connexion; he was the second preacher under the Rev. John Walsh. Remaining only two years, in 1837 he was appointed to the town of Preston, under the scholarly Benjamin Frankland, a minister of the same mental mould as himself. In 1840, the Conference appointed him the second preacher at Bolton, under the Rev. Thomas Stead the first year, and the Rev. William Jackson the two years following, having Nehemiah Curnock as a junior colleague. He had thus to travel in four large circuits in Lancashire in succession, in all which he had to preach to large and appreciative congregations, and during which he was acquiring experience of growing importance. He began three-year appointments in 1837, and he was retained in each of his following circuits the full term permitted by the laws of Methodism. In the course of a ministry extending over forty-eight years, he was stationed

in only ten circuits, and for twenty-six years he was privileged to reside in the city of Manchester. In 1842, he published "Correspondence with William Sutcliffe, on the Doctrines, Ministry, and System of Methodism," a pamphlet of fifty pages, and the same year he issued an "Answer to a Letter from a Clergyman to his Parishoners," by the late Dr. Pusey, to defend Methodism.

At the Conference of 1843, Mr. Bedford was stationed at Derby, as the third of three preachers, his superintendents being the Rev. William Vevers one year, and the Rev. John Stephenson the two following years. In 1846, he was made for the first time the superintendent of a circuit, and stationed at West Bromwich, having the Rev. John Tindall for his colleague. In 1849, he was removed to the Belmont Row circuit, Birmingham, under the Rev. Joseph Roberts, with the Rev. John Hartley as colleague. In 1850 and 1851, he was himself the superintendent, the Rev. Dr. Dixon, by choice, taking the second place in the circuit, and John Hartley the third. The disturbed state of the society, owing to the disruption in the Connexion, induced Dr. Dixon to avoid coming in contact with the seceders; but by so doing, the responsibility of Mr. Bedford was seriously increased. Three years later, in 1852, he was appointed to the Tiviot Dale Circuit, Stockport, as the superintendent, having the Revs. John Ryan, John G. Wilson, Thomas Pennington, and Samuel Coley as his colleagues—all able men, and attractive preachers. He preached and published there a sermon on the death of the Duke of Wellington. In 1855, he was removed to Manchester, where he preached and published a sermon on the death of his friend the Rev. Dr. Newton, and there his career as an itinerant preacher terminated. He spent three years in the Grosvenor Street circuit, and three years in the Irwell Street circuit, taking charge of the latter at the Conference of 1858, on which occasion he was, by nomination, elected a member of the Legal Hundred who form the Official Conference of Methodism. Thirty years he had devoted to the itinerant work, and in his circuits, as a pastor and preacher, in various committees to which he had been appointed, and in official work at several Conferences, he had given abundant evidence of administrative ability, which marked him out for a position more adapted to his special gifts and mental qualifications.

As Letter Writer and Journal Keeper at the Conference, he had always been very exemplary and reliable: nothing went wrong or turned out inaccurate which was entrusted to his care. In those offices he was acquiring an intimate knowledge of all the routine business of the Connexion, and his ready and quick apprehension soon made him perfectly master of all matters which passed through his hands. For several years he was Assistant Secretary of the Conference, in which his ability was both tested and manifested. He was also for five years Assistant Secretary of the Committee which superintended the Chapels, and all other Trust Property belonging to the Connexion. The head of that department, the Rev. William Kelk, had not the qualification for carrying on so extensive and important a financial undertaking, and at his death it was found that the Chapel department was to a large extent in a deplorable condition. In 1860, Mr. Bedford was appointed the Chief Secretary, with a permanent residence in Manchester, to devote all his time to that office, where the headquarters of that Committee had long been located. He took to the new position as though it had grown up with him, and he devoted to its duties a clear head and a sound judgment, and a consciousness of the heavy responsibility which rested upon him. Dealing with very large sums of money, and with many men having all sorts of dispositions and opinions, and his having to correct indolence, indiscretion, and even incompetence, it is surprising that he was able to secure the fullest confidence of those of his brethren who best understood the work he had to do. Even after some years of careful, diligent, hard, and unremitting daily toil, when the trust property of the Connexion was getting into systematic order, and all danger from past neglect was over, there were still some amongst both preachers and trustees who carped at the action of the Chapel Committee and its able Secretary; but the colossal success of Mr. Bedford's management was a sufficient refutation of all objectors. A few years previous to his becoming the Secretary, the Trust Property of Methodism was its greatest difficulty and burden, but in a year or two all that was altered, and Mr. Bedford's intelligent way of conducting the business brought order out of confusion, and the perfect mastery he had of all the legal points, enabled him soon to secure the utmost confidence of those who had

entrusted to him so great a responsibility. "Let well alone" was a sentiment which soon took hold of many minds who had been long feeling anxiety, when they ascertained, from the published reports of the Chapel Committee, what were the results of the new administration of that department.

One distinguishing mark of the appreciation and the affection of his brother ministers, Mr. Bedford received at the Conference of 1867, when, by a vote of 191 members, he was chosen President of the Conference. A religious newspaper of the widest influence in England, the *Christian World*, wrote of him at that time as follows :—

"Mr. Bedford is very little known beyond the pale of his own denomination, and he would rather take this fact as a compliment than otherwise. He lives only for Methodism, because he conscientiously believes that he is bound to give all his time, all his strength, and all his service to the Church to which he is pledged by his ordination vows. Instead of spreading his energies over many things, he has concentrated them upon a few, and in the elect few he stands confessedly strong. Mr. Bedford always makes a few friends wherever he goes, and these friends stick fast to him through life. There is a good deal of firmness and dignity in his character. Sometimes he is very dignified, but there are social qualities about him of no mean order; and very few men can maintain differences of opinion as he can, and still be kind and loving to those with whom he differs. The lovers of novelty and excitement hunters would never crowd the chapels in which Mr. Bedford preaches; but persons capable of appreciating a temperate, evangelical, and judicious discourse, would constantly sit under his ministry with profit to themselves and growing respect for the preacher; and it will be well for the Methodist people when preaching of this kind is more popular."

The Editor of the *Christian Times* wrote as follows :—

"Mr. Bedford is about fifty-eight years of age, has a sound and vigorous constitution, and knows little or nothing of personal affliction. It is because of the great firmness and strength of his physique that he has been able to accomplish so much work. Few Methodist preachers ever toiled harder than he has done, and if he had not possessed a very robust constitution and remarkable working power, he would have broken down long ago. Politics have no attractions for the President. No doubt he would call himself Liberal, but he is mistaken; he is a Conservative. Few Wesleyan ministers of distinction have mingled less in public and general affairs. His whole being has been given to the proper and exclusive work of a Methodist preacher; and for that, good men and true will respect his conscientious and self-sacrificing sincerity. The Methodists need have no fear of being in any way committed by Mr. Bedford; for, whatever emergency may arise, or in whatever circumstances he may be placed, his good sense and general intelligence will, under God's blessing, enable him to acquit himself in a manner worthy of his honourable office."

The "Minutes of Conference" testify to the eminently satisfactory

way in which Mr. Bedford performed the duties of his Presidential year. They were arduous, anxious, and continuous, and it was with a feeling of relief from a heavy burden that he vacated the distinguished position. He entered on the duties with becoming dignity and self-possession, and retired from them with the gratitude and increased affections of his brethren, and with his health less impaired than some of his predecessors; but even on his strong frame the heavy pressure had made its mark. He resumed his duties in Manchester, and for twelve years he retained the responsible position of Secretary, or Manager really, of the Trust Property of Methodism, of the value of more than a million sterling. Very reluctantly the Conference of 1872 accepted Mr. Bedford's resignation of the office. The strongest frames will yield to the effects of excessive strain, and the pressure of years; at the age of sixty-two he became a supernumerary, and took up his residence at Chorlton-cum-Hardy, near Manchester. His retirement led some of his friends to survey the ground his official services had covered, and then they found the great extent and value of his work. Some members of the Chapel Committee resolved to mark their appreciation of his services, by presenting to him a testimonial; although it was limited to personal friends, under the management of Mr. John Berrie of Manchester, a considerable sum was spontaneously given, and on 12th December, 1872, about thirty friends met in the Chapel Committee Room, in Oldham Street in that city. After tea the Rev. Joseph Hargreaves took the chair, and in the name of the subscribers presented to Mr. and Mrs. Bedford, in the presence of their two sons, the various articles forming the testimonial. These consisted of a handsome timepiece, with chimney ornaments to match, a splendid set of vases, and a chaste and elegant silver inkstand. The following inscription was engraved upon a silver plate attached to the timepiece:—"Presented as a token of affectionate regard to the Rev. John Bedford, Secretary of the Chapel Committee, 1860 to 1872."

In addition to these "trifles," a cheque for £325 was handed to the chairman, with the request that he would formally present them. In acceding to this request, Mr. Hargreaves spoke of having known Mr. Bedford for forty years. He remembered his being the President's young man, and admired his true Methodist spirit. The anticipations

formed then had been more than realised. He spoke of his services as Assistant Secretary of the Conference, as President, and more particularly as Chapel Secretary. After a ministry of more than forty years, he had been spared, and trusted that his partial retirement would be the means of prolonging the life of a faithful, devoted, self-sacrificing servant of Methodism. He had great pleasure in presenting the cheque and other matters, as a mark of the respect felt by many of his attached friends.

Mr. Bedford, in acknowledging the gift, said, that on an occasion like that, his first utterance should be one of thankfulness to God; his next feeling was to thank those who had honoured him by their presence and those who had written. He had never served Methodism for money. He had good prospects opening before him when a young man, but he had a strong conviction that he was called of God to preach the Gospel; and having been led to cast in his lot with the Methodist body, the question of money had never once entered his mind. The day he was twenty-one he was sent to his first circuit in Glasgow, where we then had three chapels, with £14,000 of debt upon them, and his experience there had given him a great dislike to chapel debts. In his time he had not been instrumental in building many new chapels. He had been more anxious to see old debts paid off than to incur new ones. His connection with the Chapel Committee was then referred to, and also his appointment in 1860 as Secretary. He could honestly say he had done what he could. It was only due to one present to say that if any man was indebted for help to a good wife, he was the man. When alone, travelling in different parts of the country, she had managed his affairs, forwarded his correspondence, and in many other ways aided him as no one else could have done. However much he had been engaged, or called from home, no complaint or reproach ever escaped her lips. The letters read taught them what came of maintaining an unswerving fidelity. He had received much help from such gentlemen as Mr. Marsden, Mr. Napier, Mr. Atkin, Mr. Cartwright, and others. He had needed many defenders. He spoke of the great advantages to be derived from bringing the mind of the Connexion through this great department into contact with the mind of trustees. It tended to remove prejudices, to unite them, and

to make them loyal to Methodism. He had never expected a testimonial, but he thanked all for what they had done, for the manner in which it had been done. The place itself was fittingly chosen, as it had been the scene of his labour. As to the future, if he had a little prolongation of life and health through his partial retirement, he should devote himself to the work of Methodism. There was nothing he loved so much as preaching the Gospel of Christ.

When Mr. Bedford had concluded speaking, the meeting assumed a love-feast form, each minister and layman present testifying to the high appreciation felt for one who had rendered such eminent service to the Church, and the cause of Christ generally.

When Mr. Bedford felt himself no longer equal to the full duties of his office, his resignation was accepted, but he was appointed to an office quite as congenial, though less arduous and responsible, as Secretary of the Board of Trustees for Chapel Purposes.

"The same qualities of mind and heart were displayed in the smaller as in the larger sphere. His labours ceased not until within a few days of his death, although in his later years they were discharged in great bodily weakness. While his ability, energy, and perseverance were remarkable in his own department, he never allowed himself to forget that the whole work of the Church had claims upon him as a Methodist preacher. Nor did his long official duties impair his power as a theologian, a preacher, a platform-speaker, or a pastor. The closing scenes of his life were eminently tranquil. Early in 1879, he suffered much, and was exceedingly prostrate, but he rallied sufficiently to attend the District Meeting in May, and the Birmingham Conference in July and August. This diligent attention at the several sessions proved too great a tax on his weak constitution, and he returned home quite prostrate. No cloud darkened his prospect, and no doubt disturbed his mind. He talked with surprising collectedness of his future, expressed his firm trust in Christ, and his good hope through grace. His whole life had been one continued preparation for death, and he was found ready when the final hour came."

Such is the record of him in the official "Minutes of the Conference, 1880."

Mr. Bedford had been deeply interested in the happy result of the experiment of having a mixed lay and ministerial Conference in Methodism, the first of which assembled in August, 1878. He took the most lively concern in promoting the Thanksgiving Fund, which was inaugurated in 1879, in commemoration of that event, and had hoped to be a participator in the proceedings held in Manchester on

behalf of that Fund, in November. He was peacefully laid to rest in the Wesleyan Cemetery, Cheetham Hill, on the Saturday previous to the meeting being held; and when the meeting was held, Dr. James said, that he appeared as the representative of the holy dead. No one could help missing from among them that day the well-known face and form of John Bedford. It had been his privilege to visit Mr. Bedford during his last days, and after giving several striking incidents which had occurred during his visits, he concluded by reading the last document written by Mr. Bedford, and which was as follows :—

"CHORLTON-CUM-HARDY, 18*th October*, 1878.

"Not knowing when my Lord may call me home to Himself, I now write to express my pleasure that the Methodists of the Manchester District, notwithstanding a long season of commercial depression, have resolved to join their brethren in other places in giving such support to the Wesleyan Thanksgiving Fund, as present circumstances may enable them to offer. To many it will be a severe trial that they cannot give as they would have given had trade been prosperous; but we know where it is written, 'If there be first a willing mind, it is accepted according to that a man hath'; and in this spirit, no doubt, gifts will be offered which the donors would gladly have made larger had they possessed more ample means. The contributions specified on the accompanying paper are offered in grateful acknowledgment of blessings received in connection with Methodism for many years, and with an earnest prayer that it may please God to make the Methodists a more holy and useful people, and to 'be with them as He was with their fathers.' J. BEDFORD."

A cheque was enclosed for £55.

On 20th November, 1879, the day of toil was ended, and John Bedford's sun set in a cloudless sky. He was in his seventieth year. Seldom has the funeral of a Wesleyan minister been witnessed by so large an assembly of friends, lay and clerical, as gathered to pay a final tribute of regard to Mr. Bedford's memory. The funeral service was conducted by the Revs. Dr. James, Dr. Pope, Dr. Rigg, Alexander M'Aulay, and Walford Green. Dr. Pope delivered an address in the chapel, which he concluded in the following words :—

"His life was complete, rounded, and perfect. He began it with 'I must,' and at the close, echoing the same expression, he said, 'I have finished the work which Thou gavest me to do.' And so with our most worthy father and brother; he again and again used almost these very words, 'I have finished the work Thou gavest me to do.' Down to well-nigh the last hour, he was busy, indefatigable in literally 'finishing' the details of the work he had loved. I am quoting as nearly as possible words which I heard him say—'I have finished my work; everything is done.' I never approached the death-bed

of a man who seemed less afraid of death. It seemed as if the vicarious dread with which Christ met death had disarmed death of all terror to him. Let these things be said to the glory of his Master. With what unspeakable feeling he would have recoiled from all words of praise all know who knew him. He has gone before us. We are now about to follow him to the grave. Let us gather inspiration from his example. Especially you who are young, learn to say at the beginning of your life, 'I must be about my Father's business.' Most of us here now are in the strength and heat of the day. Let us learn to fulfil our duty not perfunctorily, but to give ourselves with strenuous and self-sacrificing devotion to the work of our Saviour. Then by-and-by, as we approach the allotted three-score years and ten, in the grace such as was given to our brother, we shall be able to say with the Master, 'I have finished the work Thou gavest me to do.'"

Dr. Rigg said:—

"Every one here has heard of John Bedford and of his devoted labours. He was one whose knowledge of everything belonging to our economy was wonderfully perfect. Comparatively few persons knew how much there was in our departed and honoured friend, although of late years he has become gradually better known. Mr. Bedford was not merely an accomplished economist, he was a man of singularly great ability in most departments of thought. He would have been a great divine if he had given his attention to theology; and, busy as he was in other matters, it was singular how he tried to keep his mind freshened by the deeper points of theology, and the relation of philosophy with theology. He was an earnest, faithful preacher, old-fashioned in doctrine, and forceful in his application of it. He would have been still more powerful if certain restraints of shyness and timidity which, notwithstanding the bravery of his character, clung to him through life, could have been absolutely cast aside, and all the faculties of his mind brought fully out. There were times when, called upon under sudden circumstances to speak, he spoke with a power and passion which altogether carried away his audiences, and made an impression which was never to be forgotten. I knew Mr. Bedford as a colleague and as a friend. As a colleague I have had occasion sometimes to differ from him; but it was one of the fine points of his character that he was not narrow to those who differed from him. I have no need to say how admirable a man deceased was in every department of Methodist work. He was a frank colleague, and was careful—almost like a parent—of those who were under his official charge. I knew him as a friend. He was very pleasant when he talked with perfect freedom, and brought forth his reminiscences with bright humour; but what was most striking to those who had the opportunity of seeing him close at hand, was the extraordinary tenderness of his feelings, whenever a question touching personal affection or personal relationship was concerned. Those whom he loved he loved with a degree of emotion—tender and earnest emotion—of which probably those who knew him only as a public man hardly ever suspected him. In reference to many passages in his history it was scarcely possible for the deceased to speak without breaking down under the weight of his feelings. His care for everything in this district was very remarkable. The exquisite hymn of Richard Baxter, No. 920, which we have just sung, was his favourite hymn. When I visited him last spring, in company with a dear friend, he recited it from first to last, and said it was the expression of his own experience, and that those were the thoughts which

comforted his own heart and mind. A prince and a great man has fallen amongst us! We do not look at him for microscopic analysis. We look rather at the powers seized upon, trained, and perfected by grace. We ought to think and speak of all whom Christ has taken to himself as they were at the time of their lives, when Christ made them better than their first selves, taking the best things in them, and shaping them into a perfect ideal."

A writer in the *Manchester Guardian*, at the time of his death, has supplied the following sketch of his character:—

"Mr. Bedford was remarkable for his high sense of rectitude both in public and private life. He had a great reverence for law and order. Nothing loose or irregular was at all tolerable to him. It was impossible to be associated with him, either in public or private life, without being made to feel that you had to do with a man possessing a very high sense of honour, and a keen and vigilant perception of all the rectitudes of life. Few public men have ever shown so little difference between their public and private life. He was the same everywhere, and whether on the Conference platform or by the fireside of a friend, he was always John Bedford, the upright, the decided, the exact, the true, and the kind. His Christianity, though decided and spiritual, was of no narrow type. There was in him nothing of the ascetic, and, though never other than a thorough Christian, he was cheerful and happy in his intercourse with his friends, of whom he has left very many scattered over Methodism. In the ordinary work of a circuit he was always diligent, firm, accurate, and exemplary. No business would be neglected with which he had to do; and whatever he did was done in a constitutional, thorough, and orderly manner. In the pulpit he was clear, persuasive, able, and instructive. There was nothing sensational in his sermons, nothing was said for the sake of effect. He was generally calm, moderate, and well reasoned in his discourses; but sometimes he seemed carried altogether beyond himself, and then his display of devotional fervour and religious emotion was intense. Those who loved subdued, theological, and instructive preaching always profited by Mr. Bedford's ministry.

"He was thrown too much into the constitutional principles and multitudinous details of Methodist administration, to aim at very high scholarship; though, if he had given himself to literature, his habits of exactness, combined with his vigorous understanding and wonderful energy for labour, would have made him one of the foremost scholars of his time. As it was, and with all his devotedness to Connexional business, he was a capital theologian, as any students who were examined by him were made to perceive and feel. Fortunately for Methodism, but unfortunately for his thorough appreciation by the outside world, Mr. Bedford's chief services, through many years, were on committees; he was a member of very many committees—there was not one which was not very much the better for his services, and no matter what the business was, he was prepared for it. He was particularly skilful in drawing up resolutions."

James Calvert.

[*Born*, 1813: *Entered the Ministry*, 1838: *Still Living.*]

HEROES of the Cross of Christ are men of the highest type of their class; they catch the inspiration of their courage from a desire to save men from death and endless misery, and like their glorious pattern, think no toil or hardship too great or severe to be endured to accomplish their life. Not so the men whom the world calls heroes; their ambition is military glory, and to obtain that, they have to kill and murder their fellowmen. On the former rests the enduring smile of heaven; on the latter, the frown of God. The men who have been the instruments, in the hands of God, of transforming the people of cannibal Fiji, from being the most barbarous and cruel upon earth, to become, within the space of forty-eight years, the most thoroughly Christian, God-fearing, and law-abiding people under heaven, are heroes who take rank amongst the highest and noblest sons of men. They may be untitled so far as human titles go, but to live in the hearts and affections of a ransomed people, who had for ages been down-trodden and oppressed, and are now raised to be sons of God and heirs of heaven, is one of the highest honours ever conferred on man. The missionary hero, who, carrying the love of God in his heart, with a burning love for souls, can stand between two contending armies, prepared for immediate warfare, and fearlessly brave the terrible danger to try persuasion, argument, and prayer, before they fight, is a nobler

and braver man than he who conquers his enemy by the sword. Such an one is the subject of our present sketch. James Calvert has stood alone, the servant of God, surrounded by men mad with the fiercest rage, and ready both to kill and eat him. Alone he has stood in the name of his Master, preached Christ, and peace, and forgiveness, and he has conquered! The victories of the Bible, and the preached Gospel on the numerous islands of Fiji and Tonga, are unparalleled in the history of Christianity.

James Calvert was born at Pickering, Yorkshire, 3rd January, 1813; was brought up under religious influences; educated at Malton; served an apprenticeship of seven years to Mr. George Barnby, of Malton, printer, bookbinder, bookseller, and stationer—a preparation for similar work to be carried on, a few years afterwards, quite on the other side of the globe. He was associated with the Methodist people at Malton, was an earnest seeker of salvation during the early months of 1831, and on 8th April of that year, he obtained forgiveness of all his sins, and became truly happy in the enjoyment of the favour of God. From that time forward, he devoted what time he had to the service of God and Methodism. Towards the end of the same year, he sought and realised a great increase of saving power, and that blessing he entered upon at the early age of eighteen. What a bright and blessed future opened to him, as the result of that decided and early consecration of himself wholly to God! At the close of his apprenticeship, in May, 1833, he gained special advantages in his business, by working for a time in Beverley, in London, and in Colchester. In the latter town he became a useful local preacher, and in March, 1837, he was recommended by the Rev. Henry Powis, as a young man likely to be useful in the itinerant work of Methodism; and by the District Meeting in May, his name was sent on to the Conference. He was accepted as a likely candidate for the foreign work, on which his heart was fixed, and became a student in the first Theological Institution, then situated at the old Hoxton Academy. The Rev. Joseph Entwisle as Governor, the Rev. John Hannah as Theological Tutor, and the Rev. Samuel Jones, A.M., as Classical Tutor, were able to devote much time to the training of the few young men then being prepared for the ministry, one of whom was John Hunt, who

became the colleague of Mr. Calvert in their after labours in the foreign field.

In their daily intercourse, they were anticipating with joyous expectation their voyage out, and they were glad that their destiny amongst the fierce cannibals of Fiji was ultimately agreed upon. But they had no fear of the result. When accepted for missionary service, Mr. Calvert was then twenty-four, and was permitted to marry before going abroad. He knew a young man named Philip Fowler, a local preacher of Aston Clinton, Buckinghamshire, whose sister Mary presented to his mind just the kind of person with whom he could toil in the foreign service; and in the summer of 1837, he visited that village, made known his purpose to be a missionary, and asked the consent of Mary to be his life-long companion. The proposal was sudden, but perhaps not wholly unexpected. She was a true Christian and a true heroine. Living in the country, she had accustomed herself to horsemanship, and would fearlessly mount and away with any horse brought for her use. That experience she found useful to her in her after life in a far-off country. She was a Methodist, too, of the most earnest type, to whom no toil or self-denial was a hardship. She would walk miles to a prayer-meeting, no matter how bad the roads, or how early in the morning the service, and often she was the only one to start the tunes. Her love of Methodist hymns and tunes was a life-long pleasure, and her ability both to learn and teach singing was of much service to her for many years. Such was the young lady who became Mrs. Calvert, in March, 1838, being only one year younger than her husband; and on 25th April, they, with other married missionaries, sailed from Gravesend to the almost unknown islands in the South Seas. Two persons better fitted for life companionship were never united in marriage, than James and Mary Calvert.

There is a large class of persons, in every condition of society, who believe in good and bad omens, and who often permit their conduct to be warped by incidents which occur to encourage or to deter them. Had Mr. Calvert belonged to that class of individuals, he certainly would not have been discouraged by his first experience as a missionary abroad. They arrived at Sydney, New South Wales, in August, 1838, and immediately he found employment, as young missionaries were in

much request. He was appointed to take an out-door service one Sunday morning near the Haymarket, Sydney, and friends were selected to join him in the service. With a little impulsiveness of zeal, as it seemed to some, he began the service before the time fixed, and found his devoted wife his only audience. They began to sing, Mrs. Calvert setting the tune of the opening hymn, and the strange sound of their voices soon brought hearers around them. The preacher went on with his work, his faithful and gentle wife giving a tract to each of those who had heard the Word. They had both done their duty simply and faithfully. Here follows the result. The next day a letter came to the preacher from a gentleman who had landed on the Saturday from Tasmania, where he had been living a heedless life for many years. That night on reaching his lodgings he found his pocket had been picked of forty pounds, all he had, and finding himself penniless and friendless in a strange land, he fell into utter despair, had no sleep in the night, and in the morning resolved to go to the churchyard, and with his penknife to open an artery in his neck and end his misery and life. On his way the clear sweet voice of a female singer arrested him like a holy spell; he turned aside to listen, and he resolved to join in one act of worship before he died. The singing, the prayer, and the exhortation brought to his mind his mother, a good class-leader, and his Methodist home in London. The tract he received from the young lady he began to read, and the result was, he resolved to face life once more. When told afterwards that the preacher had undesignedly began the service too soon, the man wept and said, "If you had not, I should have been a dead man."

After some weeks' stay, on 25th October, the mission band sailed for Fiji, where they arrived on Saturday, 22nd December, having called at the Friendly Islands on their way. What a strange contrast met their eye! Eight months before they had left beautiful England, and were now settled on the island of Lakemba, one of the largest of at least a score of those tropical isles which abound in the South Seas. There were then around them about 160,000 barbarians, hundreds and thousands of whom had their chief delight in cruel warfare, and in roasting and eating their slain victims; amongst them there were only about 300 who had renounced heathenism and embraced Christianity. Human

life there was less valued than the cattle in the field in England. Ambitious chiefs were constantly quarrelling with neighbouring tribes and islanders, and all the cruelties of heathen idolatry were to be seen every day and everywhere. Such were the people amongst whom John Hunt and his wife, and James and Mrs. Calvert, had to begin their career as missionaries.

Of commerce there was but little; ships were seldom seen on those waters; canoes and boats, of rude construction, were but few, and they the only mode of communication between the islands. At first the study of the language was the first business of both the missionaries and their wives, and they both acquired it with considerable ease and rapidity. It was not long before Mr. Calvert could pray and preach short sermons in the vernacular of the country. But as there were a number of dialects spoken, many of the islands having their own peculiar speech, it became necessary to select that which was the most widely known and used, and formulate it into grammar, and then proceed with the translation of the Scriptures, so as to be able to instruct the natives, and enable them to read and teach themselves. Mr. Calvert was of necessity much from home, preaching on the various islands, and although at first it seemed that but little good was being done, when viewed in relation to the vastness of the heathenish idolatry to be seen everywhere, yet the missionary had cause of thankfulness. The work at Lakemba, and the district attached to it, was begun in earnest in 1835. On the island of Ono all the inhabitants renounced heathenism in 1840, and accepted Christian teaching; this was called *lotu*—becoming Christians. That was the first cheering sign of importance the missionaries had. The missionaries took out, in 1838, a printing press, types, paper, and bookbinding material, so that from their own press books were soon supplied, and much good done by teaching the people to read, which was most helpful in breaking down the power of idolatry. In 1842, when the members in the various societies which had been established were counted, 837 were found in church fellowship; in 1843 they were 908; and in 1844 they were 963—increasing in a greater ratio than the population. Polygamy existed, and when a man got converted he had to select one wife, and be properly married to her. Marriages and baptisms had to be performed

by the score. The first Methodist love-feast held, and the first time the Sacrament of the Lord's Supper was administered, were occasions of the deepest interest.

The first severe blow to the cause in those islands was the death, in October, 1848, of the Rev. John Hunt, at the age of only thirty-six years. In his brief life he did invaluable work for Fiji, in the translation of nearly the whole of the New Testament, the books of Genesis, Exodus, and the Psalms, and in the preparation of other books in that language, which are still text-books amongst the natives. At the end of ten years, Mr. Calvert wrote to the Mission Secretaries in London to report continued prosperity. Each missionary, in addition to his preaching and pastoral work, had been using his previously acquired knowledge for the benefit of the people. One had translated the Scriptures; another was engaged in printing them; one was a doctor, who had saved lives in the mission party and amongst the natives; one was a builder, who had taught the people to build chapels and improve their dwellings; another had good skill and ability in teaching, and he had commenced infant schools in various places. At the opening of the second decade of Mr. Calvert's residence there, the king of Lakemba renounced heathenism; but it was a few years afterwards before he embraced Christianity himself, though he had long made it more easy for his people to *lotu*. About that time, two unexpected difficulties met them; a Romish bishop brought and left two priests among them, but their services were not acceptable; another was, traders brought cargoes of ardent spirits and sold them to the people. Both these increased the difficulties of the missionaries, but did not in the least lessen their devotion to the work before them, which had the abundant blessing of God on it. From the first, Mr. Calvert entertained the idea that prosperity would attend their labours, and all his plans were laid with the view of securing the permanency of the work, as well as its extension. Two editions of the New Testament were early supplied from the mission press. In 1854, the work was strongly sustained by the arrival of 4800 copies of the New Testament in the Fijian language, which the people bought with great eagerness, and remittances were made to the British and Foreign Bible Society, from time to time, to repay the large outlay they had so generously incurred.

When the translation of the entire Bible was completed, it became necessary for the printing of the same to be done in England, as to do the work in Fiji would have taken many years, and incurred an outlay for which no funds were available. Mr. Calvert brought that manuscript to England, and the Bible Society undertook the cost of printing the same, Mr. Calvert superintending the work as each sheet passed through the Press, under the direction of the Society's own Editor. After an absence of eighteen years, Mr. Calvert arrived in England, in June, 1856, and the Bible Society generously undertook his support whilst remaining here to carry on the printing. He made his missionary speech in Exeter Hall in May, 1857. During his stay in England, he wrote the History of the Mission, which forms the second volume of "Fiji and the Fijians," published in 1858, the first volume being by the Rev. T. Williams. He was constantly advocating the cause of the Mission he had so much at heart, and using his influence to increase the number of European missionaries. At the end of 1860, Mr. and Mrs. Calvert went forth again to Fiji, in charge of a noble band of young men and their wives, leaving all their own children in England. After examining the societies, Mr. Calvert made the following report of the condition of the district :—394 churches, 172 houses for preaching, 12 missionaries, 11 ordained native missionaries, 241 catechists, 250 local preachers, 1476 school teachers, 13,101 church members, 871 schools, 3500 scholars, and 66,860 persons attending religious worship, and all parts of Fiji opening to receive the Gospel. Mr. Calvert was located at Ovalau, where he remained five years.

The jubilant reception accorded to Mr. Calvert on his arrival at Fiji was worthy of a king ; and, indeed, he had on many occasions been such to the people. The religious services held by the natives were of the most delightful character, the singing welcome, the processional chanting of Psalms, and the varied forms of kindly expression, testified to the sober and serious character of the training the natives had been under. In 1863, when the nature of the cotton famine in Lancashire was explained to the people, they promptly contributed £50 to help to relieve the distress. In 1864, when several societies united to hold a missionary meeting, the contributions of oil to the funds realised £70, in addition to £16, 16s. in money. That was only a sample of many

other meetings of a like nature which are now being statedly held at the various mission stations.

After continuing to labour between four and five years, on that second visit to the country, Mr. Calvert felt the necessity laid upon him, as other missionaries had arrived, to return to England, where he had left his children in the care of kind friends who undertook to look after their education. He made tours of the various islands, in 1864, to see the condition of the societies, to take returns of their several agencies, to examine the students in the Native Training Institution; and one of his last acts was to baptise the infant son of one of the missionaries, who had his child named James Calvert. The following are the statistics which represent the religious results when Mr. Calvert left the country, in the summer of 1865:—Chapels, 665; other preaching places, 321; missionaries and their ordained native assistants, 89; catechists, 455; day-school teachers, 1761; Sunday-school teachers, 2497; local preachers, 1456; class leaders, 2308; members in society, 24,951; attendants on Methodist worship, 103,100. This was what Mr. Calvert himself lived to see, as the result of the labours of a few missionaries amongst the most depraved and degraded of all the barbarous races of mankind, during thirty years. The good work was spreading rapidly over the whole of the islands. It was no wonder, therefore, if these people parted with Mr. and Mrs. Calvert with every manifestation of loving regard, sorrowing most of all at the thought that they should meet no more on earth, but with an assurance of meeting again in the Father's house above, when the toils of earth were ended.

Mr. Calvert spent six months in Australia on his way home, preaching and speaking on behalf of the mission he had left. He began his work as a missionary in the streets of Sydney in 1838; he finished his missionary labours at Adelaide in February, 1866, when he wrote a resumé of the condition of the work, in a letter to the Rev. S. Rabone, General Secretary of Wesleyan Missions in Australia and Polynesia, which was published. The Methodist friends in Australia presented to both Mr. and Mrs. Calvert a valuable gold watch, and other articles, in token of their personal affection, and as an acknowledgment of the importance of the services they had both rendered in Polynesia. In writing from Australia to the Committee of the Bible Society in London,

to remit £212, 11s. 6d., the amount obtained in Fiji for the sale of New Testaments in one year, Mr. Calvert closed his letter with these characteristic words: "Much work has still to be done in Fiji. A short time before I left, a cruel heathen chief killed several Christians. He reserved for his own repast the body of the head teacher, and gave the other bodies to his people to eat." At a speech delivered by Mr. Calvert at the Annual Meeting of the Bible Society in London, in May, 1867, he reported, as an evidence of the pre-eminent degradation of cannibalism, that one chief gloried in telling that, before the missionaries arrived in their country, he had himself eaten part of over 800 human bodies, and that on some occasions the natives cooked as many as 100 men and women for one of their war repasts—persons whom they had just before slain. That was one evidence of the urgent necessity for more Bibles to be sent to that long-neglected country.

Arriving in England early in the year 1866, Mr. Calvert remained for one year under the direction of the Missionary Committee in London, and took up his residence at Bromley, Kent. There he continued to reside with his family for six years, but occupying for five years the position of a supernumerary minister. Much of his time was spent in visits to many of the English Methodist circuits, in which he preached and spoke at numerous public meetings on behalf of missions in general, and the islands of Fiji in particular. He was able to report that, in the course of thirty-four years, such had been the effects produced by the labours of the Wesleyan missionaries, that out of eighty islands forming the entire group, over seventy of them had renounced heathenism and cannibalism, and had welcomed the Gospel among them. It was during the residence of Mr. Calvert at Bromley, that the writer of this sketch had the privilege of welcoming both Mr. and Mrs. Calvert to his Methodist home on more than one occasion, when he heard from the missionary himself some of the facts herein reported.

After a residence in England of six years, the old missionary fire still burned in the heart of the devoted James Calvert, and he consented again to enter the foreign service, going with his equally devoted and heroic wife to South Africa, intending to labour amongst the emigrants in the Diamond Fields. He arrived at Bloem-Fontein in December, 1872, and after a short stay there, in 1873 went to the Diamond Fields

to endure all the hardships and privations of that wild kind of occupation, in order to preach the Gospel to the people. They had to dwell there literally in a city of tents. New chapels and schools were erected, and as money was not scarce, both were soon paid for, and the services were made so attractive, by good singing and plain earnest Gospel preaching, that good congregations were regularly gathered, and the people were glad to have the missionary with them. After spending two years at the Diggings, on leaving there in February, 1875, for another sphere of labour, deputations from two of the stations waited upon him, thanked him for the valuable services he had rendered, and each presented him with an address and a purse of money, both handsomely filled, whilst the editor of the newspaper there, in an editorial article, spoke in high terms of commendation of the services of both Mr. and Mrs. Calvert, adding at the same time that it was not possible to put a money value on the kind of services which both had rendered to the community. Mr. Calvert had not only kept the Church in order and full work, but he had secured for himself the affection of all classes.

Difficulties having arisen in the Transvaal, Mr. Calvert was directed by the Missionary Committee to go there and try to set things in order. That difficult task having been accomplished, after a residence of sixteen months at Potchefstroom, the mission there was left in good working condition.

At the Triennial Meeting of the Chairmen and Representatives, over which the Rev. George T. Perks, M.A., presided, Mr. Calvert was requested to take charge of the Pietermaritzburg circuit in Natal; after which Mr. and Mrs. Calvert removed to afford much-needed help at Durban. During their residence in Natal for over two years, by unceasing toil and kindness, they were able to render in various ways valuable services to the cause of Christ, which were acknowledged at farewell meetings. Such services as they rendered—so paternal, genial and unassuming—could not but be appreciated.

The work having suffered very seriously in the Diamond Fields, through the introduction of the Morning Service in the principal chapel there, Mr. Calvert was requested from the Mission House to return to his former home, and work at Kimberley, to endeavour to restore harmony and a simple service. During his first residence at the

Diamond Fields, and when he left it four years previously, they were a wide region, covered mainly with canvas tents, some of which were roofed with corrugated iron. On his return he found the camps spread over with much better and more substantial dwellings, and now the residences are larger and more healthy, with neat gardens, and water is laid on from the Vaal River. The welcome he received was hearty, and both he and Mrs. Calvert devoted themselves earnestly to the promotion of the interests of religion amongst the people, and to the general welfare of the varied community residing there. The missionaries, having suffered from the very small and inferior residences, roofs and sides made of corrugated iron, Mr. Calvert ventured to undertake the erection of a vastly superior house as Parsonage. This he accomplished, and realised the entire cost. In that year, 1879, for this erection, and for the general purposes of Methodism on the Fields, the noble sum of £3963 was realised. This was not done without considerable effort and responsibility.

Mr. Calvert had, in all the building erections he had undertaken in each of his stations, resolved to leave them free from debt, whether chapels, training institutions, parsonages, or schools; whatever was done for God and for His cause, must be free from debt. This was a doctrine he strongly enforced upon the people, and he was ever one of the foremost to show, by his own generous contributions, his willingness to exemplify the financial doctrines he taught. He secured a large amount of native assistance, not only in giving of their substance, oil, mats, and articles they made, but also lending a helping hand in doing the manual work; and in this they had good examples in the missionaries themselves. When the affairs of the Church were put in order, having reached the age of sixty-seven, and Mrs. Calvert sixty-six, they were both desiring rest, and resolved to return to England. Before doing so, one morning he was surprised by a visit from two natives, who brought the missionary contributions from the people of £33, as a mark of their estimate of his services on their behalf. Following that was a public farewell leave-taking, when the sum of 250 guineas was presented, with a handsome address, to Mr. Calvert. At that meeting they had the presence of the Rev. John Kilner, from London, who was on an official visit to Africa on behalf of the churches belonging to

Methodism, and he witnessed the warmth of enthusiastic affection manifested to the veteran missionary and his excellent wife—a joyous sight he will never forget.

On Mr. Calvert's arrival at home in England, early in 1881, the failing health of Mrs. Calvert made a residence at Torquay a necessity. Although every kindness and care were shown, it was evident that her wonderfully useful life was drawing to a close, and at Torquay, the venerable lady entered into rest, 4th January, 1882. The public papers in Australia, and also in Africa, made grateful and eulogistic records of her life when they heard she was gone home, and these were some consolation to one so heavily bereaved. Mr. Calvert's heart is still in the mission work, although on the supernumerary list of ministers. He attended the Wesleyan Missionary Breakfast Meeting, in April, 1882, when it was reported that the Society, which had long been burdened with a heavy debt, was still sadly deficient. That roused the generosity of James Calvert, and he at once placed on God's altar the 250 guineas he had received on leaving Africa. Such an act of self-sacrifice roused the sympathy of the meeting, and ere its close £4000 were promised towards the debt, and on the Monday following, £4000 more were promised, so the encumbrance was cancelled, and glory and praise were given to God for the good work so generously accomplished, prompted largely by the sacrifice made by the Fiji missionary.

During his retirement, Mr. Calvert, who now resides at Croydon, is devoting his energies and all his time to the cause of missions. He is generally engaged in different parts of the country in preaching for and advocating the cause he heartily loves. And beyond this, he has just now printed in Fijian, two large editions of the Second Conference Catechism, with Scripture Proofs; 5000 copies of a reading-book, containing 100 lessons from the Gospels; 6000 hymn-books; the third edition of John Hunt's invaluable "System of Christian Theology"; the second edition of the entire Bible, with extra copies of the new Testament; and while this is written, he is passing through the Press a second edition of the New Testament in the Rotuman language. He ever exults, as he well may, in the grand work which God has wrought and marvellously sustained in Fiji to the present time, and which affords such a stimulus for mission effort and generosity on behalf of the whole world.

Alexander M'Aulay.

[*Born*, 1818: *Entered the Ministry*, 1840: *Still Living.*]

METHODISM has been often described as finding an uncongenial soil in Scotland, and yet there are circuits in that country in which Methodist preachers have been located for more than a century, and still they flourish. Out of the seventy Presidents of the Wesleyan Conference since the death of Mr. Wesley, four of them claim to have Scottish descent; Alexander Mather, the second Methodist President, dates from the middle of the last century; Dr. Adam Clarke, although born in Ireland, discovered in Edinburgh, in 1822, an historical document from which he has traced the descent of his mother in an unbroken line from Alexander III., King of Scotland, A.D. 1286; two others both date their nativity from the city of Glasgow—namely, William Shaw, born there in 1798, and the subject of the present sketch, who is the only one belonging altogether to the nineteenth century. To have produced four men who have rendered long and valuable service to the Methodist Connexion, such as belong to the record of their lives, cannot be considered an unsatisfactory return for the labour spent on Scotland. There are bright pages in the past history of Methodist circuits in North Britain; there are some to-day; and there will come others before the end of the present century. Glasgow has a membership of about 1300, as against 1140 when Mr. M'Aulay

joined the society there; and although the increase is not large, it indicates progress.

Alexander M'Aulay was born in Glasgow, 7th March, 1818. His grandfather was a last century Methodist, and a trustee of John Street Chapel, which has been recently sold; but his parents did not belong to that community, although his father, when eight weeks old, was baptised by John Wesley during his last visit to Scotland. His mother was a Baptist, a noble-minded Christian, and her example and influence kept alive in his mind profound respect for divine truth, amid circumstances likely to foster doubts. A sceptical friend of his father, after three years of heavy affliction, and the loss of all his children, experienced a change of heart, and testified to all whom he could reach, the love, joy, and peace in the Holy Ghost, that filled and ruled his soul. He held prayer-meetings in his own house, and being a cultivated and eloquent man, and mighty in the Scriptures, set forth clearly the doctrine of conscious conversion, assuring his hearers that every one of them might know his sins forgiven. These exhortations led Alexander M'Aulay to become an anxious inquirer after truth, and shortly after, his brother and sister sought earnestly to enter in at the strait gate. His instructor, having joined the Methodists, invited Alexander to become a member of his society class, in 1835, when entering on his seventeenth year; and he received his first ticket of membership from the Rev. Henry H. Chettle. He owes his conversion to a mission prayer-meeting.

The early years of his educational life were spent under the care of the Rev. G. Murray. We heard Mr. P. S. Macliver, M.P. for Plymouth, proprietor of the *Bristol Daily Press*, when presiding over the Metropolitan Chapel Building Fund Meeting in City Road Chapel, London, in May, 1884, refer to his early friendship with Mr. M'Aulay. They began their business course together in the same office, in the city of Glasgow.

In 1838, Mr. M'Aulay came to London to push his way in the world in connection with the Press. At that time what was called Socialism was a power in the land, numbering its halls and lecturers by hundreds, under the leadership of Robert Owen. Having mastered their limited literature and history, he preferred to put Owen's disciples

on the defensive, rather than defend the Bible against their attacks. In pursuing that policy, he accepted challenges in the open air, thrown out by them, and in the East End of London had immense audiences, to whom he often gave the story of his own conversion, and that of his spiritual father. When the Socialist lecturer invited the audience to enter the hall, and pay an entrance fee, the young Scotsman kept up a service outside, and challenged further discussion there, until the hall had to be closed. The mission spirit that led him to do battle, single-handed, against error and evil in the East End in his early manhood, was destined to find larger scope in that part of destitute London, in the middle period of his life, and in a more effective and permanent manner.

In 1840, he entered the Wesleyan Ministry, and was sent to Ayr, in Scotland, as his first circuit, under the Rev. John Connon, who still survives, having been fifty years, save one, in the ministry. Little indeed did he think that his younger colleague would advance so far beyond him in the ministerial ranks, as to take some of the foremost positions in the Connexion. Ayr was an old circuit, having been formed in 1786, and although numerically small, having only 180 members, was not unsuited to a young preacher of twenty-two. He entered his first circuit with the feeling that, having been called to that ministry, his course was fixed—to be a Methodist preacher for life ; and here, as in all his after appointments, he preached in the streets, and lanes, and fields.

One year was the limit of his first location, and at the Conference of 1841, he was stationed in his native city, Glasgow, as the fourth preacher, under Robert Heys, with J. Simon and T. Williams as colleagues. There he had a wide sphere for the exercise of his abilities, and greatly increased facilities for the improvement of his mind, and increasing his knowledge of the agencies of Methodism. For two years he remained amongst the friends of his youth ; the members in society in 1841 were 1382, and in 1842 they were 1415, and when he left in 1843, with Paisley added, they exceeded 1500. At the Conference of 1843, he went to Aberdeen—the northern extremity of Scottish Methodism ; the society was founded there as far back as 1765, but after fourscore years there were only 301 members in society on his arrival at the circuit. His fervid ministrations were useful to the

people, and he himself advanced his own studies. His superintendent was William Lindley, his colleague Edmund B. Waters. His stay was limited to one year, and he left with an advance of fourteen members. Hitherto he had been the junior preacher in three circuits. In August, 1844, he was received into full connexion, and was appointed to the sole charge of Dunbar, another old Methodist circuit, which had existed since 1766. Fifty-seven young ministers were that year received into full connexion, and twenty-five of them still remain in the ranks of the itinerancy. Four out of the number became Presidents of the Conference—namely, Messrs. Wiseman, Perks, M'Aulay, and Gregory; one, J. Ingle Dredge, afterwards joined the Church of England. None of them appear to retain so much of the vigour of youth as Mr. M'Aulay. His first superintendency of a circuit continued for three years. At Dunbar he closed his itinerant labours in his native country; he found only thirty-four members in society when he entered on the pastorate, and left sixty in 1847, so that in three years the members were nearly doubled,—a remarkable fact in Scottish Methodism. His future career was to be in English circuits.

From that time the scenes of his ministerial labour were entirely changed; instead of congregations of a few score persons, he found on entering on his residence at Leeds, that he had to preach to a thousand and fifteen hundred persons. Here is seen one of the many advantages of the itinerant system of Methodism. The zeal for the salvation of sinners which the young minister had manifested in his northern circuits, was fired afresh in a warmer climate and under more congenial surroundings. He was the fourth of four preachers, under the Rev. James Methley, who was himself a successful evangelist; large and respectable congregations crowded the chapels in Leeds, the people were more hearty and more in earnest, and there was much to stimulate effort and promote the spread of the work. Even the country chapels had in them worshippers whose love of the cause, and whose zeal and generosity were most cheering, and who were not content without seeing results following. Working amongst the toiling masses of a busy people, like the manufacturers of Leeds, his compassion for the poor and godless was awakened, and he began to consider the condition of the neglected thousands dwelling outside the religious

influences of the place. The three years spent in Leeds were to Mr. M'Aulay mostly new experience, and were the beginning of those efforts which in subsequent years distinguished his public life. The increase of members was nearly 200. In 1850, he was stationed at the Queen Street circuit in Huddersfield, but the period was one of unrest and disturbed labour; the society was not united in consequence. The Rev. James Carr was the superintendent; during the second year of his stay there, the Rev. Samuel M'Aulay, his brother, became the third preacher.

Five years he spent in Yorkshire circuits, and these were followed by six years in Manchester. In 1852 he was located at Oldham Street, one of the most important centres of English Methodism. The Rev. Israel Holgate was the superintendent, and the Rev. John Hartley, who still survives, and the Rev. G. T. Perks, were his colleagues — ministers of high standing in the Connexion. In 1855, he was appointed to the Irwell Street circuit, under the Rev. Dr. Joseph Stinson, having Mr. Perks again for his colleague. While stationed here, he married a Manchester lady, the only daughter of the late Samuel Waller, and sister of Mr. Ralph Waller, of Withington. She has been his devoted helper ever since in every good work; and her liberality, sympathy for the poor, and untiring zeal in rescuing the perishing and instructing the ignorant, give her high rank among mothers in Israel.

The experience gained by Mr. M'Aulay at Leeds and Manchester was deepened and intensified when he returned to London in 1858, and settled down for three years at Poplar, in the Spitalfields circuit, from which he had been sent into the ministry, by the Rev. Samuel Jackson. On every side he witnessed the degradation of poverty, wretchedness, and misery, until he was oppressed with the magnitude of the evil, and Methodism was at that time doing but little to remedy the state of things. He walked round the neighbourhood in every direction northward to the widespread masses in Bethnal Green; eastward, to Bow and Stratford; and on every hand the scene was appalling. Tens of thousands of persons toiling hard all the week, living in wretchedness and misery, no one caring for their souls; without God, without hope, and apparently without a friend to lend them a helping

hand to raise them to a higher level in life. Living in such a region, like St. Paul, his spirit was stirred within him, his sympathies on behalf of the spiritually destitute were aroused, and although single-handed, he resolved to try and do something to provide relief.

The tender, earnest, and beseeching appeals which he made from time to time for the extension of Methodism there were almost heart-rending. The work was so vast in its extent—and included hundreds of thousands of people for whom Methodism had made no provision—that at last he entreated the Conference of 1861 to put him down at Bow, without a chapel, without a society, and he would begin a society in his own house, gathering the people to hear the Gospel preached out in the open air. When the weather was unfavourable, he invited the people into his own dwelling-house in Tredegar Square; and though the congregations at first were small, they continually increased in numbers. In the "Minutes" of Conference for 1861, there is the entry: "Bow and Victoria Docks, Twelfth London, Alexander M'Aulay," with no entry of members. In 1862, the circuit is named as before, but with fifty members in society. In 1863, Bow and Victoria Docks became the Thirteenth London circuit, with Alexander M'Aulay and Henry J. Pope as ministers, and 367 members in society, and efforts being made for the erection of a chapel in Bow Road to seat a thousand people. That chapel was erected, and day schools also, without debt, and it has been a centre of usefulness, varied and extensive.

The Metropolitan Chapel Building Scheme having been originated, mainly through the princely generosity of Sir Francis Lycett, in 1861, to assist in meeting the destitution of the metropolis with regard to Methodism, Mr. M'Aulay availed himself of its aid in selecting sites for new Methodist circuits and chapels, and he tried in other ways to promote Home Missions in the East End of London. He was for several years Secretary of this Fund, and fulfilled its duties when burdened with his mission enterprises, until the Rev. Gervase Smith was set apart to the office. Encouraged by what had been done at Bow and Barking Road, Mr. M'Aulay requested an appointment to reside at Bethnal Green in 1865, where Methodism had no existence. He secured a valuable corner site of land in the Approach Road, leading to Victoria Park. He began to preach in Peel Grove Hall, and to hold open-air

services: conversions followed; and although he had not even a member in society, at the Conference of 1866 there were sixty-one members; in 1867 they had increased to 122; and in 1868 they were 175. In the meantime, building operations were commenced of a handsome chapel to seat a thousand people, and of spacious, light, and airy schoolrooms adjoining, with class-rooms and rooms for the varied agencies of a large and prosperous society. Sir Francis Lycett laid the foundation-stone in September, 1867, when Sheriff of London and Middlesex, and the chapel was opened on the Good Friday afterwards. The site and buildings cost more than £8000, and were opened free of debt. Since then a large amount of valuable religious work has been done there by the preaching of the word, by the schools, mothers' meetings, and other agencies designed to improve the social, moral, and religious condition of the neighbourhood. In 1867, whilst he was labouring at Bethnal Green, the Conference, in recognition of the value of his services to the Connexion, elected him a member of the Legal Hundred of Methodist Preachers, one of the guardians of the body. To the fervent zeal, earnest preaching, and wise administrative capacity of our Scotch minister these results are mainly due. The writer has for nearly ten years past attended frequently the services held at Bethnal Green, and can testify to the extent and value to the people of having Methodism planted amongst them. One of the ministers who succeeded Mr. M'Aulay was the Rev. Thomas Bowman Stephenson, LL.D., the founder of the Children's Home; and whilst there he secured much valuable property adjoining the chapel. The headquarters of the Children's Home and Orphanage have since been established there, although independently of the Bethnal Green circuit.

Having spent three years in the Stratford circuit, commencing in 1868, Mr. M'Aulay succeeded there as he had done in the other places named. Services were held before he went, in the Workmen's Hall, and there was a small society, which at the end of the first year numbered 83; in 1870, they were 103; in 1872, they were 158; and in 1873, had increased to 183, and a large chapel was erected on one of the best sites on the high road, in the centre of the teeming population. Mr. M'Aulay would have given prominence to the faithful and earnest ministers who were his colleagues and successors

in this aggressive work, and would have restricted his claim to the rank of pioneer, but this is a notice of him personally. The aid of the Home Mission Fund, and the Metropolitan Chapel Building Fund, rendered it possible to do much, and to produce a striking contrast. He left Spitalfields circuit, which in 1840 embraced the whole of the East End of the metropolis, to begin his ministry in Scotland; and returned to that circuit as a minister in 1858, and found only three ministers where he had left four. The only chapel extension in that part of London during that time was not an increase. The small chapel at Poplar was supplanted by a large and beautiful edifice. Within the eighteen years after Bow chapel was begun, additional accommodation has been provided for about 10,000 worshippers, and ten additional ministers have been stationed on the ground occupied in 1860 by the Spitalfields circuit. The argument he generally draws from these facts, when he states them in public meetings, is simple enough. Patient, systematic, spiritual mission work on denominational lines, in the East portion of London, is more successful than any other kind.

His faculty for organisation had a peculiar sphere during the time that he was founding new circuits in that part of the metropolis. Having found a suitable German, he encouraged him to preach to his countrymen in the East End of London; a gracious work has followed, in which he could do little but organise. His name appears in the "Minutes" as the first superintendent of our German work in London; but he had another superintendency of a new mission circuit at the same time, and the burden of the work devolved on the converted Germans, assisted by Mr. Pope, brother of the Rev. H. J. Pope, General Chapel Secretary, until the appointment of ministers who could preach in the German language. German preaching among Wesleyans in London would have probably been as unknown to-day, as it was for a hundred years before, had he not tried to start it. A chapel, that cost about £6000, has been erected to the memory of Peter Böhler, the spiritual father of John and Charles Wesley; and here is now the head of a flourishing German circuit, which has preaching places in several parts of London, and since its commencement, three or four ministers and about twenty local preachers have been raised up. In alluding to this enterprise in public, Mr. M'Aulay claims nothing

beyond early organisation and occasional counsels afterwards; for he states, he cannot give an address in German, but he encourages willing people to become "nursing fathers."

In 1872, he removed to Liverpool, having spent fourteen years in doing special evangelistic mission work in the East End of London, with results which were a surprise and a joy to thousands who were participators in the blessings. He spent three years in the Cranmer circuit, Liverpool, having the Rev. Charles Garrett and the Rev. W. H. Groves, M.A., as his colleagues. He was also appointed Chairman of the Liverpool district, and here he held conventions for Methodist ministers of all the branches, and united love-feasts for all the sections of Methodist people. The membership was increased from 561 to 820. At the Conference of 1875, he accepted an appointment to the Cherry Street circuit, Birmingham. As a sample of the earnest work of his life, he gave to the Conference the following particulars in August, 1876:—

"We began the year as ministers in the Birmingham district with a purpose to seek holiness and usefulness, and made arrangements for a district mission. I was pleased to see how heartily the younger brethren took it up and carried it through. God gave us a remarkable blessing in many places. I do not know that I have ever seen so many sinners brought to Christ in any one year during my own ministry as I have seen since the last Conference, and I feel that I should sin against God if I did not give glory to Him. No honour that man can give can be compared with that of looking upon multitudes who have been led to Christ, and being able to say, 'What is our hope, our joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy.' This, I trust, will be my joy. This is the honour I covet. I could easily part with any other, but this I prize. At the commencement of the district mission, I said, Let us go to the poorest places, and I mentioned a small country town in which there had been the longest stagnation. It seemed as though nobody believed in the possibility of accomplishing any good there. The bare mention of the place as being one suitable for a revival mission excited an incredulous smile. I went there; and such was the spirit of unbelief prevailing in the congregation, that I did not venture to call upon any one to pray. I conducted the entire service myself. On the following night I was informed that, whilst I was praying and exhorting in that first service, a young man found peace. I found that the Spirit of God had been there before I went; and on the second night about forty persons went into the inquiry-room seeking the Lord. That was a place in which there had been no stir of that kind for many years. God is pouring water upon him that is thirsty, and floods upon the dry ground."

On the occasion of the death of the Rev. Charles Prest, the office of Secretary to the Wesleyan Home Missionary Society became vacant. It was a position which but very few could efficiently occupy, and the

Conference of 1876 did two wise things; they appointed Mr. M'Aulay General Secretary to the Home Missions, and they elected him also President of the Conference that year. In acknowledging the honour conferred upon him by his election, he gave devout thanks to God for His care, who had lovingly guided him from his youth up; and he thanked his brethren for that mark of their confidence and affection, which he recognised as the crowning mercy of his ministerial life. He believed that he owed his elevation to his fixed purpose, never to vary from the one idea of living to turn sinners to righteousness, and to promote, through the Methodist community, a perpetual revival, or series of revivals, throughout the land. He saw the Methodist people were the fruit of spiritual revivals; and if those divine visitations were not vouchsafed to them, they must either change the spiritual constitution of their discipline, or pine away from among the tribes of God's Israel. During the deliberations of the Conference, he strongly urged the importance and necessity of recognising the work of the Holy Spirit in their services. In speaking of the Home Mission work, he said:—

"He was pleased to find that there was such a distinct recognition of the blessing and presence of the Holy Spirit. We begin where we ought to begin. And in respect to the success that we had seen in the various departments of Methodism, during the past year, he believed that, so long as we had a considerate recognition of the Holy Spirit, He would graciously and constantly bless us in all departments of our work—in our circuits, our classes, our schools, and everywhere else. If we were strong in this power, we were strong everywhere; and if we were weak in this power, we were weak everywhere. We should continue to keep in our minds the important truth that the success of our work only continues if His blessing is in the Church. His power and presence in the Church was always attended with marked signs of prosperity and progress. After a period of deadness, the reformation brought into clear light the doctrine of justification by faith. The introduction of Methodism brought into prominence the work of the Holy Spirit—the Spirit as a power operating on the minds and hearts of mankind. We, as Methodists, made this a leading feature in all our work—Christ within us—the Spirit in our hearts. And we come together, rejoicing in the Spirit's work—the gathering in of souls, members of our Society. Do we not do well in saying, 'Glory to the Eternal Spirit?' The Conference agencies had been quickened. We as a people had worked the whole year more heartily. The work had been easy and with power. The people had been minded to bear a good and bold testimony. They had assailed the unbelieving world around them, and the indifferences over which we mourned a few years ago had, in answer to prayer, been removed. The songs—spiritual songs of Divine things—of the children in the streets, were echoes of our work and prayers."

In that spirit the new President entered on his year of official duty,

carrying with him into all the circuits he visited a revival spirit, which served to quicken the drooping energies in many localities. He introduced the holding of holiness conventions, which were occasions of much blessing to the societies. In attending and presiding over the Irish Conference in the June following, he carried the preachers through their work in a most successful manner. Throughout the whole year, there was no jarring string,—all was harmony; and the Rev. Gervase Smith moved the thanks of the Conference to him, in 1877, for the zealous, faithful, impartial, and courteous discharge of the duties of the Presidency, which were unanimously accorded to him. The increase of members during that year was 9351. One of the Connexional Magazines, edited by the Rev. Benjamin Gregory, D.D., said, after the close of the Conference :—

"Never, we believe, has divine guidance in the election of a President been more manifest and marked, never more devoutly and gratefully acknowledged, than in the instance of Alexander M'Aulay. The President of the Conference of 1876 was called to the chair at a moment of almost unprecedented delicacy and difficulty. He had to pilot the Connexional bark, through the loud breakers of an anxious and exciting discussion, to a momentous and critical decision. Who could have accomplished this service with greater coolness, vigilance, skill, good temper, and good humour, than Alexander M'Aulay? The fact is, he knew where his great strength lay. He "put his burden right" from the beginning. Hence, the whole bearing and spirit of this perfervid Scot declared 'My trust is in the *living Lord.*' Verily 'he was marvellously helped, till he was strong.' Throughout the fluctuations of debate, he dwelt between the shoulders of Omnipotence. Besides, was he not sustained by the prayers of the brotherhood? For all the brethren loyally pray for him who is elected to such grave responsibilities. With no taint of self-assertion, he did not shrink from chair-assertion, whenever occasion might require. He knew also when to infuse a timely tinge of pleasantry into the seething caldron of discussion. The—

'Ruler of the night and dark
Guides through the tempest His own ark.'

No man could have acknowledged civic courtesies more becomingly and gracefully than did this same sternly-conscientious Scotchman."

Since the year 1876, Methodist Home Missions and the Rev. Alexander M'Aulay are so closely identified that they can scarcely be separated. The work prospers under his benevolent and generous management, and the great financial ability of his colleague, the Rev. J. W. Greeves. The following is a brief outline of its operations.

In the last thirty years our Home Missionary income has risen from £12,000 to £35,000. Of the 730 circuits into which Great Britain is divided about 300 are incapable of self-support. The Fund

contributes £10,000 annually to keep these feeble circuits alive, and healthy, and enterprising. It assists in mantaining twenty-one district missionaries, including the Connexional evangelists, and twelve ministers, whose labours are chiefly devoted to the army and navy. It gives direct or decreasing grants to about seventy Home Missionary ministers, who have special mission stations under their care in various stages of development. Through the agency of district committees and by district administration, the Fund contributes towards the support of lay agents. £800 is anually granted to the Irish Conference to assist Home Missions in Ireland. The Gospel was never more necessary than now at home and abroad, and never did the providence of God devolve upon the Churches a vaster opportunity or a more solemn responsibility.

Mr. M'Aulay's generosity and sympathy have manifested themselves in other forms of Christian service than those previously indicated. Both he and Mrs. M'Aulay have, on many occasions, been angels of mercy to the indigent and suffering in various localities. Only one instance need be named as an illustration. Just before Christmas Day, 1883, they sent a message to the Wesleyan Home Missionary, at one of the poorest suburbs of East London, Hackney Wick, that they would cheerfully bear the cost of giving a really good dinner on Christmas Day to two hundred of the poorest people, and both he and Mrs. M'Aulay cheered the festival with their presence, and assisted in waiting on the people, addressing to them kindly words of sympathy and cheer during the dinner hour and at the after-meeting. Within a few days many of the poor guests were made new creatures by the renewing of the Holy Ghost. Such kind of mission service has always secured the "well-done" of the blessed Jesus, who said, "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shall be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

In yet one other way has Mr. M'Aulay endeared himself to the Christian public. In January, 1881, he took the entire risk, which he still bears, of issuing a cheap Quarterly, with the title, *Experience*, edited by himself, with able contributors. It is described as—

"An antidote to scepticism and the most helpful evidence of Christianity; the best uninspired aid to anxious inquirers; it powerfully shows the happiness of pure religion; and is greatly needed to guide new converts; it inspires hope and forbids despair; shows how Satan's strongholds are taken; has reference to all the exercises, conflicts, temptations, and attainments of spiritual life; neutralises formalism; reveals worldly snares; helps to recruit churches; encourages Christian workers; and is attractive to young and old, the thoughtless and the thoughtful."

Fifteen issues have now appeared, and the work abates none of its interest, value, or direct usefulness, and remains a monument to the unselfish generosity and earnest Christianity of the originator. The average quarterly issue has been, we believe, above 15,000 copies, and never less than 10,000 have been printed of any one number. We close by a quotation of testimonies, printed on the cover of the number for July, 1884, which shows the ruling passion of his life-work.

Numerous testimonies respecting the spiritual and saving good arising from the perusal of *Experience*, continue to encourage the proprietor to extend the sale, although he will not accept any profits arising from the periodical :—

"SECUNDERABAD, DECCAN, INDIA, *4th May*, 1884.

"The two copies of Volume I. of *Experience* have been put into the library. When I tell you that whenever I examine the librarian's book, I invariably find both volumes 'out,' you will know that the book is well read. Serjeant Horton, our librarian, asked me the other day if I knew which was the best book in the whole of our library. On answering 'No,' he said, 'It is that *Experience*. If any man comes to me, and asks what book he should take out, I always say, "Well, if you want something to do you good, here it is"; and I hand him *Experience*.'"

The lady who wrote this communication sent it through her father, the Rev. John Hay, of Bolton.

The Rev. R. W. Allen, Army Chaplain, has placed Volume I. of *Experience* in the cells of imprisoned soldiers, and he forwards the following testimonies, from prisoners who have profited by its perusal, under date of 14th June, 1884 :—

"T. F.—'I wish I had listened to my father, I should not have been here; but this book has broken my heart, and made me hope.'

"A. C.—'I have given my heart to God, and am praying and praising God all day long. That book showed me the way.'

"J. L.—'I was in despair, but that book showed me that the backslider could be forgiven, and now, sir, I am happy; I am saved.'

"T. M.—'This is the best book that I know. It tells how God can save and keep. I have read it through and through. It is just what I wanted.'

"W. L.—'Oh, sir, I have been such a sinner. I thought there was no mercy for me, but *Experience* has shown me that there is; and now, sir, I am sure Jesus saves me.'"

William Burt Pope, D.D.

[*Born*, 1822 : *Entered the Ministry*, 1841 : *Still Living.*]

REVIVALS have been characteristic of Methodism through the whole course of its history. Methodism itself is an extensive revival of the spirit of primitive Christianity. The most powerful agent in vivifying the Church of England, for a century past, has been the work of Methodism throughout the land, impelling clerical activity as the only means of retaining the hold they had upon the people. Revivals and Methodism should be synonymous terms; thousands of families have been made happy, and led to become Methodists, as the result of revivals. Pioneers in the cause have visited neglected villages in many parts of England, and they have found rough and uncultivated lads, working hard all day, seeking their evening recreation in vanity and folly, unconcerned about divine things, uncared for by the Church to which they were supposed to belong; without anything to stimulate their intellects, or call out their powers; having no higher ambition than to become apprentices, then journeymen or foremen, and so go through life as their fathers had done before them. Methodist preaching, as the instrument of God's grace, has led to the conversion of thousands of lads in both villages and towns, and that has given new being, and opened to them a new prospect both for this world and the next. It revealed to them a spiritual world, a Saviour, and a heaven; and

touched also the hidden springs of their mental life; taught them the value of their intellects, as well as of their souls; set them on a course of study for self-improvement, and lighted in them the purest flame that can fire the hearts of young men—the desire to serve God and do good to their fellow-creatures. In 1809, when three Methodist preachers—Messrs. R. Waddy, G. Roberts, and E. Gellard—were sent to Plymouth, it pleased God to own their preaching, so that a revival broke out at a place called Turnchapel. A Methodist society was formed there; five young men—four brothers named Pope, and one William Burt—were amongst the converts, and the first members of that village society. Those five youths were but specimens of a great number throughout the land, to whom Methodism came with the triple power of a spiritual, mental, and social resurrection. As a band of converts they had not many parallels; they were all pressed into the service of the Gospel, all became preachers, and four of them went abroad as missionaries. Henry Pope, after a life of honourable service as a Methodist preacher, died, well in advanced life, in British America; Richard Pope was cut down by cholera, in Canada, in the midst of his work as a preacher. William Pope was for many years a useful Methodist local preacher at Liverpool; William Burt survived half-a-century as a preacher abroad, but closed his useful career as a preacher, at a good old age, in Plymouth; and John Pope, the twin-brother of Richard, began to preach in 1816, went out in 1818 to Prince Edward Island, where he became a Methodist missionary, afterwards removed to Nova Scotia, and whilst residing there, a son was born in the family, who must now be introduced.

William Burt Pope was the son of a Methodist missionary, born 19th February, 1822, in Nova Scotia, and was named after his father's early friend. The same year his father was removed, by the Missionary Committee in London, to the Island of St. Vincent, in the West Indies, where he laboured as a pure-minded, faithful, and indefatigable missionary, preaching the Gospel to both black and white people, lovingly and earnestly, for four years. In 1826, Mr. Pope's elder brother died suddenly in the west of England, leaving considerable property, and the guardianship of a young family, to the management of John Pope, who, having laid the matter before the Missionary

Committee, honourably released him from service abroad, to fulfil the obligation laid upon him by his brother's will, and he came to reside at Plymouth. His mind was greatly exercised by those events, as his heart was really in the work of the ministry; but when he found that the way was closed against him, he obeyed the direction of Providence, and settled in that locality to carry on his brother's business, and, as a local preacher, exercising his gifts in that service nearly every Sabbath day. He gave to his son the advantage of a classical education at Plymouth, and he was brought up amongst the Methodists. He was converted in his youth, joined the society, and became a local preacher whilst in his teens. His services in that capacity were so acceptable, that he was recommended for the itinerant ministry when only nineteen years old, and was, in 1841, sent to the Theological Institution at Hoxton, where he had for his Tutor in Theology the Rev. John Hannah, with whom he formed an acquaintance which ripened into sincere friendship.

He was a very apt and diligent student at the Institution, and his preaching on Sunday in the various chapels, in and around London, gave evidence of so much ability, that at the end of one year the Conference appointed him to his first circuit, and he began his career as an itinerant preacher at Kingsbridge, Devon, at the early age of twenty. He remained there two years, which was a favourable sign for a preacher so young. In 1844, he was stationed at Liskeard, and in 1845 was removed to Jersey. At the Conference of 1845, he was one of thirty young men in England received into full connexion, amongst whom were William H. Cornforth, John Harvard, Edward Lightwood, and Thomas Sheldon,—no one more vigorous, after the lapse of forty years, than Dr. Pope himself. He had the privilege of having the Rev. William Burt, his namesake, for his superintendent at Jersey; they both left at the end of the year. The Conference of 1846 located him at Sandhurst. In 1846, he began the earnest study of German theology, which some thought a dangerous pursuit for a young minister; in that year appeared his translation of the "First Epistle of St. John" by Haupt. During more than ten years, he devoted much time and attention to the work of translation, in which he was very successful, and earned for himself considerable reputation, whilst not neglecting

his pastoral work in Methodism. With the translation of Haupt's "First Epistle of St. John," he closed his labours

In 1848, he was stationed as the third preacher at Dover, where he remained three years. In 1851, he removed to Halifax; but his preaching had attracted so much attention, that in 1852 he was transferred to the First circuit in Methodism, that of City Road, in London. In the metropolis he devoted himself to literature more fully, and in 1854, English readers were made acquainted, for the first time, with Dr. Rudolph Stier's "Words of the Lord Jesus," translated by the Rev. William Burt Pope. The wide circulation of that work, by Messrs. T. & T. Clark, of Edinburgh, placed the name of the translator in a foremost position amongst the clergy. Dr. Stier, as an author, was terrible to the rationalists in Germany, but dear to the orthodox, and his "Discourses of the Lord Jesus" proved a most welcome addition to English theological students. That work secured a large circulation on the Continent, in America, and also in England, and exerted upon English Biblical Criticism a good and gracious influence. Mr. Pope's three years' residence in London, had the effect of directing unusual attention to him as a scholar, as well as a preacher.

The next circuit to which Mr. Pope was appointed was Waltham Street, Hull, to which he removed in 1855. There Methodism had flourished, and been a great power for good, since 1771. There he was the third of three preachers, and during the third year, his former friend and his father's friend, the Rev. William Burt, was his superintendent. The *Wesleyan Methodist Magazine* for January, 1856, opens with a New Year's Address, written by Mr. Pope, entitled, "The Rest of our Time," based on 1 Peter iv. 2. As a theological essay it met with much favour. In August, 1858, he was appointed to the large and important Oxford Road circuit, in Manchester, under the Rev. John Hall, with Samuel Coley as his genial junior colleague. Both Mr. Pope and Mr. Coley became theological tutors in the Connexion during the following decade. Whilst at Manchester, he was making friends with whom he was to have frequent, familiar, and happy intercourse for over a quarter of a century. During his stay in that city, in 1859, Messrs. Clark, of Edinburgh, published in their Foreign Theological Library, Mr. Pope's English translation of Dr. John H. A.

Ebrard's "Biblical Commentary on the Epistles of St. John, with an Appendix on the Catholic Epistles, and an Introductory Essay on the Life and Writings of St. John." By undertaking these translations, and the eminently satisfactory way in which the work was done and received by the clergy generally, we can see how favourable were the circumstances in which the translator was placed for preparing himself to become a teacher in theology. In 1862, in the April number of the *Wesleyan Magazine*, there is an extract from a beautiful sermon of Mr. Pope's, on the "Love of the Commandments," addressed by him to the sons of Wesleyan ministers at the Woodhouse Grove School. Extracts from another sermon of his were printed in the same work for October, 1865, entitled, "The Abiding Word," preached on behalf of the Wesleyan Foreign Missionary Society, in 1865, and printed by request. It may be described as a great sermon, eminently instructive, almost every sentence of which contains some great truth. In the same work for December, 1866, the sermon is printed in detail, with the title, "The Presence of Christ in His Church." Mr. Pope preached it in September, at the opening of the Wesleyan Chapel at Ainsdale, a poor neighbourhood near Southport. Mr. Pope's industry in the school of theology, was the best qualification he could have as a preparation for the eminently distinguished sphere to which he has since been called. Mr. Pope's teaching is sound and Scriptural, thoroughly Methodistic in spirit and phraseology. There is a possibility "that we may be theologians, but not Christians; ecclesiastics, but not children of God; clever, but not good; controversial, but not prayerful." Mr. Pope's theological teaching is the outcome of Scripture truth, under the guidance of the Holy Spirit of God.

From Manchester, Mr. Pope was removed in August, 1861, to the Brunswick, or first circuit in Leeds. There for two years he was the second preacher, the Rev. William T. Radcliffe being the superintendent; but during the third year Mr. Pope was himself promoted to the office of superintendent of one of the largest and most important circuits in the Connexion. His colleagues during that year were the Revs. George C. Harvard, James Sugden, and Frederick E. Toyne. Removing from Leeds, he was appointed to Southport in 1864, one of the most attractive and opulent circuits in England, where he was superin-

tendent, and had the Rev. Francis W. Greeves for his colleague. On the occasion of his selection for Southport, the Conference recognised his services in various departments, by electing him by nomination a member of the Legal Hundred of Methodist Preachers, one of the guardians of the Connexion. He had previously, in 1863, published the fourth and last of his translations from the German, "Winer's Confessions of Christendom." The three years which Mr. Pope spent at Southport closed his itinerant career as a preacher. He has since been located as one of the Connexional officials.

The Rev. Dr. John Hannah, who had for many years been the Theological Tutor at the Didsbury Wesleyan College, died before the Conference of 1867; to supply his place was not very difficult, with such a master of theology at command as William Burt Pope. He had for twenty-five years served the Connexion in circuit work; he was therefore well acquainted with all the requirements of the people as regards ministers, and his transfer to the Theological Professor's Chair at Didsbury, in 1867, was a wise decision of the Conference. His Inaugural Address, delivered on the occasion of commencing his duties there, forms a printed pamphlet of thirty pages, which was read with eager interest when printed, and only served to confirm the Conference in the wisdom of their choice. Some time afterwards, the "Lectures on Theology," prepared by his predecessor, were placed in his hands to prepare for publication, and to that work he added a very graceful "Memoir" of his own former tutor, in which he spoke gratefully of the kindness he had received from Dr. Hannah, and of the friendship which had long subsisted between them. In the meantime, Mr. Pope himself had been devoting all his time and energies to the preparation of a work on theology, which was designed to be of an enduring character as a Text-book. Accordingly, in 1875, he published the first of a series of important works on Systematic Theology, with the title, "A Compendium of Christian Theology; being Analytical Outlines of a Course of Theological Study, Biblical, Dogmatic, Historical." That work called forth much criticism, both in England and America, and it soon became evident that such a work was much needed, and that the field was not fully covered by the publication then given to the Church and the public. A spirit of inquiry was aroused:

it was evident that a master-mind had arisen in the theological world, with a firm grasp of the subject in hand, and something more important might be expected. Taking advantage of suggestions offered, the work was revised and enlarged, and then republished in three large volumes, at ten shillings and sixpence each, and eagerly read and studied.

A recent writer has said, in speaking of Dr Pope (for the publication of that valuable "Compendium" soon afterwards secured for him, from the University of Edinburgh, the diploma of Doctor of Divinity), that his "Compendium of Christian Theology"—

"Is certain to exert great influence on the author's own denomination, whose belief it has stated, compared with other forms of belief, vindicated, and reduced for the first time into scholastic order and elaborate expression. On ecclesiastical grounds the service is a high one. Dr. Pope is one of the most notable men of his denomination, and he fills a niche in Methodism hitherto unappropriated. Methodism can count by hundreds its fervent preachers, who, probably beyond any other body of men, have evangelised the masses; it can count able expositors and teachers, like Benson, Sutcliffe, Watson, and Farrar; it can in the dominion of sound scholarship point to Dr. Adam Clarke and Dr. Etheridge; but Dr. Pope, in the strictest sense a teacher, is the first who has with professional method expressed its theology in scholastic lines, and reduced it into a perfectly formal system. Dr. Pope has himself remarked, that Richard Watson's "Institutes" is not exactly systematic. The teaching of the apostles and early Christians consisted chiefly of Jesus, His life, death, and resurrection; but in the course of time, opinions and theories were originated concerning this religious life, and men set up schools of thought which required study, and then investigation and comparison with the primitive standards of the Gospel. Methodism, like primitive Christianity, possesses a standard of doctrine: though somewhat roughly expressed, it is largely experimental in its character; but with the Methodists religion meant pardon, conversion, sanctity—truths proved, certainly, by all children of God. Methodism hardly busied itself with the exact niceties or profound subtleties of scholastic theology. But every Church—and Methodism in time attained the full dimensions of a Church—displays commonly its Confession of Faith; and now at last the philosophy of the Faith has been thought out on a Methodistic basis. Dr. Pope has given the Methodist public a 'Body of Divinity'—homogeneous, compact, systematised; a marvel of acuteness, analytic power, industry, and research."

Dr. Pope attracted notice as a preacher early in his ministerial career, particularly among the more intellectual class of his hearers. This was no doubt largely due, not only to his own attainments, but to the disposition of his mind. It must not be supposed that Dr. Pope is a preacher aiming at affording intellectual gratification: on the contrary, he has been described as having—

"No ostentation, no parade of words, no glittering allurements. He can aim at the heart simply, directly, tenderly, in words nervous, simple, and chaste; and one of his best printed sermons was addressed during his residence at Leeds, 1862, to little Sunday-school children. But he appears to have a gift of acute analysis, of patient thought—of those very qualifications, in a word, which have so pre-eminently made him the setter in scholastic shape of the theology of his denomination. He loves to meditate on the deep things of God, to compare one truth with another, to justify the ways of God to man. His treatment of the doctrine of atonement in his 'Compendium' will illustrate this; but it is also apparent in the cast and structure of his productions generally. Had he not been a Methodist preacher, he would have become eminent as a mathematician or a chemist. Dr. Pope holds his ratiocinative processes strictly in subjection to his ecclesiastical opinions. We should say that he is most able in analysis of thought, in comparison, in formal process of logic; by no means is he an original speculator. He seems inclined to pay immense deference to ecclesiastical opinion; at times his references to counsels and confessions might amusingly suggest a High Church treatise. Dr. Pope stands out from his brethren as eminently a professional theologian of the ecclesiastical type. As a preacher he is thoughtful, severe at times in style, earnest but subdued in appeals to his hearers, aiming always to fulfil the work of a Christian pastor with all diligence and fidelity.

At the Bristol Methodist Conference, held in July, 1877, Dr. Pope was chosen President; he received 205 votes, whilst Dr. Rigg had 162, which indicated his turn for the office next year. The highest dignity in Methodism was reached as the reward of patient labour, after a career in the ministry of thirty-six years, modestly pursued, but not unblest. His brethren had designed him for the chair on a previous occasion, but the state of his health obliged him to decline the honour. His excellent father had died in 1863, aged seventy-two, so did not live to share with his son the honour thus conferred. His pen had made him more extensively known than many of his brethren, not only by his excellent translations from the German, but by his separate published sermons, by his contributions to the Connexional Magazine, and more particularly by some able articles he had contributed to the early issues of the *London Quarterly Review*, a Methodist publication of high literary character. The one question of Lay Representation had been shaping itself steadily for adoption by the Conference, during several years, and it was expected to be permanently decided that year. It was well known that Dr. Pope approached that question in a spirit of great caution; his attitude had been determined by views of church order which to some of his brethren appeared a little extreme. He had an undoubted right to hold his views, but some feared that such

opinions might retard the work, the progress of which was so much desired, if the President was not favourable to it. When, however, the reservation of ministerial rights was conceded by the laymen, he was satisfied with the proposed scheme, and became one of its advocates. The Conference over which he presided was one of the most memorable in the history of English Methodism, as during its deliberations the scheme of Lay Representation was adopted, by which lay officers of the Connexion are now permitted, during one week out of three, to take part in the deliberations of the Conference, and by the mixed assembly of ministers and laymen, all questions relating to finance are considered and disposed of. Great and needless fear had been felt by some that the change thus introduced might lead to opposition, or division; but as there was such uniform harmony attending all the preliminary arrangements, and also the final settlement of the question, it was resolved to raise a general Thanksgiving Fund to mark the auspicious occasion; that Fund has nearly reached in payments £300,000, and by its judicious distribution, a large amount of Connexional indebtedness, which had long oppressed various agencies, was entirely cancelled.

It may be well to preserve, in this connection, some of the words spoken by Dr. Pope at the time of his election to the Presidency, as giving the key-note to the happy results which followed. He said:—

"My first impulse is to place you, and myself, and all our common interests, under the blessing and guidance of Him who is the Supreme President of this Conference—our Lord and Saviour Jesus Christ, who, as I believe, and you believe, has as certainly called us together to this city, as His servant called the elders together at Miletus, to confer with us, and to watch us in our deliberations in matters that affect His Church and kingdom. That is my steadfast faith. I think it is *our* steadfast faith. By many it may be mocked as presumptuous or unreal; we *believe* it, and in that confidence invoke the presence of our Lord; and all our thoughts and words, our deliberations and resolves—all our public conversations and private thoughts as a body of men, are ordered as in His sacred presence. That gives us our dignity, and that only. Let us not seek it elsewhere: not in any imaginary ecclesiastical authority we may have,—there is very little ecclesiastical authority presumably in the Church,—not in the thought that we have reached our 134th Conference: not in that; not in the fact that we constitute perhaps the largest, certainly the purest, Presbyterian body in Christendom; not in any of these things, but in that blessed truth to which I revert, and cannot help reverting—that our Lord has summoned us into His presence that He may speak to us concerning His kingdom. That imposes upon us, of course, a very solemn responsibility, which we should shrink from utterly, were it not for the conviction that to know the responsibility, and to

feel it, is to be prepared for it. Our cause is not ours; it is His; and whether we regard it as the maintenance of what in our prayer this morning we have called, 'Our Beloved Connection,' 'Our Methodism'—whatever that word may mean—we regard ourselves as representing pastoral relation over a large number of Christian Churches. All that we do must be done with a direct reference to Him. We have our Methodism to conserve: that is our annual responsibility; for, whatever else this Conference is, and whatever else it does, it is our annual avowal before each other, and before the world, that we are determined to maintain our ancient principles—viz., the doctrines of the Christian faith, which we hold in common with all Christendom, and certain peculiarities of doctrine that we cherish very deeply, though Christendom generally may disavow them; and our peculiar discipline in some of its most select, distinguishing features; our peculiar and very choice, and very precious relation to other Christian institutions, denominations, and parties in this land; and, above all, our supreme vocation—a vocation more clear and distinct in our case than, we think, in the case of any other Christian body upon earth, for the whole world. All these we declare that we re-assert, re-affirm, and are determined to uphold. . . . I have been in the habit of making a clear, sharp, definite distinction in my own thoughts between the Methodist Churches or Church, and the Methodist 'Society.' It has been a comfortable distinction, whether you like it or not. As Methodist Churches, I do not think that we meet in this place to legislate at all. 'Ecclesiastical laws' is a misnomer. In the early days of the Church it was 'Canons' rather than 'law.' We have nothing to do but to administer the laws which have been assigned to us from the Sacred Hand itself, and with ecclesiastical legislation we have little or nothing to do. Touching the old 'Society,' I suppose it is not so. I suppose there must be legislation. So long as the Methodist Society exists, it must constantly be more or less adapting itself to circumstances and times. I have said before that it was the common hand of our Lord Himself that fashioned Methodism, but not without our obvious and patent co-operation; and my quiet maxim is, 'The maximum of adaptation with the minimum of change' in this matter."

A few days after the election of the President, an address of congratulation to Dr. Pope was got up and signed by nearly thirty young preachers, who had been under his tuition at Didsbury, and who were then awaiting ordination at that Conference. The presentation was made in the Old Market Street Chapel, Bristol, and after it had been read, the President said, the presentation had given him as much delight as anything he had ever received, and he should give it a prominent place amongst his household treasures. The address made allusion to the degree of D.D., then recently conferred on Dr. Pope by the University of Edinburgh.

In closing the proceedings of that memorable and now historical Conference, the President delivered an address, which was so characteristic of the man himself, that an extract from it must form part of his life-work. He said :—

"I can hardly command the self-possession and calmness to speak, for to me there is something very pathetic in the service with which we close the sessions of Conference, especially THIS CONFERENCE. It is very touching to come to the last of a series of associations of any kind. We shall find it so in our homes to-morrow. There is something pathetic in the last session of this Conference; for it is no secret—it is known to us all—that the *old* Conference—the old historical Conference—the Conference that has been intervoven with our memories and associations, most of us, from the beginning, for better or worse—is drawing near to its last hour; indeed, its last hour has come. There is to be a change; a very great change—a change that we accept as the ordinance of God—a change that we do not all accept in the same spirit, and we do not all equally approve and delight in: some regard it with more fear, some with more hope; but we all accept it. And I am bound to say that it is the duty of all of us, waiving our theoretical scruples and doubts, to do our very best, under the influence of the Holy Spirit, to shield the new arrangement from all its possible dangers, and to help it to work out the best possible issues. We have had, to my mind, a very happy Conference. It has been to me an unspeakable joy to perceive the manifest tokens of the presence of our Master with us. We have had the influence of His Spirit in the public assemblies, and in the private assemblies there has been that umistakable evidence and proof of the Saviour's presence that cannot be defined in words, but that is experienced by the heart—of which the heart alone can give account. We shall enter into our common pastoral life, enriched by the blessings which have descended upon us in Bristol. In a certain sense it is the result of the legacy and labours of the past year, but it is also the earnest of a pledge and benediction that is to rejoice us in the year to come. As soon as we reach our homes, let us shut our doors and bow down before our Saviour, our Master and Lord; and let us feel it to be our bounden duty to spend one solemn day of intense devotion, pleading with Him that He may bestow upon us His most abundant blessing, to rest upon our pulpits, upon our congregations, upon our Sunday schools and day-schools, upon our local preachers, upon our class-leaders, upon all our agents, and all our organisations, and all our instrumentalities, and those innumerable servants of Christ amongst us who find no place in statistics, but who are following their invisible Master everywhere, and are going about doing good. God bless them all. Pray that the sacred unction, which is represented as descending from the High Priest's head to the very skirts of his garments, may descend in a very blessed and abundant effusion on the whole corporate body of Methodism to the ends of the earth. I cannot help remembering that in this Conference we have renewed a most solemn pledge of fidelity to the truth of God as committed to us in the Scriptures—to the Confession of Faith handed down to us by our fathers. I do not remember a more clear and distinct witness, testimony, and protest than this Conference has sent forth. See to it, brethren, that you remember this. Let all remember that we have taken anew those vows that are upon us, and let us remember the solemnity of them. Let us not enthusiastically rally round our standards, and profess our Methodist orthodoxy, and then go and *forget* our obligations and vows; but let us in all our reading and preaching, and in all our public and private ministrations, remember that we are pledged to the truth which Christ has given to us, *with all its difficulties.* We cannot receive Him without the severities of His doctrine. . . . Let us be faithful. I do not like to approach the subject of self—before that I always falter—but let me thank you from the depths of my heart

for your kindness and love to me—for your prayers and for your sympathy. Let me say that there will be nothing that will delight me so much as to have fellowship with my brethren, and that it is my purpose, by the blessing of God, without neglecting my theological chair, to diffuse myself and to go about, and to the utmost of my ability to be a presence in the Connexion. May God bless us!"

At the end of his official year, a very cordial vote of thanks was accorded to Dr. Pope, by the Conference, spoken to by Mr. M'Aulay, Mr. Hartley, Mr. M'Mullen, and Mr. William Jackson, the Rev. Dr. Rigg being the new President. The office is honorary, the reward the thanks of the brethren; those having been officially tendered, Dr. Pope said in reply:—

"There was a time when it seemed, by the indications of Providence, that I should be prepared to place myself at the disposal of my brethren in the Conference for possible election to this office. I have only now to say that it was the hand of divine Providence that kept me from the counsels of my brethren and from co-operation with them in the most difficult business they had in hand, and no feeling of my own whatsoever. God was pleased at that time, to overshadow me for my humiliation and for the good of my soul—*that* was the reason why I did not come to give them my poor help at a crisis of great difficulty. The accident of my name happening to be in the records, a year or two in advance of my honoured chief, Dr. Rigg, explains my preceding him in this office. Comparing my gifts and knowledge, and experience with his, and my service to the Connexion with his, the order ought to have been inverted. However, when I went to Bristol last year, it was the deep desire of my heart that I should not be President—I do not know how far you understand that *ad literam* —I do not know whether it is entirely accepted by the Conference, but it is strictly and literally true; and when it pleased God to place me, through your suffrages, in the chair of that Conference, I did most unreservedly give myself to Him, and determined that whilst I endeavoured to do all the good I could in the Connexion, I would extract as much profit from the office to myself as it was capable of giving me. I am not ashamed to say that nearly all the words of my generous friend, Mr. M'Aulay, are literally and strictly true. God did by His grace send down upon me, as your chief, and in answer to your prayers, an influence of His Holy Spirit that I never could have had any right to expect by any antecedent in myself. He did accompany His Word, and has done throughout the year, with the demonstration of the Spirit, and has been drawing me nearer to Himself, and has given me a closer view of that sublime perfection which by His grace I should like to attain. I desired above everything, during the year, to go down into Cornwall, for I am a Cornish man after a fashion (I came from Devonshire), to measure my strength with the Bishop of Cornwall—but it pleased God to humble me —I was going too fast—and He gave me a season of comparative retirement. I most humbly and heartily thank you. Whatever good it has pleased God to do through my instrumentality, let Him have the glory of it; but I can most unfeignedly say that I have received very much more benefit from this Connexion during the year than it has been possible for me to confer upon it. I have learned very much I never knew before.

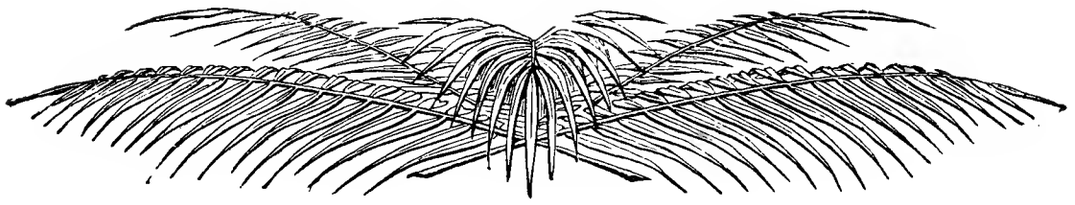
In fact I have had a thorough education in many things. I have learnt to love my brethren more; I have learnt to admire the economy of Methodism more even at this time and in this year; I have entered more profoundly than ever before, by a sympathy which only my office could give me, into the difficulties, and hardships, and trials of my brethren; and I have come back from all my itinerancies with this deep feeling in my heart, that I am not worthy to be either their brother or their servant, and He who looks down upon us now knows that I do not speak officially or perfunctorily, but from the depth of my heart. I shall go back to the office which has been assigned to me by your confidence and love—an office the functions of which are not ended at the end of the year—and give all diligence, and show my gratitude to you by trying to be a better, a more earnest—I cannot say more faithful, but equally faithful—Tutor of Theology, and I shall go back to that more retired office and function comforted and encouraged by the kind words you have spoken to-day."

The free manner in which Dr. Pope has used his pen is marvellous, considered in connection with the responsible and important daily duties of the professorial chair. In 1863, he preached and published a Sermon on the occasion of the death of the Rev. John Lomas. In 1869, he published, in Manchester, "Discourses on the Kingdom and Reign of Christ, delivered in the Chapel at Didsbury College." To the reader they open views of truth, which will both chasten and refresh the devout mind. In 1871, Dr. Pope delivered the second of the Fernley Lectures, a discourse with notes, on the "Person of Christ." It is one of the most important of the author's publications, and has awakened a large amount of interesting theological inquiry. In 1872, he published several articles in the *Wesleyan Magazine*, which included a "Memoir of Mrs. Fishwick, of Southport"; a "Memoir" of his own, and his father's friend, the Rev. William Burt; and a Sermon on the occasion of his death in 1870, at nearly four-score; also his Sermon on the death of the Rev. Dr. Dixon. In 1873, there was printed, in the same Magazine, a lengthy article on "The Life and Writings of Dr. Ernst Wilhelm Hengstenberg," whose work, the "History of the Kingdom of God in the Old Testament," Dr. Pope had translated for Clark's Foreign Theological Library. In the same Magazine, for 1874, Dr. Pope printed a "Memoir" and Funeral Sermon on the occasion of the death of the Rev. Thomas Stead; also a lengthy "Memoir" of the unselfish and benevolently pious John Fernley, of Southport, the generous founder of the Fernley Lecture, whose bounty has endowed the Lecture in perpetuity, and who founded the College

for Methodist Preachers' Daughters, at Southport; also a "Memoir" of another eminently pious and benevolent Methodist layman, and Member of Parliament, Mr. James Heald, of Stockport.

Amongst his more recent publications must be named the issue, in 1878, of "Sermons, Addresses, and Charges," delivered by him during his Presidency, which have been described as "master conceptions of Scripture truth and human need." In 1880, he issued "Discourses on the Lordship of the Incarnate Redeemer," which had soon to be reprinted, and a third enlarged edition was soon called for. In 1881, he published "Death and Life in Christ, a Funeral Sermon on occasion of the Death of the Rev. Dr. F. J. Jobson." He has since published three other works, with the titles, "The Prayers of St Paul," "The Person of Christ," and "A Higher Catechism of Theology," also "God Glorified in His Works and Word; a Discourse delivered in Bradford, September, 1873, on occasion of the Meeting of the British Association for the Advancement of Science." He has also re-written the "Second Conference Catechism," for use in Methodist families and Sunday schools. Such a catalogue of solid and valuable works, intended to live for the use of oncoming generations, is a marvellous record, and it indicates a wonderful amount of mental power and physical endurance; but Dr. Pope has strong faith in God, in His omnipresence as well as in His omnipotence, and His willingness to help those who fully trust in Him to perform even the daily duties of life.

Dr. Pope was one of the elected delegates to the Ecumenical Methodist Conference of 1881, and he has left for himself a worthy representation of his reputation in the discussions in which he took part. He is also a member of several important Committees in Methodism. His name and fame are widely known in ecclesiastical circles outside of English Methodism, and especially in America; his published works are extensively read and studied, and some of them have been accepted as permanent college text-books in theology.



Gervase Smith, M.A., D.D.

[*Born*, 1821: *Entered the Ministry*, 1844: *Died*, 1882.]

RURAL life and rural scenes have charms which will never die: they contrast favourably with the ceaseless rush and clang of city life. In the one is restfulness which soothes and helps; in the other restlessness which wearies and exhausts. "On the last green spur of the Peak of Derbyshire (called sometimes part of the back-bone of England), where that romantic stretch of hill country suddenly subsides from the heights of Crich and Matlock, to join the undulating uplands and widening valleys of Nottinghamshire, stands the village of Langley, and Langley Mill, upon the Erewash, which river divides Derby from Nottingham." The Midland Railway has planted a station there, which has given importance to the place which it never had before. In that rural spot resided, in the early years of the present century, a most happily assorted couple, noteworthy persons there, who derived their name of Smith from the craftsmen of the country, and who led an industrious and upright godly life amongst their neighbours—steady, hearty Methodists, who held to John Wesley's maxim: "Get all you can; save all you can; give all you can." They had fifteen children, seven sons and eight daughters, and they gave to each the best education within their reach, as one of the best investments of our earthly treasures. Numerous as were their children, they turned out well, and have left a good mark upon

society in the age in which they lived, during three-fourths of the nineteenth century. Of that family, the subject of this sketch was one of the most prominent members, and he became a typical Englishman, Methodist, and Christian.

Gervase Smith, born at Langley, Derbyshire, 27th June, 1821, was brought up amongst a people of simple habits of life, some of whom were employed in coal mines, others in the thriving lace trade, —a contrast of occupations, one dealing with the ponderous black mineral, the other dealing with the delicate white floral fabric; these combined to employ the energies and repay the industry of the community, described as then possessing "a sturdy and almost rude independence." Stocking-frames were also in full exercise in many dwellings, and these gave occupation to a widely and thinly-scattered people, numbering some four thousand, amongst whom Gervase Smith spent his early years. Before he was four years old, the family removed to the village of Heanor, only a mile and a-half away; but it was even then well known as the birthplace of William Howitt, the venerable Quaker author, whose "History of Priestcraft" was exciting the attention of thousands of Englishmen when Gervase Smith went to reside there. Heanor was a romantic and beautiful neighbourhood, and its attractions are perpetuated in two of Mr. Howitt's popular works—namely, his "Rural Life in England," and his "Boy's Country Book." Gervase Smith himself has contributed somewhat to perpetuate the pleasant surroundings of his early life, in a "Memoir" he wrote of his friend, Mr. Joshua Mather, of Heanor, in the *Wesleyan Magazine* for 1869. He notes points of importance which the mere observer of the beauties of nature would not recognise; but they were matters by which his own nature had been renovated; hence the prominence he gives them. He observes:—

"Many of our villages and hamlets are now blooming with moral beauty, which, without the patient toil of the itinerant and local preacher, would have remained a desert: Methodism has thereby been the means of conferring incalculable good on the rural population. Perhaps no district has realised this to a larger extent than the south parts of Derbyshire; nearly the whole county has been covered as by a net-work, with the evangelistic agency of Methodism; and a harvest has been reaped, not unworthy of the culture which has been bestowed."

He enumerates names of distinguished Methodist preachers, who have gone forth from that locality to preach the everlasting Gospel, and concludes with that of the friend of whom he wrote, his beloved neighbour, Joshua Mather; that good man gave the key-note to the society in the place; he was the class-leader, local preacher, and leading singer of the society, and Gervase Smith met in his society class.

Methodism at Heanor, though so small a place, and only a village in the Belper circuit, of which it formed a part, yet was in a most vigorous and healthy state during the boyhood and younger manhood of Gervase Smith. The society was lively and united, and formed a charmed circle of ten or twelve comfortable families, who seemed to be, from their constant friendly intercourse, but branches of one great Christian household, who rejoiced to entertain the preachers with unstinted hospitality, at whose houses it seemed as if Methodist ministers, and their children, would never wear out welcomes. They were wonderfully tender of each other's reputation, and lenient and loving in their judgments. Amongst the preachers who travelled there at that period, were some thoughtful and richly read men, as their sermons and table-talk abundantly proved, amongst whom "that grand old man, Benjamin Gregory," was one from whom Gervase Smith derived incalculable advantage.

That Mr. Gregory was the father of the minister of the same name, who since 1868 has been the genial and accomplished Editor of the books and magazines published by the Methodist Connexion—Dr. Benjamin Gregory. Old Mr. Gregory spent the closing years of his life in the locality where Gervase Smith resided; he often preached at Heanor, not unfrequently spending three or more days in succession at the house of Mr. Smith. Twenty years he was a supernumerary in that circuit, and occupied the Heanor pulpit more times than probably any other man. The spiritual and intellectual benefit which Gervase derived from intercourse with the preachers at his father's house, from their conversation and domestic ministrations, was incalculable: his mind was deeply impressed by that intercourse, and he never forgot to acknowledge his indebtedness to them. He delighted to follow them about the country, and as he was an expert rider, and a horse

was ever at his command, he travelled with the preachers times without number, visiting every village to which they went in his circuit. The hill country on which he dwelt had a charm for him in which he had great delight; it had much to do with his strong love of independence and freedom: liberty is difficult to repress amongst the hills; and to the unavoidable physical exercise the hill afforded him in his youth, he was much indebted for the strength and vigour of his manhood; and to the varied scenery of hill and dale, rill and river, he was indebted for that love of poetry that seems almost indigenous amongst Derbyshire men.

The education which Gervase Smith received might be described as superior, for the locality where he dwelt. His first teacher was Mr. Thomas Roscoe, a competent, good-natured, resolute teacher, with a commanding presence and easy manners. He was a Congregationalist, the son of an Independent minister, who took the religious oversight of his son's pupils, who was a firm asserter of the Calvinistic Decrees. The school was near Heanor, and it had attracted pupils from a distance, having achieved a high local repute. Amongst his schoolfellows were the Revs. George Alton and T. Nelson, who are Methodist preachers of nearly forty years' standing, and also William Morley Punshon; from that time Smith and Punshon formed an attachment and friendship which grew with their years, and which terminated in this world only with their death, and in that they were separated by only twelve months, then to meet in "the sweet by-and-bye," the land of endless praise, and joy, and rest. The second school to which Gervase Smith was sent, was that conducted by the graceful, winning, and cultivated Thomas Russell, of Mackworth, near Derby, who was the son and brother of a Methodist minister, and himself a thorough Methodist. There he formed the acquaintance of the Rev. John Baker, Wesleyan minister. The Derby preachers regularly visited the school, and preached and held prayer-meetings in the schoolroom, which services the pupils attended. He was finally sent as one of the early race of pupils to the newly-established Wesleyan College, at Sheffield. That school was eminently Wesleyan in character; and home and school influences combined, made Gervase Smith all through his life a thorough Methodist.

His conversion and ministry exhibit the value of personal appeal. He ascribed his conversion chiefly to the solicitude of his mother. He was fourteen years old, when he once returned home from school, and his mother observed that careless companionships had produced religious declension. He returned to school, but his mother's prayers followed him; and eighteen months afterwards, when again at home, his early religious companions prayed with and for him, and the Spirit of God strove powerfully with him. He spent some days in unspeakable agony, and at length he retired to his room with a mind divided betwixt hope and fear. After much anxious prayer he said afterwards: "I saw the Saviour evidently set forth, crucified, before my eyes. At once I appropriated the merit of His death, and threw myself into His arms. The voice of the Spirit cried—

> "'Thy sins are forgiven, accepted thou art,
> I listened, and heaven sprung up in my heart.'

I felt that God was mine, Jesus was mine, the Holy Spirit was mine."

He had from childhood entertained ideas of the ministry. Now that he had given himself fully to God, he felt the call strongly impressed on his mind, and on the very spot where the Lord assured him of pardon, after praising Him for his salvation, he earnestly asked—

> "What shall I do to make it known
> What Thou for all mankind hast done?"

Up till that time his education had been carried on with the intention of his entering the legal profession, but now the Gospel took the place of the Law. The house which had been the home of the grandparents of William Howitt, had become the property of Gervase Smith's father, and the tenant of that house at that time was a supernumerary Methodist preacher, Thomas Newton, who went to reside there in 1836. He had a noble presence and military bearing; his rustic neighbours designated him "Th' Owd General," and they entertained for him both respect and love. That estimable man gave young Gervase kindly helps at that critical time, and prevailed upon him to try and preach. He made the trial in a Derbyshire village, and he succeeded. At that time he purchased, and read carefully, "Foster's Essay on Decision of Character," a work which had a permanent

influence on his mind. He became a local preacher, and preached in the Belper, Derby, and Sheffield circuits before he was of age. During his stay at Wesley College, the Carver Street Quarterly Meeting recommended him as a minister on probation, and his name was carried up to the Conference of 1841; but as no young men were taken out that year, he was continued as a local preacher, and the Derby and Nottingham District Meeting of 1842 again sent his name to the Conference, and he was that year accepted, and sent to the Wesleyan Institution at Didsbury, where he studied theology under Dr. Hannah, and classics under the Rev. W. L. Thornton, having as colleagues with him in study Frederic W. Briggs, George T. Morison, Luke Tyerman, and Richard Roberts. He made friends of his college companions, and also of most of his after colleagues in the ministry. Three years of hard study he spent at Didsbury, then entered on the itinerant work.

The name of Gervase Smith appears first on the "Minutes of Conference" in 1844, his third year at the Institution, and the first counted as being in the ministry. In August, 1845, he had his first circuit appointment, at Blackburn, under the Rev. John Hannah. On his taking a review of the year, he records thankfully that fifty had professed to find peace with God, and twenty had received the blessing of cleansing from all sin. That was an encouraging beginning of his ministry; but he soon afterwards had even more cheering signs of blessing. After a sermon preached one night in the Irwell Street Chapel, Manchester, he records that nearly fifty persons came forward, in deep distress of mind, about thirty of whom professed to find peace with God that evening. The best sign of having a "call to the ministry" is having fruit. Intellectual and spiritual knowledge are both desirable, but conversions are the most satisfactory evidence of a divine call to the work. On this subject Gervase Smith had no doubt as concerning himself; and at the end of his ministerial life, when he had been a preacher nearly forty years, his mind reverted back to his youthful days, and he embodied his thoughts in a short poem of six stanzas, which he entitled "The Call," and he published them in Canada in 1879. As they are the only verses he printed, they will be appropriately inserted here :—

"THE CALL.

"In earliest years I heard
A voice which said to me,
O child of many prayers,
The Master calleth thee!
I came, and all my sins confest;
He whispered,—I will give thee rest!

"There came another voice;—
The world is sick and sad,
And men are dying now,
Whom Jesus would make glad:
By diligent and studious care,
For paths of usefulness prepare.

"And then again I heard
The word of high command:
Into my vineyard go
And work with ceaseless hand;
Prostrate before the divine decree,
I cried,—Lord, here am I, send me!

"And, O the grace of God,
Which for so many years
Hath borne with wayward love
And unbelieving fears,—
With time mispent, with plans unwrought,
And opportunities forgot.

"Once more, at eve of life,
In weakness and in pain,
And done with toil and strife,
I hear the call again:—
The warfare o'er; the victory won;
Come hither and receive thy crown.

"O'erwhelmed with sense of shame,
Yet filled with reverent love,
Exulting I ascend
And take the prize above;
Using the sinner's only plea:
O Christ, I cling to THEE, to THEE!"

How distinctly he recognises the four leading features of his life; first his early conversion, then his call to Christian service, then to the separated ministry, and finally to heaven. It is the compressed experience of his life, and is so described by his life-long friend, the Rev. Benjamin Gregory, D.D., in his published "Recollections of Dr. Gervase Smith."

At the end of one year he removed to Glossop, still more in the "hill country" of his youthful days, with wild and desolate roads, hard travel, and sometimes hard fare; but his fine physique and vigorous high-toned health, enabled him to undertake long and arduous journeys, with interchanges of almost daily preaching, retaining his buoyancy of spirits. At the Conference of 1847, he was stationed at Wakefield, a circuit with larger congregations, and often more intelligent hearers. He spent three happy years there, and the end of the first of the three closed his probation, and at the Hull Conference of 1848, he was received into full connexion as a minister. His ordination was conducted by the venerable Richard Reece, the Revs. Robert Newton, Joseph Fowler, and Samuel Jackson. The President's Charge

to the young men that year was based on, "Fight the good fight of faith," delivered by Samuel Jackson. A fortnight afterwards, Gervase Smith was married, at Prestbury, to Mary Anne, daughter of Mr. Higginbotham, of Park Street, Macclesfield. Mrs. Smith survives her husband, and has the privilege of seeing her son, Clarence, in 1884, the Sheriff of London and Middlesex, with no very distant prospect of being in all probability Lord Mayor of the metropolis of England. The third year of the stay of Gervase Smith at Wakefield, was one of strife and division; but associated with such a superintendent as Wiliam Atherton, he became more and more confirmed in his confidence in Methodist law and usage; and without approving of every act of severity resorted to by the Conference of 1849, he bound himself to his colleagues in firm friendship, and became a more firm advocate of Methodist agencies, especially the Foreign Missions and Theological Institution, than he had been before.

In August, 1850, Mr. Smith was appointed to York, where, during the three years of his residence, his ministry awakened high expectations of future eminence. The Rev. Samuel Tindall, his brother-in-law, was his superintendent for six years—three at York, and three at Huddersfield, which immediately followed. Three of Mr. Tindall's sons entered the Wesleyan ministry. In the York circuit, the large congregations in the city chapels were a kind of inspiration to Gervase Smith, and the enthusiastic missionary meetings held in the villages afforded him just the sphere he desired for the exercise of his mental powers. He made many speeches,—a new one nearly every week,—studied his Greek Testament, wrote sermons, examined his own heart in solitude with God, sought His blessing, and was honoured with success. The next three years, spent in the Huddersfield circuit, were attended with both blessing and trial; whilst residing there, the sudden death of his grandfather made a deep impression on his mind, which led him to write in his diary, "I do not expect to live to old age." In 1853, he commenced authorship, issuing, for his first work, "The Chequered Scene; or, Memorials of Mr. Samuel Oliver, for some years Officer in the Twenty-first Regiment of Light Dragoons, in Africa and India," an 18mo volume of 204 pages. It was too hurriedly prepared, but gave evidence of the ability of his pen. In 1854, he prepared and delivered to the Young Men's Christian Association,

a lecture on "Wycliff, the Morning Star of the Reformation"; and another in 1858, "Queen Elizabeth and the Spanish Armada." These were followed by "The Trial of the Seven Bishops," and "The Siege of Derry, and No Surrender." His two great speeches have been published, one on "The Sublimity of the Missionary Enterprise"; the other, on behalf of the Bible Society. His Ordination Charge, delivered in 1878, has been printed. These, with six of his Sermons, and Sketches of his Life by Rev. Benjamin Gregory, D.D., Rev. Samuel Lees, and Rev. E. E. Jenkins, M.A., form the collected "Memorial Volume" of his Life and Works, extending to 432 pages, with life-like photographic portrait. He also published, in 1865, "Early Sunset; or, Memorials of the late Miss J. B. Davis, of Hill-Top," a 12mo volume of 277 pages.

Leaving the Midland and North country, in 1856, Mr. Smith was stationed under the Rev. John Lomas, at the King Street circuit, Bristol. That year, and at that Conference, the writer first visited Bristol, and attended the Conference chapel as early as six o'clock on the Sunday morning. The third year, John Rattenbury was his superintendent; his colleagues were Edward Brice, Josiah Pearson, and Frederick W. Briggs. Mr. Pearson wondered at "the immense labours he so constantly and enthusiastically maintained." From Bristol, in 1859, he removed to Manchester, Bridgewater Street circuit, where he had James Carr as superintendent, and the earnest and amiable Richard Smetham as his colleague. The third year of his stay in Manchester, Mr. Smith was placed in charge of the circuit, and had William Edwards, Walford Green, and Josiah Goodacre under him. He was also appointed financial secretary of the Manchester district; and those duties, with the responsibility of a large and important circuit, constant preaching, and giving occasional lectures, with affliction in his family, considerably impaired his health. In 1859, he wrote and published, in the *Magazine*, a delightful "Memoir" of the wife of Dr. W. M. Punshon. Although he was a comparatively young man—under forty—yet, by attempting and doing too much really hard work for both mind and body, the latter yielded to so great pressure, and he wrote in 1861, "I am living under the constant impression of coming death." In the spring of 1861, he took part in the Wesleyan Missionary Anniversary

in London, and preached three memorable sermons, on three different texts, in the Hinde Street, Lambeth, and Hackney chapels. On the day following those sermons, he made his first missionary speech in Exeter Hall; and announced himself as "a young man from the country," which served as an admirable introduction to a speech which caught the popular taste, and aroused the audience to a point of admiration of the young countryman, which served as a stepping-stone to secure his being appointed to a London circuit, as soon as he could be released from his duties in the country. Occasionally, even at that time, Gervase Smith and Morley Punshon met on the same platform; it mattered little which of them spoke first; they could follow each other, and both hold an audience in wrapt attention for an hour or more; and, by their apt poetic quotations, anecdotes, and illustrations, work up the feelings of large gatherings to white heat, without occupying each other's ground. Even to children, Gervase Smith could deliver addresses, especially on such missionary subjects as India, Fiji, or the West Indies, which for clearness, brightness, freshness, and interest, could not be surpassed.

London secured the residence of Mr. Smith in August, 1862, by his appointment to the newly-formed Highbury circuit, which included the two new large chapels at Highbury and Mildmay Park, separated from the Islington circuit. He was the superintendent, having the Rev. Herbert Hoare, one of the tallest men in Methodism, for his colleague one year, then J. A. Armstrong and Samuel Lees the succeeding years, the latter being in charge of a work of extension. In that circuit, he was called to minister to congregations of perhaps higher culture than those he had been accustomed to, but he was fully equal to the demands made upon him. His young colleague, Samuel Lees, has written a brief notice of Mr. Smith's ministry in his first London circuit, which is so true to nature, a few lines may be quoted:—

"The topics he delighted to dwell upon were the fulness and freeness of the atonement, and the power of saving faith. His favourite book for texts was the Epistle to the Hebrews. At the week-night services, that book usually supplied his texts, and in those services he expounded the greater part of that Epistle. The lectures he prepared at that time all related to great reformers, who taught justification by faith, or episodes in the history of Protestantism. His speeches were more free, his poetical quotations from humbler authors, whose verses gushed from hearts where faith in God and His Christ had inspired religious thought and joy."

Promotion followed his leaving the northern suburb of Canonbury, where for three years he had resided, and in August, 1865, he was appointed superintendent of the first circuit in English Methodism, —that of City Road, London,—where he occupied John Wesley's house, and made his study in the room in which Mr. Wesley died. He had his Didsbury College friend, the Rev. Frederick W. Briggs, M.A., as his colleague for three years, the second time they had travelled together for that term. They were very well mated, worked hard and successfully the whole three years; indeed, perhaps, too hard. Mr. Briggs undertook much of the responsibility of working a mission amongst the very poor people dwelling in Chequer Alley, opposite to City Road Chapel, divided by Bunhill Fields Cemetery. Both the preachers entered heartily into the good work, and Mr. Briggs gained for himself some honour by writing and publishing a most interesting narrative of the Chequer Alley Mission, in doing which he asked and had the humble co-operation of the writer of this record. Could such works as that mission have been carried out on an extensive scale, there would have been much less need of the recent publication called "The Bitter Cry of London"; but the mammon-loving public preferred to hold rather than give their money to help to raise the downcast and oppressed poor. Yet the mission lived long enough to be an immense blessing to the densely-peopled locality. Gervase Smith, in addition to the heavy responsibility of the First London circuit, was financial secretary of the district, and Secretary of the Richmond College, besides being a member of various Connexional committees, which gave him special occupation almost every week. His excessive labours brought on a serious attack of illness, which confined him to his home, and to enforced silence, when he longed to speak and preach to the multitudes which assembled. Again the thought came to his mind, he should not live to be old; so he resolved to use to the utmost what strength he had, and it is likely that his conviction tended to shorten his most active and useful career on earth.

At the Conference of 1866, amongst those preachers elected into the Legal Hundred, were the well-known names of Gervase Smith, James H. Rigg, George T. Perks, and Thomas Vasey. In thanking his brethren for that mark of their esteem and confidence, Mr. Smith

expressed his fears that the two dangers which threatened Methodism at that time were worldly conformity and ritualism, or formalism, and he resolved, as a protest against both, to consecrate himself more fully to the service of God. In the spring of the same year, 1866, the Iowa University, America, conferred on Mr. Smith the degree of M.A. Glad to escape some of the excitement of a bustling city circuit, he accepted an appointment to the more quiet one of Hammersmith, the extreme western suburb of London, in August, 1868. He met there with some old Methodist families, with whom he had happy and peaceful intercourse. His colleagues were his school friend, John Baker, also John Brash and Walford Green. In 1869, the circuit was divided, and Ealing made the head of a new circuit, Gervase Smith and John Baker remaining in the old place. In that circuit, and with that year, Gervase Smith closed his itinerant career. For twenty-five years he had travelled, and preached, and performed all the duties of the pastorate with great devotion and industry; the popularity of his ministry had attracted large congregations, the cordiality of his nature had made him many friends amongst his brethren; his tact, adroitness, and natural humour had prevented some difficulties, and overcome others; his appeals in raising funds had aided circuit finances, chapel building, and Connexional funds, especially the Missionary Society.

His qualifications, and his aptness in conducting business, led his brethren, in 1870, to appoint him Secretary to the Metropolitan Chapel Building Fund. He had, during the previous year, been again admonished by the very sudden death of the friend of his youth, —his Derbyshire friend, William Bourne,—one of the leading laymen in London Methodism, who on the day he was smitten with death had an engagement with the present writer. They were together three days previously, and Mr. Bourne had purchased from the writer an original oil painting, a scarce portrait of John Wesley. Gervase Smith preached a sermon in City Road Chapel on the occasion of Mr. Bourne's death, which was published, with a "Memoir" of his friend, under the title, "Sleeping in Jesus," a volume of sixty pages.

The magnificent challenge of Sir Francis Lycett, to give £50,000 towards the erection of fifty new Methodist chapels in London in twenty years, if a similar amount was raised by the provinces, was

taken up by Mr. Smith, who had secured a residence near that of Sir Francis, at Highbury. They worked in harmony, both resolved on success for the scheme, and so earnestly did the new Secretary devote himself to the work he had undertaken, that he gained more than he started for in a comparatively short space of time, and having secured all the requisite promises, he had only to attend to their fulfilment, and then to assist the Committee in administering the funds thus gathered. His zeal led to his being looked upon throughout the Connexion as representing the Fund itself; and the Anniversary Meetings he convened and directed for ten years, and the reports he prepared and read, were really new departures in Methodism, for the vigour, power, usefulness, and interest they manifested. That Fund, as administered under two such persons as Sir Francis Lycett and the Secretary, has given to London Methodism an incomparable advance as compared with any previous period of its history, and the joy of the Secretary at the result was almost unbounded. He had to travel much and often, to preach and speak frequently, when in feeble health; but he wrote in his diary, "I feel that my duty requires some risk." He made a set of new resolutions, one of which was, to keep up his preaching and study of the Bible, and to let circuit matters alone.

Having spent some time in departmental service in the Connexion, with marked success, and developed remarkable business tact and ability, the Newcastle Conference of 1873 made Gervase Smith its Secretary; and in this service his labours, which were heavy and responsible, were received with so much favour, that in 1874 he was re-appointed to the office, when his life-long friend, Morley Punshon, was elected President. Office made no difference in the man. When, in 1868, his early friend, the Rev. Benjamin Gregory, D.D., was appointed Resident Editor of the Methodist Connexion, they were neighbours, and he said, after much personal intercourse, "I never found him anything else but GERVASE SMITH; a personality with the idea of which I should find it impossible to associate anything small. During the half-century of our acquaintance, there never was a jarring note between us." What Dr. Gregory realised in his intercourse with him, was found about him everywhere; throughout the Connexion he was best known as GERVASE SMITH, and when, in 1877, the Victoria

University of Canada conferred on him the honorary degree of D.D., the Methodist people spoke of him only by his familiar and well-loved name.

At the Sheffield Conference of 1875, he was elected President, and his friend Punshon elected Missionary Secretary; in the chapel in which the deliberations were held, he had more than thirty years previously preached his trial sermon as a candidate for the ministry; even earlier still, in one of the pews, he had gained a spiritual victory; and in a room out-looking on the graveyard in the rear he had been examined as a candidate, and as a student at Wesley College had often attended its services. The election of Dr. Smith gave much satisfaction. He displayed great tact in conducting the deliberations and conversations; he carried with him to the ordination service in Norfolk Street, where Dr. Punshon gave the charge, the influence of one whose new duties brought him near to God, and made God and the Holy Spirit more than ever an abiding reality. He presided over the Irish Conference in the spring following, when he had the genial companionship of his friend Dr. Punshon; and the Irish preachers, both young and old, rejoiced greatly in their presence amongst them. Their frequent intercourse during his Presidency was a source of constant pleasure. Five years previously, Gervase Smith had represented British Methodism at the Canadian Conference, when Dr. Punshon was President there, and in 1874, Gervase Smith represented Canadian Methodism in the English Conference, where Dr. Punshon again was President. Dr. Smith had a prostrating attack of illness during the sittings of the Sheffield Conference, which was to him admonitory, and for a whole day, at the May District Meeting following, held at Cambridge, he was obliged to leave the chair to his friend Dr. Punshon. These symptoms were evidence of lurking disease, which would one day conquer; so he thought and felt.

In the autumn of 1877, Dr. Smith was appointed by the Wesleyan Conference to visit their Missions in Polynesia and the South Sea Islands, and to proceed thence to preside over the Australian Conference held in Sydney, in May, 1878, which service he was enabled to perform, and he returned to England in time for the Bradford Conference in August that year, Dr. Punshon being one of the

Missionary Secretaries; so they were constantly linked, in office and service,—"a friendship so complete, portioned in halves" their lives. The voyage round the globe was not effective in restoring health. Beneath all the joy and seemingly exuberant energy in his public life, there was a pensive solemn undertone, which he tried to conceal. It was at that time he made a review of his life, and embodied it in the verses he entitled "The Call." To his friends it was evident that his days for work were nearly ended. He could take but few public services. He was present at the Meeting of Ministers at the Morning Chapel, City Road, in October, 1879, when the subject of the Class-Meeting was earnestly considered, and John Rattenbury and Gervase Smith both delivered a solemn protest against making a change in that means of grace. That was the last time those two devoted men of God were together and spoke. Two months afterwards, Mr. Rattenbury entered peacefully into rest, and on 26th January, 1880, Dr. Punshon preached a sermon on the occasion of his death, in the Islington Chapel, and Dr. Smith read an account of Mr. Rattenbury's life. Twelve months afterwards Dr. Jobson died, and Dr. Punshon took part in his funeral service, but Dr. Smith could not; he was ill at home. Three months later, in April, 1881, Dr. Punshon himself died suddenly; that blow was too much for the exhausted nature of Dr. Smith, and at the Conference of 1881, he resigned all official duty, and became a supernumerary; he was at the Conference, conversed with a few friends, and returned to London. At the Ecumenical Conference held in London in September, he had a desire to be present once, and a dear friend led him to a seat near the present writer; but it was painful to see the "strong man bowed down," and so feeble.

Thinking that his native air might be helpful to him in his prostrate condition, he went to Matlock in November, 1881, and there he spent most of the winter. On 15th February, 1882, he took part in laying the foundation-stone of the new chapel at Matlock, and returned to London, 31st March, and on entering his home, went direct to his room "in feebleness extreme"; that room he never left again alive. He suffered much from a complication of ailment of which heart disease was the root. Several of his ministerial friends visited

him during his few remaining days, to all of whom he gave the testimony of assured peace. On Easter Day, the Rev. F. J. Sharr administered to him and his family, and a few select friends, the emblems of the Lord's death. On 20th April, his friends, the Rev. Dr. Benjamin Gregory and Rev. W. Hirst, conducted a short religious service in his room, using the hymn, "Come ye that love the Lord." That hymn he desired to be repeated. He joined in and enjoyed the service; it was his last. Weakness increased slowly but surely, and just one year after his friend Dr. Punshon, Dr. Gervase Smith "entered heaven by prayer" on 22nd April, 1882, at the age of sixty years. A tenderly touching funeral service was conducted by the President of the Conference, in Highbury Chapel, which was the first London charge Dr. Smith had, and he was laid to rest in Finchley Cemetery. The coffin was laden with wreaths of exquisite flowers. His precious memory is perpetuated by a fine white marble bust, erected in 1884 by his sons, in City Road Chapel, in company with another bust to the memory of Dr. Punshon, erected under the same elegant canopy.

The Rev. Ebenezer E. Jenkins, M.A., preached a sermon on the occasion of Dr. Smith's death, in City Road Chapel. In his desk, after his decease, his family found some verses which he had written and signed; they were printed for private circulation. The following is a copy:—

"THE PROSPECT.

"The Jordan is rolling
Betwixt me and home:
I stand on the margin;
The summons has come.
My Joshua leads me
Through death's darkest wave;
His hand is 'unerring,'
And 'mighty to save.'

"The world is behind me:
Life's trials are o'er;
Lo! heaven is appearing,
I see the blest shore.
Bright angels are beaming
Their welcome to me;
And God, my Redeemer,
Benignant I see.

"Now, in the dread moment,
My sins I confess;
My only foundation
Is His righteousness,
Who purchased Salvation
For me by His death,
And gives me assurance
Through penitent faith.

"O Saviour! be near me:
Keep hold of my hand;
The waters, though surging,
Will own Thy command.
My fears have all vanished,
Death's terrors are gone;
I walk through the River,
And up to the Throne.

"GERVASE SMITH."

William Morley Punshon, M.A., LL.D.

[*Born*, 1824 : *Entered the Ministry*, 1844 : *Died*, 1881.]

POPULARITY is a grace or accomplishment acquired with much difficulty, and attended with many perils as well as pleasures: its attainment is a toil, its retention a ceaseless source of anxiety and care. To possess the gift of oratory is the privilege of but few; the penalties which often accompany it frequently demonstrate that it is not a condition to be coveted or even desired. A well-furnished mind, and a ready flow of language, with distinct enunciation, many persons have longed for; but many who have been so gifted would have been glad to have escaped the consequences of such a condition. An accomplished and richly-endowed public speaker of America (who has recently very narrowly escaped being elected a bishop), called upon the writer in London, one day, most unexpectedly, and said, "Tell me of some retired village, far from where either letters or newspapers can reach me, and where I may spend two or three weeks and be unknown: mind and body are both exhausted; I want rest." That was one of the results—the penalties—of popularity. Another orator of the same class had made his mark on English society; he could command and delight an audience anywhere, and in response to whose appeals even as a lecturer, a thousand pounds were soon raised to relieve a burdened church property. But he had to pay the penalty; and when, to escape from excessive mental pressure, he fled

for a time to Canada, a lady who had often been enraptured with his eloquent addresses, said to the writer, "The public pressure upon him to speak did not give him time to say his prayers." That witness was true: she spoke of Dr. Punshon, whose powers of oratory were simply marvellous.

William Morley Punshon was born at Doncaster, 29th May, 1824, and was the son of Mr. Punshon, a draper in that town. His mother was the daughter of Mr. William Morley, a Methodist class-leader, and a timber merchant and shipowner at Hull, after whom he was named; she was sister to Sir Isaac Morley, one of the senior magistrates of Doncaster, and who, when he died a few years ago, left his nephew, the only son and only child of his sister, a handsome fortune. He was educated at several schools: first at Doncaster, then at Heanor, Derbyshire, under Thomas Roscoe, where in his boyhood he formed the life-long friendship with Gervase Smith, two years his senior,—a friendship once aptly described, in the presence of both, by a quotation from Shakespeare:—

> "So we grew together,
> Like to a double cherry, seeming parted,
> But yet a union in partition."

He finished his education at the Doncaster Grammar School, which then enjoyed a high reputation. His studies there were intended to prepare him for a university career; but the death of his mother, in 1838, when he was only fourteen,—and his father died soon afterwards,—altered the plans of his life, and he was sent to Hull to be employed in the office of his grandfather, and to commence a commercial career. Here again he was met with unexpected change; his grandfather retired from business, and he was sent to another sphere of duty at Sunderland.

The parents of William M. Punshon were Methodists, and his mother was especially solicitous that her only child should be a Christian, so took him with her to the services she herself attended, and trained him in knowledge of and attachment to the people of her choice. For that conduct of hers he loved his mother, and he has preserved her memory in some touching verses he wrote and published in his early days:—

"THE ANNIVERSARY OF MY MOTHER'S DEATH, 12th June.

"My Mother, oft of old thy smile
Had charmed me into rest,
And robb'd my spirit of its guile,
And made my boyhood blest;
And, rising o'er my troubled mind,
I think I see thee now;
And love's pure light, serene and kind,
Is resting on thy brow.

"But thou art gone! and I am left
A heritage of tears;
My mourning soul, too soon bereft,
Thy smile no longer cheers.
And bitterly the thought intrudes,
As through the world I roam:—
The cities are but solitudes,
For I have lost my home.

"Why didst thou die, my Mother? why
Deprive me of my guide?
Oh! oft with aching heart I sigh,
And grieve that thou hast died;
For what with frowning skies above,
And struggling fears within,
I'm sure I need a mother's love,
To woo my soul from sin.

"But, Mother, thou art happier far,
Thou standest near the throne;
And I must wage my spirit's war,
And brave the world alone.
Then, oh, let thy pure spirit be
For ever hovering near;
And in all trial whisper me:—
'Thy Mother watches here.'"

The death of his tenderly-loved mother deeply impressed his mind, and during his residence in Hull, he sought help from God. He attended the services of the Waltham Street Chapel, and under a sermon preached by the Rev. William Henry Taylor, he was convinced that he was a sinner, and needed a Saviour. It was, however, under the ministry of the Rev. Samuel Romilly Hall, that the youth of fifteen was led to accept Christ. Mr. Hall himself was only a young minister on probation, but God honoured his ministry by making it the means of the conversion of a youth, who was afterwards to become one of the most successful preachers and lecturers, and one of the most brilliant orators, in the Methodist Connexion. Man proposes: God disposes. The early death of his mother led to the early conversion of her boy, and to his early introduction to the ministry of Methodism.

The conversion of the youth decided the question of his future career. The name of William M. Punshon is entered in the "George Yard Leaders' Minute Book," with nine others, who, on 23rd May, 1839, were admitted as members of the Methodist society there. His leader was John Lowther, and he was one of twelve belonging to that class. At Hull, he helped to form an association of youths, about ten in number, all of whom, including the Rev. Dr. John Lyth, entered the

ministry. He became a prayer-leader and Secretary of the York Street Sunday School; and young though he was, he preached his first sermon on 2nd August, 1840, at Ellerby, near Hull, at the age of sixteen. His early religious impressions at Hull he never lost. When preaching in Waltham Street Chapel, twenty years afterwards, at the Hull Conference of 1858, becoming unusually animated, he said, "You may call me enthusiastic; so I am; but is it any wonder if I appear so, in the very place where my own chains fell off?" He loved the Methodist class-meeting; and his first prose publication, issued in 1849, was entitled "Tabor, or the Class-Meeting; a Plea and an Appeal." It ran to several editions, and in 1859 it had reached the ninth thousand.

At Sunderland, he was employed in the office of another uncle, Mr. Panton, and he was placed on the Local Preachers' Plan, under the superintendence of the Rev. Thomas H. Squance, the friend and missionary colleague of his uncle, the Rev. Benjamin Clough, who had married his mother's sister. He not only found religious helpers in the Methodists of Sunderland, but in the Panton family of that place, and the Coulthard family of Gateshead, both his relatives, and both Methodists, he was breathing the same religious atmosphere he had been used to at his own home. Those favourable surroundings strengthened his attachment to Methodism, and both Mr. Squance and Mr. Clough urged him to direct his mind and his studies to the ministry. Mr. Clough and the writer had become acquainted personally a short time previously; he had furnished the writer with a transfer note from the Methodist Society in Sheffield to that in London. Soon afterwards young Punshon commenced a correspondence with the writer, and the pleasurable acquaintance was continued to the end of Dr. Punshon's life. In September, 1843, William Punshon somewhat reluctantly left his friends at Sunderland, to reside with his uncle, Mr. Clough, then stationed at Woolwich, to go through preparatory studies for the ministry, before going to study for a short time at the Wesleyan College at Richmond. He had not been long there before a division took place in the Church at Marden, Kent, and those who left the church, hired a room, and young Punshon preached to them on Sunday with so much success, that if he had been disposed

to remain there, they would have erected a Free Church for him, and have accepted him as their pastor. To deny them their desire was a trying ordeal, but his devoted Methodist uncle helped him to a right and wise decision.

At the March Quarterly Meeting of the Deptford circuit, 1844, he was accepted as a young man for the ministry, recommended to the May District Meeting held at City Road Chapel, London; in July, he was one of fifty-six candidates for the itinerancy, passed the several examinations, and in August had his first appointment at Whitehaven. One of his companions in that ordeal was Thomas M'Cullagh, who became President of the Conference in 1883; the latter had his first appointment at Workington in the same locality. At their first meeting in Cumberland in the autumn following, they freely canvassed the incidents of their several examinations, and acknowledged that some of the test questions were severe enough; Dr. Bunting, "behind the throne, and greater than the throne," possessed a giant's power, and used it like a giant,—at least so thought some of the examinees. The Doctor was very severe in some of his remarks, and in his thoughtless haste, he uttered a condemnation of a book, "The Entranced Female," by the Rev. Robert Young, who was one of the Examining Committee, and who stood up and defended his book, much to the amusement of the candidates. With all Dr. Bunting's severity, he had a fatherly heart, and could be as kind as he was great. Three of Punshon's fellow-candidates of 1844—John Dury Geden, Benjamin Hellier, and Samuel Coley—all became distinguished preachers and college professors and tutors. Mr. Punshon was only twenty when he entered on his first circuit; the young preacher electrified the quiet people of Whitehaven, and before he had been there a month he had succeeded in filling, with admiring and delighted hearers, what had before been a large half-empty chapel. Soon afterwards, the Autumn Missionary Meetings were commenced, and the young orator had to make his first missionary speech, at the small seaport of Harrington. Much was expected from him; but the rush of brilliant thoughts and burning words, the perfect whirlwind of eloquence, enraptured the audience: he spoke of the excitements of novelty, opposition, and success of the missionary enterprise, and that speech was long

afterwards spoken of in the locality as his "Excitements Speech." The preaching of Mr. Punshon, a youth of twenty, awoke the religious drowsiness of the people which had long prevailed, his sermons broke down the barriers of caste, swept away prejudices, introduced a new era of progress, and resulted in the humbling of many proud hearts. In that sparse and scattered population, thirty members were added to the society during the two years of his stay in the circuit. He had to preach at five o'clock one morning before the preachers at the Carlisle District Meeting, in 1846, and the preachers, some of them old men, when they met at breakfast afterwards, spoke of the wonderful sermon they had heard from a young man who was only a first year's probationer, which had been the admiration of all who heard it; so early did he give evidence of the power he was to exercise in the pulpit. At that meeting he had neither voice nor vote; but the marked attention he paid to the business transacted, indicated the germs of those administrative abilities, which so soon afterwards led to his being placed in some of the most responsible business positions in the official departments of the Connexion. Located in the neighbourhood of the Lakes of Cumberland, he soon fouud his way to Keswick, and in that romantic district, his poetical susceptibilities and tastes were in full harmony with the ever-varying and delightful scenery, and he could not conceal his raptures of delight from the friends who were his companions, one of whom was Samuel Romilly Hall, under whom he was converted seven years previously.

In August, 1847, he was removed to the old city of Carlisle, the various antiquities of which were often a source of wonder to his imaginative mind. His popularity as a preacher had preceded him, and his reputation, which he maintained, soon brought crowds of delighted listeners to hear him preach and lecture. During his first year at Carlisle, he began to cultivate his literary tastes and desires; one of which was to collect autograph letters, and to aid him in that pursuit he commenced a correspondence with the writer of this record; we were mutually helpful to each other in that line for thirty years, and his early letters are carefully preserved, as well as his later ones. How like a lady's handwriting was that of William Morley Punshon,—fine, chaste, and

always neat and clean. In October, 1848, appeared his first work, "Tabor," in which he exhibits his strong Methodist convictions, and the fervour of his love for the class-meeting. He completed his probation of four years at Carlisle, and attended the Conference at Manchester, in August, 1849, to be ordained and received into full connexion; amongst his colleagues then received were Dr. Rigg, Thomas M'Cullagh, and John M'Kenny. In giving an account of his call to the ministry on that occasion, he said he had laboured under discouragement and depression, but God had sustained him and given him seals to his ministry. He added, "Methodism was my birthplace, and by the grace of God shall be my home; I know not where there are greener pastures or stiller waters. I consecrate myself at the altar of service to live, labour, and suffer, toil and triumph, to do and to die for God." That Conference was notable for the expulsion of three popular preachers, who did not please "the power behind the throne," and during its deliberations the Rev. George Osborn delivered a memorable speech, which marked him for official life.

Mr. Punshon's first circuit in the full pastorate was Newcastle-on-Tyne, to which he was appointed in 1849, and where he remained three years. He there married a daughter of Mr. Vickers of Gateshead, an accomplished lady, who was the mother of several children, some of whom have passed to their rest in heaven; others are doing good work on earth, one of them in the Victoria University, Cobourgh, Canada. After ten years of intensely happy married life, Mrs. Punshon, to the great grief of her husband and family, was called from earth to heaven, during their first residence in a London circuit. In the Newcastle circuit he renewed his acquaintance with Mr. M'Cullagh, then again stationed near him. Newcastle presented to Mr. Punshon's mind a great diversity of subjects for thought, observation, and inquiry, as compared with his more modest previous circuits. Brunswick Chapel and the Orphan House, as it had been, were topics of interest, as also were the great engineering structures being erected by George Stephenson. The weird and wild scenes in the country around, where the burning pit-heaps suggested to him, as they had done in the previous century to Charles Wesley, themes for the exercise of the poetic fancy,—these were novelties in his experience.

There he had larger congregations than ever before, and these were the preparations for still further varied experience.

In 1852, he was stationed at the Norfolk Street circuit, Sheffield, a place in which he took a deep and lively interest. The well-known circuit chapel required an attractive preacher to fill it, but he succeeded. It was burdened with a heavy debt, which often paralysed effort. He lived long enough to see that debt cleared off, and he preached one of the sermons many years afterwards, on the occasion of that happy event, the one hundredth anniversary of the opening of that time-honoured but gloomy-looking edifice. He spent three years of pleasant toil in that circuit,—the first under the Rev. William Smith, when he resided at Thorncliffe, seven miles away; the succeeding two years he dwelt in Norfolk Road, and had the Rev. James Methley as his superintendent. Mr. Methley died in that town; the writer visited his grave in the Sheffield Cemetery in 1882. Mr. Punshon took deep interest in the work at Sheffield; he saw the larger chapels placed on new trusts, and astonished a grateful people by the results of a bazaar he promoted, which produced no less than £1300 to cancel so much of the burden on trust property. Mr. Methley said of his young colleague: "Morley Punshon is always a gentleman, considerate to his superintendent; he was more than clever, and always faithful and kind." His being "always a gentleman," had more to do in promoting the success of his enterprises than his oratory. His eloquence—so fervid, natural, brilliant—drew the multitudes to hear him, and his persuasive oratory in appealing for money was irresistible. Mr. Punshon buried his first child in Sheffield.

Having won the hearts of the people so thoroughly in the thriving and populous cutlery Yorkshire town, it was only a natural result that the equally populous city of woollen manufactures should invite him to their pulpits, and in August, 1855, he was located in the Oxford Place circuit, Leeds. There he had chapels as large or even larger than he had ever before occupied, and they were usually crowded to their utmost capacity to hear him. Not on every occasion, it is true, as the interests of Methodism were then much divided by what was known then as the Reform Movement in the Connexion. At Leeds his reputation as a lecturer grew rapidly, and large demands were made

upon him for platform speeches. Methodism had lost Robert Newton, so long "the Collection Speech-maker," and both officials and people fixed on Mr. Punshon to unloose the purse-strings of Methodist audiences. In that sphere he was for many years the able successor of Dr. Newton; but there is no successor to Dr. Punshon—no one who can come near him in that service.

The Young Men's Christian Association in London sent to Leeds for him, and in the various lectures he delivered, to the largest audiences which could crowd into Exeter Hall, he reached some of the highest climaxes of enthusiasm which were ever known in that edifice. "The Prophet of Horeb," in 1854, was the first of the series of those oratorical displays. The Committee of the Association designedly selected biographical subjects for his lectures, as by them he was so successful in setting before young minds high and noble examples of life and usefulness. The series followed in this order: "John Bunyan," "The Huguenots," "Macaulay," "Wilberforce," "Wesley and his Times," "Daniel in Babylon," "The Men of the Mayflower," "Science, Literature, and Religion," and "Florence." These were not merely flights of eloquence, they were records of facts and experience; and in order to be accurate, in the afternoon of the day on which he gave his lecture on Wilberforce, he spent some time with the present writer, who had books at command, that his facts and statements might be verified before the lecture was delivered.

"The mighty power he had over his hearers was due, not to any eccentricities, natural or assumed, but to his sterling qualities of mind and heart, his native force of character, his earnestness, and the extraordinary glow of language and natural eloquence with which he was gifted, and which were constantly, judiciously, and successfully cultivated. Throughout his discourses, there ran a full, deep undercurrent of human sympathy; but between his sermons and his lectures there was a wide difference, although both were usually masterpieces of pulpit eloquence."

As was to be expected, with the constant strain upon his mind, especially after he became a permanent resident in the metropolis, he had often to repeat a sermon in different localities, and he possessed such a wonderful power of memory, that they were generally exact repetitions. On one occasion, a prominent lady from New York was staying with the writer, and both went to hear Dr. Punshon on Sunday morning; the service over, the lady said, "That discourse was

word for word the last sermon the Doctor preached in New York when last leaving America." That was the experience of many who followed the Doctor as a preacher during his later years in London.

It was only a natural consequence, that the young preacher who had so wonderfully aroused the Methodists in the provinces, should find his way to the metropolis as early as possible. Two months only after the death of Dr. Bunting, Mr. Punshon was appointed by the Conference of 1858 to a London circuit. He was stationed at Hinde Street, and during the three years of his stay there he had three superintendents—namely, the Revs. George Browne Macdonald, Thomas Llewellyn, and William W. Stamp; the last was President of the Conference that year, and Mr. Punshon was the third of four preachers. He resided at Bayswater, a situation chosen because of the extremely delicate health of Mrs. Punshon, and the home was provided with every comfort loving friends could suggest; but what are all these when "clouds and darkness are round about us"? Mrs. Vickers, the mother of Mrs. Punshon, came to London with her sickly daughter; the journey from Leeds was too much for both, and Mrs. Vickers died soon after reaching their new home. The stroke was more than the delicate frame of Mrs. Punshon could endure, and she also entered into rest, on 9th November, 1858, and was interred in Kensal Green Cemetery, having been most lovingly and tenderly watched over by her sister Fanny, who, some years afterwards, became the second Mrs. Punshon, when both were residing in Canada, where such a marriage was lawful. Mr. Punshon's distress was intense when his home was left so lonely, and he again found recreation with his autograph letters, and invited the writer's assistance at Bayswater. The Rev. Gervase Smith has written what is really a beautiful and graceful sketch of the holy, pure, and useful life of Mrs. Punshon, which is printed in the *Wesleyan Magazine* for December, 1859. At the Conference of 1859, being the earliest period at which such an election could take place, Mr. Punshon was chosen a member of the Legal Hundred of Methodist Preachers.

Following his three years at the West End of London, he was next appointed, in 1861, to the Islington circuit, where he became acquainted with Sir Francis Lycett, and entered most heartily into the

magnificent enterprise originated by his gift of £50,000, towards erecting fifty new Methodist chapels in the metropolis. In every way possible, by attending and speaking at all the meetings for the promotion of that object, Mr. Punshon took a prominent part, and in 1865, he preached one of his greatest sermons, which was at once published under the title of "The Spiritual Wants of the Metropolis." That was an arousing and awakening discourse, and did much to promote generous giving in favour of that great undertaking. At the Conference of 1862, he made a marvellously generous offer, to raise by his own exertions, in five years, by the delivery of his various lectures in the provinces, the large sum of £10,000 to promote the erection of Methodist chapels in the watering-places of England. The noble offer was gratefully accepted, and the success was a wonder to even his best friends, and resulted in the erection of chapels in sea-side towns, where before they were unknown; two of which have been undertaken and carried out, since his early and premature death, as Punshon Memorial Chapels. That money he might have earned for the benefit of his own family; but in thus serving the cause of God with unstinted generosity, he left it to God to provide for him and his family, and shortly before he died, that was done by the handsome legacy of his uncle, Sir Isaac Morley. That instance of splendid self-denial and generosity was not the only one of the kind in his career. With equal liberality he lectured, and gave the proceeds to relieve the heavily burdened trust estate of Great Queen Street Chapel, and the famous Huguenot Chapel of the Wesleyans at Spitalfields, for the latter of which he collected and gave £1000. Indeed dozens, if not scores, of worthy Methodist objects, both in England and America, have profited by his generous help, notwithstanding the occasional failure of his health, in consequence of his continuous and almost uninterrupted arduous services. From August, 1864, for three years, he resided at Clifton, Bristol; but he was travelling during the week-days all over England, doing work for needy churches, as well as keeping up his pastoral duties in his own circuit.

At the Conference of 1867, he was appointed to a special service, the representative of British Methodism at the General Conference of the American Methodist Episcopal Church, held at Chicago, in May,

1868. He accepted that office, and was further appointed to preside over the Canadian Methodist Conference during the summer. Those services rendered, the Church in Canada offered him such a wide and important sphere of duty, he determined to reside in that country, and there he was soon afterwards married, at Toronto, to Miss Fanny Vickers, his first wife's sister. They were well assorted and a happy pair, but the brightness of his home was within a year blighted by her unexpected and almost premature death. Thus he became "linked to each hemisphere by a death."

Before leaving England, his Methodist friends resolved to show him some substantial mark of their favour, and when he heard of their intention, he strove to prevent such proceedings. His friends gave him a breakfast at a private hotel in Cheapside, on 6th April, 1868; and with a beautifully illuminated address, a purse also, containing seven hundred pounds, was presented to him by Mr. William M'Arthur, M.P., then Sheriff of London (since Lord Mayor). The Rev. William Arthur, A.M., read the address, which spoke of the great services rendered by Mr. Punshon in every department of English Methodism, and of the valuable influence exerted by him in other denominations. Mr. Punshon made a touching and sympathetic reply, spoke of his training in Methodism, and of the cordial help of his brethren, and concluded by recording his intense attachment to the Church of his choice, the great peculiarity of which, he said, was, "Liberty, almost to licence, in every direction towards good; restraint, almost to tyranny, in every direction towards evil." That sentiment indicated the wide diffusion of liberality of thought which had grown up in the ministry since the death of Dr. Bunting in 1858. Mr. Punshon had taken a deep interest in the establishment of the *Methodist Recorder* newspaper; he was one of its proprietors, and afterwards was for a time its racy editor. In its columns he printed interesting records of his journeys in America, and the work he undertook for God there.

As soon as the Canadian Conference of 1868 was over, he laid himself out for extensive travel and labour. His first business was to lecture in all the great centres of the Dominion, and give the proceeds towards the endowment of Victoria College, Cobourg. That itself was a noble enterprise successfully carried out; but his greatest work was

the erection of the Wesleyan Cathedral, in M'Gill Square, Toronto, now recognised as the Metropolitan Church of Canada, which, with its magnificent tower, built after the Magdalen Tower of Oxford, forms the model church building on the Western Continent, and is probably the largest, handsomest, and best appointed Methodist church edifice in the world. It is constructed from plans drawn and completed by Dr. Punshon himself. In its perfection and beauty, it stands a memorial monument to his faithful and earnest Christian work, in the four years of his residence in the Western World, and the great service he rendered at that time in the British American Provinces. During that period Mr. Philip Phillips, and his son James, conducted a service of song at the gathering of the Sabbath-school Associations in that church, for which occasion Dr. Punshon wrote an original Gospel song, which Mr. Phillips set to music and sung. The church was, it is believed, left by Dr. Punshon free from debt when he returned to England. It is said to have cost $100,000. One of Dr. Punshon's sons is at the Victoria University, Cobourg.

In July, 1871, Mr. Punshon visited England, having been appointed the Representative of the Canadian Methodists to the English Conference. His reception in Manchester was most enthusiastic, and the spacious Free Trade Hall had to be used for the crowds attending the Open Session of the Conference, at which he delivered his address. The energy, power, and eloquence he manifested on that occasion, was evidence to his admiring friends that his stay in Canada and the United States had been of much benefit to his health. He spoke with greater power and point than ever before, and manifested greatly developed powers as an administrator. He remained three months in England, visited some of his former circuits, and crowded audiences attended him at every place. His principal service was held in Pastor Spurgeon's Metropolitan Tabernacle, when he preached to six thousand people, took a large collection, on behalf of the Wesleyan Metropolitan Chapel Building Fund, of which he was one of the original promoters and advocates. He returned to Canada in September, and resumed his work there. In May, 1872, in company with the Rev. Luke H. Wiseman, M.A., he attended the General Conference of the Methodist Episcopal Church, held in Brooklyn, as the Representative of British Methodism. The

address he delivered on that occasion was eagerly read both in England and America, and was described as "one of the most finished and persuasive, beautiful, and brilliant utterances ever delivered before the General Conference." Early in the year 1873, the Victoria University conferred on Mr. Punshon the honorary degree of LL.D., for which Institution he had, by his lectures in Canada, secured an adequate endowment fund. The same Board of Trustees had some years previously given him the degree of Master of Arts. Having accomplished for the Canadian Methodists large benefits, and presided over four successive Conferences in the Dominion, he determined to return to England; and the day before he sailed, his grateful friends gave him an enthusiastic farewell meeting, held in the Metropolitan Church, at Toronto, when he was addressed in affecting terms by many who had learned to love him, and was presented with a very elegant casket, containing $4000 (£800).

Dr. Punshon arrived in Liverpool, on 3rd June, 1873, and after visiting a few friends came to London. On the 10th of June, he preached his first sermon after his arrival, in City Road Chapel, in aid of the heavy debt of the Scott Memorial Chapel at Westminster. As a twofold mark of affection to Mr. Scott, and to the gifted preacher on his return home, the collection was the largest ever taken at any single service in Methodism, and amounted to over £2000. Seven days afterwards he married, at Sheffield, Miss Mary Foster, daughter of William Foster, Esq., of that town, and she survives as Dr. Punshon's widow. At the Conference of 1873, Dr. Punshon was stationed at the newly made circuit at Warwick Gardens, Kensington, it being a felt want to have Methodism properly represented amongst the wealthier classes at the West End of London, and for that responsibility no one was more likely to succeed than Dr. Punshon. He soon found, however, that the Kensington people were not so easily moved, even by his eloquence, for the congregations, during the two years of his residence there, were by no means equal to the expectations his appointment had raised. When he had been there only eighteen months, the sudden and unexpected death of the Rev. Luke Holt Wiseman, M.A., occasioned a vacancy at the Wesleyan Mission House in the Secretariat, and the Committee of that Society wisely selected

Dr. Punshon to be recommended to the following Conference as Mr. Wiseman's successor. That appointment relieved him from the strain of circuit work, and enabled him to devote his valued services to the advocacy of the Mission cause throughout the Connexion, and of that Society he became both Secretary and Clerical Treasurer.

At the Conference of 1874, Dr. Punshon was elected President of the Conference held at Camborne, and had an almost unanimous vote, 220 being recorded in his favour. Throughout the kingdom his election was hailed with delight, and the office derived fresh lustre from the sound judgment and wise administrative ability he brought to bear upon the Connexion. He had been for many years an official on the Conference platform, and his wonderful memory, in which he had chronicled most of the laws of Methodism, made his services at Conference time invaluable. His varied accomplishments, his powerful genius and thrilling eloquence, combined with his highly cultivated business capacities, enabled him to render most important service all over the kingdom and in Ireland, during his year of office. Kindness, consideration, and sympathy, marked all his business dealings, as well as his social and pastoral relations.

His appointment as Missionary Secretary revived the times when Richard Watson's pen and eloquence were devoted to the same service. His great love for the mission cause made him in all parts of the country its most accomplished and eloquent advocate. At the last public missionary meeting he addressed in London, previous to his death, he asked the writer to take a seat by his side on the platform, as both had to speak on the occasion, and it was marvellous what interest Dr. Punshon threw into a speech largely made up of statistics. Neither he nor the writer thought that would be his last appearance at a London missionary anniversary. During the six years he occupied a place at the Mission House, he rendered valuable service in other departments. In 1877, he preached a memorable sermon in City Road Chapel, and made a powerful appeal on behalf of the Children's Home and Orphanage, conducted by his endeared friend, Dr. Bowman Stephenson. When the Rev. John Rattenbury died in 1879, the Rev. Dr. Punshon preached his funeral sermon in the Islington Chapel, and the Rev. Dr. Gervase Smith read the Memorial Sketch of his

remarkably useful life, which he had written: the two have been published in one neat volume. The last Bradford Conference was a trying time for Dr. Punshon; he had important duties to perform, when he was almost crushed mentally and physically by domestic trouble and sorrow. Some of his private letters at that time the writer was privileged to read; they indicated the deepest feeling and overwhelming grief; but he attended to his public duties.

The heavy daily work of his official life, his own appearances as preacher or speaker, taken in connection with the failing health of his eldest son, a fine and accomplished young man of twenty-eight, tended to break down his own health. He watched over his feeble boy with tenderest solicitude, and did everything which skill, change, and money could do to recover his health; but in vain. He died; and that death at twenty-nine was just the prelude to that of his father's. Prostration, caused by sorrow, aggravated organic disease, and dyspepsia in a severe form; and in March, 1881, immediate change and entire rest were his only hope; together with Mrs. Punshon, and a few friends, he started on a Continental tour. He visited Paris, Lyons, Marseilles, and Mentone, and in great feebleness reached Genoa; but he carried death within him. At Genoa, he was so ill, his medical attendant in London was telegraphed for to fetch him home, where, after a very anxious journey, he arrived a month after he left it. There, at Tranby, Brixton Hill, he lingered in the greatest feebleness for a few days; but in all which, though his sufferings were severe, his patience and love, and faith were remarkable, and his dying testimony simple and beautiful. He entered into rest, 14th April, 1881. It is long since the London Methodists felt a death more keenly. The funeral took place on a terribly cold day, with a bitter east wind blowing. The service was held in the Brixton Hill Chapel; and the body was interred, on 19th April, in Norwood Cemetery. Dr. Punshon's sermons and lectures have been collected and published in two goodly volumes; and besides these, he issued, in 1867, a volume of poetry, entitled "Sabbath Chimes," which has gone through several editions; it contains his beautiful hymns, which are being sung the world over every Sabbath. His well-known face has been so often engraved, it is found framed in thousands of homes both in England and America.

James Harrison Rigg, D.D.

[*Born*, 1821 : *Entered the Ministry*, 1845 : *Still Living.*]

REPRESENTATIVE men have often to undertake heavy and important responsibilities, and to perform duties of a delicate and trying nature. Methodism, in the changes it has undergone in its organisation, has occasionally laid on one, two, or three men weighty and difficult problems for solution; but those men, because they were men of God, and willing to follow the leadings of divine Providence, have usually been masters of the position they were called to occupy. The Methodist Conference of 1878 was a representative one, in a sense that none of its predecessors had been, inasmuch as for the first time in its history laymen were permitted, during one-third of its deliberations, to participate in the proceedings, on equal terms, and in equal numbers, with ministers. For nearly half-a-century, many of the influential laymen had desired that privilege, and the denial of it to them was one of the causes of the latest disruption in the body. The concession was granted, after most thoughtful and prayerful deliberation. All the details were arranged a year in advance; many of the most prominent laymen had been chosen to form the first deliberative mixed Conference,—men of high intellectual, moral, social, and religious position—men whose interest in the welfare of the body was generally equal to that of the ministers themselves; and it was felt that for the Presidency of that experimental Conference, a man of vigorous

administrative ability was required. It was an anxious occasion; but the anxiety was found to be much more imaginary than real, for when the two bodies met, and during their discussions, it would not be possible to think of so many minds in action,—240 of each kind, ministers and laymen,—working more harmoniously, unitedly, and successfully, than the Conference presided over by the Rev. Dr. J. H. Rigg in 1878. He knew that a year of arduous and responsible duty would follow the sittings of the Conference: and to prepare himself for the work, he relinquished other duties which he had for some years fulfilled. He had previously, in 1876, given up the London School Board, because he found it impossible to discharge the duties of that position, and also to fulfil the increasing demands made upon him in the administration of Methodism in its different departments. The happy occasion of the assembling of the first mixed Conference suggested the propriety of some special and solemn act of Acknowledgment. This is alluded to in a letter of Dr. Rigg's now before the writer, in which he says, under date of 22nd October, "Full of the great business of next week, when it is expected that a scheme will be launched for raising £200,000." That scheme was launched, and took the name of the "Wesleyan Methodist Thanksgiving Fund." Dr. Rigg threw himself into that movement with characteristic ardour and energy, and worked it with so much success, that at the ensuing Conference, 1879, when Dr. Rigg retired from the Presidency, a scheme was proposed and accepted for the distribution of that Fund to the extent of £224,500. Such an instance of princely liberality in such a body of Christians was unprecedented. The gifts to the Fund were to be spread over three years, and by the end of that time, the promises had reached to £300,000, and of that amount the Treasurers had received, in July, 1883, £291,721. The name of Dr. Rigg has therefore become historical in Methodism as the President of the first mixed Methodist Conference.

James Harrison Rigg is one of the sons of the Rev. John Rigg, Wesleyan minister, who died in April, 1857. He was a minister highly esteemed, useful in the Connexion, a man of good repute. He travelled in twenty Methodist circuits in England, including some of the best and most important. In 1854, he became a supernumerary

at Macclesfield. Near the end of his long and useful life, it is on record that in a dream one night he thought he was entering heaven, when he met a glorified spirit, who said to him, "You can have no idea at present of your enjoyments here, nor can you know them now; you must return, and wait a little; you shall know them in due time." That man lived near to and in communion with heaven; no wonder he trained his sons to follow in his footsteps. James was born at Newcastle-on-Tyne, 16th January, 1821, whilst his father was stationed in that town. He was educated at Kingswood School, Bristol; converted to God in his youth; joined the Methodist society; was employed for some time as a teacher; became a local preacher; and in 1845, his father had the joy of knowing that he was accepted as an itinerant minister on probation in the Methodist Connexion. His educational experience in his youth necessitated his diligently employing his time in close and hard study, and he was thus preparing himself for extremely active and diligent ministerial and literary after-life. In one of his published books, he records that he was "a student and a teacher through all his youth and earlier manhood"; and in the Valedictory Address he gave to the Graduating Class at the Westminster Training College, in 1878, he said, "I have always been thankful that I myself began my course as a Methodist preacher in small and poor country circuits. I have always held it to be a disadvantage for any preacher, whatever may be his powers, or may have been his advantages, to begin, continue, and end his course in large exciting, exacting town circuits." On that point opinions differ, as much depends on the health, and also on the age and training of the young minister; but the advice it was intended to enforce by example was very appropriate, as given to young persons then going to become elementary teachers, some of them in small country schools. James H. Rigg's first circuit was not a small one, but small ones followed the first, and continued during his four years of probation. Besides himself, there were other young men received that year as probationers, who became eminent preachers, and four of them were afterwards Presidents of the Conference.

The first circuit to which James H. Rigg was sent, was Sheffield; but his name is not entered that year in the "Conference Minutes," which indicates that he went as a supply. In 1846, he was appointed the

second preacher at Woodhouse Grove, where he would have to preach chiefly to the sons of the preachers who were being educated there. He was, however, summoned by the President from his circuit before many weeks had passed, to go to London as a special supply; and there, in two circuits, he spent the greatest part of the year. His next location was at Stroud, in the years 1847-48, with the Revs. John Evans and William Worker; that was a small country circuit. There he completed his probation, and at the Conference of 1849, when the great disruption took place, he with many others was received into full connexion, and ordained, his own father taking part in the solemn service. Amongst the young men then admitted to the full pastorate, were the Revs. Benjamin Frankland, B.A., Thomas M'Cullagh, John M'Kenny, George Mather, Ebenezer E. Jenkins, James H. Rigg, Richard Roberts, and William M. Punshon. At that Conference Mr. Rigg was stationed at Worcester, under the Rev. Elijah Morgan. His name stands on the "Minutes of Conference," 1850-51, as supernumerary at Southwark, though he spent only a few weeks of the year there. Mr. Rigg's health broke down completely in the middle of the year, and he became a supernumerary in August, 1850. The following winter he spent in Penzance, under medical advice. His health was so far restored, that he married in the summer of 1851, and at the Conference that year, he was appointed to Guernsey, where he remained two years.

The proceedings of the Conference of 1849, arrested Mr. Rigg's attention, and he began to study the laws, economy, principles, and discipline of Methodism, the results of which he published, under the title of "The Principles of Wesleyan Methodism ascertained by Historical Analysis, and defended by Scripture and Reason." It was well received, and soon afterwards was revised, enlarged, and reappeared in a small volume.

In defending Methodism and analysing its principles, he learned what were things essential and what circumstantial, what to stand fast by and what to allow, with heartiness and trust, large latitude each to the other. Conservative and liberal principles unite at the root. In collecting the information which was the basis of that publication, Mr. Rigg was laying a broad and deep foundation on which, in after

years, he was, unknowingly then, making preparations for diversified literary pursuits. During his stay in the Channel Islands, he prepared and delivered a lecture on "Premillenarianism weighed in the Balances of the Sanctuary." That was published both in Guernsey and London in 1852.

Having recovered his health by his residence in a warmer clime, he returned to the metropolis in 1853, and was appointed to labour in the suburbs of London, residing at Brentford, in the Hammersmith circuit, where he remained for three years under the superintendency of the Rev. Thomas Stokoe. His proximity to London was of great advantage to him in many ways, which he was not slow to take advantage of. Whilst there he edited for the Book-room the sermons of the Rev. Robert Newton, D.D., and issued them with a preface of his own. That volume reached a second edition in 1856. In August of that year he was removed to the Stockport circuit, where for three years he was engrossed with the varied duties of pastoral work, having large and educated congregations to preach to, and in his more social duties he was associated with some of the most wealthy and generous families in Methodism. He was then known extensively through the Connexion, as well as in the metropolis, as both a popular preacher and speaker, and he was invited at that period to deliver a lecture in Exeter Hall, to the Young Men's Christian Association, which was published with the title, "The Bible and Modern Progress," which had references to the transition of Italy from bondage to freedom.

In 1854, Mr. Rigg began to write for the *London Quarterly Review.* In the pages of that work appeared the substance of the greater part of what was afterwards published as his "Modern Anglican Theology." Some portions had been contributed in the form of articles on Hare and Maurice to the American *Methodist Quarterly Review.*

From Stockport he was advanced to a still more prominent position, and for three years was located in the Irwell Street circuit, Manchester, under the Revs. John Bedford and James Grose as superintendents, and having John Clulow, Luke Tyerman, and John Rhodes as colleagues. Here he received his first Connexional appointment as a departmental officer, being associated with the Rev. John Bedford as his assistant in the Chapel Secretaryship. In 1862, he was transferred

to the Great Bridgewater Street circuit, in the same city, as second preacher, under the Rev. William Edwards, and having the Rev. Walford Green as junior colleague. Five years spent amongst Manchester Methodists was valuable experience, and during that period Mr. Rigg was a most diligent student, as well as an earnest and devoted pastor. To sustain the interest of such large and important congregations as gathered every week in those large chapels, was a work requiring hard study and keeping the mind fully abreast of the great questions before the public. Ritualism and scepticism had then begun their progress of mischievous disturbance, not only in the Established Church, but in other denominations, and some meddlesome clergymen, including the learned Dr. Pusey, had been exercising their ingenuity to throw ritualism as a fire-brand into the Methodist Community; they failed in their efforts to try and persuade ministers or people, either or both, to join the Establishment. In the aspect of doubt Dr. Rigg came to the defence of his own Church, and published his work, entitled "Modern Anglican Theology: Chapters on Coleridge, Hare, Maurice, Kingsley, and Jowett, and on the Doctrine of Sacrifice and Atonement." The analysis of the seductive writings of those leaders of thought in what was denominated the Broad Church,—the church having the form but not possessing the power of godliness,—was most searching: a calm, courteous, and scholarly treatment of a difficult and dangerous subject. The work won for its author the warmest commendations from reviewers of different communions. It was invaluable as a seasonable counteractive of a fashionable heresy, and was in such demand that in 1859 it reached a second and enlarged edition, in an octavo volume of 424 pages. In 1877, Dr. Rigg, in a series of six lengthy papers, published in the *Wesleyan Magazine*, made a thorough analysis of the life, changes, conversion, and character of Charles Kingsley—articles which deserve a much wider circulation than they obtained in those pages. During his residence in Manchester he began the study of the Educational Question, and in 1862 published his views in a pamphlet, entitled "Last Words on the New Code."

In August, 1864, Mr. Rigg was removed to Folkestone, where he remained for three years. The serious failure of Mrs. Rigg's health

in 1864, obliged Mr. Rigg to leave Lancashire for a southern station, with a dry soil, and in a bright, sunny climate. In 1865, he received from Dickinson College, in America, the honorary degree of D.D., by which he must be hereafter designated. Some eight years afterwards he visited the United States, preached to large audiences in various places, and had many evidences that he was already known in that country, as a newspaper writer in the New York *Christian Advocate*, as an author, and as a distinguished preacher. In 1864, with all the varied agencies of Methodism in full and active operation, there was an actual numerical decrease in the members of society, which was felt by many thoughtful persons to be a cause of humiliation and inquiry. Allowing for deaths, removals, emigrations, as well as declensions in religion, yet many thought that the neglect of the class-meeting, and other social means of grace, had contributed to that discouraging state of things. Dr. Rigg accordingly wrote and published, in 1865, a timely pamphlet, entitled "The Causes of Decrease, and the Means of Revival and Increase: a Word to Methodists." This is now republished in the book on "The Connexional Economy, &c." The question was calmly and in a brotherly spirit considered,—How shall we best hand down to posterity what we have so richly enjoyed as a heritage from our fathers, hand it down as a means of religious communion, in diffusing and sustaining godliness around us? It was natural that a Methodist preacher, and himself the son and brother of preachers, should feel anxiety on the occasion, and the pamphlet did good service; but it had to undo the evil done by another work, also by a Methodist preacher, which was written to urge that the class-meeting should not be a test of membership. Dr. Rigg had the assurance that his place was on the safe and best side of the argument. His pen had been freely exercised during several years previously in furnishing essays for the pages of the *London Quarterly Review*, on ecclesiastical and social subjects, chiefly in relation to ritualism, scepticism, and the puerile attempts to show that John Wesley had been a High Churchman, and consequently that his followers should unite with the Established Church. These and kindred subjects had been written upon by Dr. Rigg, and in 1866 he collected those articles, revised them, and added three others,

which were in that year issued in a volume with the title, "Essays for the Times, on Ecclesiastical and Social Subjects." For clearness and vigour of style, and for soundness of principle, that work is worthy of the reputation of the author.

The Methodist Conference held at Bristol, in 1867, appointed Dr. Rigg to the Stoke Newington Circuit; but six months after, an event occurred which led to the termination of his itinerancy. The Rev. John Scott died in January, 1868, leaving the office of Principal of the Westminster Training College vacant, in the middle of the Connexional year. The Rev. William Shaw kindly undertook the responsible duties till the Conference, when Dr. Rigg was appointed to that important position, and where he has remained ever since. During that year, 1868, he published a pamphlet entitled "The Relations of John Wesley and of Wesleyan Methodism to the Church of England, Investigated and Determined." The work reached a second edition in 1871. In that work the Doctor traces the history of John Wesley's opinions on leading ecclesiastical questions, and their bearing and tendency on the work of Methodism. He shows conclusively that the position Methodism occupies as a distinct church, was in all points Providentially ordered, and he shows the hopelessness of any attempt to merge it in the Establishment. Methodists would be unfaithful to the solemn responsibilities resting on them, to surrender their independence as a body.

Called to undertake the new duties of directing one of the largest Normal Colleges in England, Dr. Rigg applied himself diligently to the task before him, neither fearing the work nor doubting the result. The work was second to none in importance, but was of a quiet and unobtrusive character—so unlike that of addressing public audiences week by week. Besides the training of a large staff of young men, intended to be elementary teachers, at the period on which he entered on the duties, young women also were there under training (though a few years ago a separate College was opened for the females). There was also the large Practising Schools, and the guarding the privileges offered by Government grants, all which involved serious deliberation and watchfulness. His scholarly mind, his enthusiastic love of Methodism, and his thorough acquaintance with its organis-

ation, fitted him exactly for the appointment, and in the year 1869, he delivered his Inaugural Address. That was received with much favour, not only by the students, but by numerous friends of the Institution who assembled to hear it. A short time afterwards, it was published, with the title, "The Present Position of Methodism in regard to National Education, and the Denominational System." The venerable Earl Russell described it as "a very able paper." With much force and clearness, Dr. Rigg defends the separate existence of denominational schools, against the advocates of local rating and secular schools, whereby he secures the use of the Bible and the religious character of the schools. Such a publication at that time was of special value, because board schools were contemplated, and their influence was uncertain. Dr. Rigg was for six years, 1870-76, a member of the London School Board.

The Second Inaugural Address which Dr. Rigg delivered and published, was entitled "The History and Present Position of Primary Education in England, and in connection with Wesleyan Methodism." In its pages he traces the action of the Methodist people for thirty years, in providing primary education for the children of their own people; and although the separate existence of denominational schools was then severely assailed, the Doctor very ably defends them, and shows the grounds on which they rest their claims for popular and Parliamentary support. It is now no secret that Dr. Rigg's addresses for several years had very considerable influence with the Educational Department of the Government, the Doctor himself living in the midst of, and frequently meeting and conversing with, various members of that Department in an unofficial way; often opinions expressed in that way were of more effective service than those opinions more formally and publicly expressed. Dr. Rigg found time for other but cognate studies, and in 1869 he published, through Messrs. Longmans, an important work entitled "The Sabbath and the Sabbath Law, before and after Christ." The author opposes both the Pharisaic and the Rabbinic spirit: he observes that, "Though High Church laxity has done harm in one way, the hyper-legalism and hard sanctimony of extreme Puritanic literalness have operated almost as injuriously in another way. But the rest and worship of the Sabbath are among the most

blessed of all institutions for the race, and must be maintained. The three elements of Sabbath blessing are, bodily and mental rest, family union and fellowship, and religious meditation and worship." In 1870 he published, for the Christian Evidence Society, a "Lecture on Pantheism," which reached a third edition.

The steady but gradual extension of the day-schools in the Methodist Connexion, increased the number of applications for trained teachers of both sexes beyond the limit of supply, and in 1871 it became necessary to open a new establishment for the females, which was done in the summer of 1872, when the residence known as Southlands, at Battersea, was opened. The Inaugural Address of Dr. Rigg, as sole Principal up to that time, was delayed in its delivery till 12th September. The training which had been given to the Wesleyan teachers was of so complete a character, that they were in demand for other schools not of their own body; and not a few found their way into and received excellent salaries from board schools. As the Methodist people contribute liberally to the support of their own College, it was found desirable and necessary to charge entrance fees when their teachers were likely to serve other and not Methodist schools. The Address delivered in 1872 was entitled "Primary Education in England: its Prospects, Methods, and Merits, &c." In it the author compares English schools with those of Holland, Switzerland, Germany, and America, especially in relation to the pupil-teacher system, and he shows the superiority of the English schools; but intimates, that the altered circumstances of the times made some changes necessary after the experience of a quarter of a century. The year following, Dr. Rigg published, by Messrs. Strahan & Co., an important work, with the title, "National Education in its Social Condition and Aspects, and Public Elementary School Education, English and Foreign." In eleven chapters of considerable length, the author takes a very careful but comprehensive survey of the national education carried on in various countries. The information is varied, and laboriously gathered from official documents, and shows the perfect mastery the author had of the subject on which he wrote. The conclusion arrived at was, that Methodism must maintain its own independent position, as no better models presented themselves for imitation. The *Times* gave a lengthy

review of the work, and says of it, "His views are moderate and practical, and his judgments deliberate and sound. It is full of knowledge of its subject." In 1873, Dr. Rigg paid a visit to the United States of America, in connection with the great gathering at New York of the Evangelical Alliance; and had a most cordial welcome in many Methodist churches where he preached. In 1876, he and Dr. W. B. Pope were sent to America as the British Representatives to the General Conference of the Methodist Episcopal Church, held in May in the city of Baltimore, Maryland, when both preached to large representative audiences in that city, and delivered fraternal addresses, which elicited cordial and even affectionate responses from that important gathering. Both the Doctors visited other cities in the States, and were handsomely entertained by some of the best families in American Methodism.

Laborious and continuous as were the daily duties of Dr. Rigg, he yet found time for some recreative study, and this he manifested in 1875, by the publication of "The Living Wesley as he was in his Youth and in his Prime." There is a charm about this book which the public has not yet fully realised, or it would have run through many editions. Dr. Rigg, in its preparation, availed himself of the use of original papers, which had been concealed from the public for half-a-century, some of which were published for the first time by the writer of this record, after the death of the Rev. Henry Moore. Those papers made known facts, incidents, and points of character in the life of John Wesley, which had not before been published, and in some of them were keys to unlock unsolved difficulties in what had been printed, representing only parts of a whole. The influence of Methodism was extending in all parts of the world, and was making its impress on millions of families: no man for centuries had moved the world as Wesley had moved it, excepting Luther; and no Protestant church at this day numbers so many adherents as the Methodist family of churches,—estimated at the present time at more than twenty-five millions; and "no church has operated so powerfully as a ferment of life among all the other churches." It was a commendable ambition on the part of Dr. Rigg, to trace and portray any phase of John Wesley's life and character which had been overlooked, and in his "Living Wesley" he

has done this. It is perhaps the critical portion of the book which has limited its sale; it is "a delightful book, and displays fine insight, and loving yet discriminating sympathy." In 1877, the Rev. Eustace Conder, M.A., published a work entitled "The Basis of Faith," delivered by him as the Congregational Lecture of that year, which was an exposition of metaphysical theology. The work was extensively read and studied by a certain class of readers, Dr. Rigg amongst the number, who wrote a lengthy and able review of it in the *Wesleyan Magazine* for 1878. He had, in 1876, supplied to the *Contemporary Review* an article on "The Churchmanship of John Wesley." This he afterwards, in 1878, enlarged and published as a volume.

Education and literature had engrossed most of the time, and occupied the mind of Dr. Rigg for ten years. He had earned for himself distinction and honour in the walks of learning, as greatly as he had previously distinguished himself as a preacher, pastor, and lecturer. At the Conference of 1866, his brethren elected him by nomination into the Legal Hundred of Methodist Preachers, and in 1878 they elected him President of the Conference, giving him 361 votes, one of the largest votes ever recorded for that office; and he made special reference, in his Opening Address, to his sense of gratitude that so many brethren had given him their support. The editor of the *Methodist Recorder*, in congratulating Dr. Rigg on his election, remarked:—

"Great powers and natural gifts do not bring privileges to their possessor more surely than they bring duties, and so, doubtless, Dr. Rigg will find during his year of office. The duties of the Presidency are so incessant and multifarious, involving such a ceaseless expenditure of time, attention, and effort, that no one need covet it who is not both able-bodied and able-minded, in the full possession of ample gifts, both physical, intellectual, and spiritual. We think it fortunate that Dr. Rigg should be called to preside over the first mixed Conference. He has fully sympathised with the plan for some direct and adequate representation of the laity in the transaction of the business of the Conference, in consistency with the recognised principles of our economy and the provisions of the Deed Poll. And from the beginning of the movement no attempt has been made to encroach on the spiritual rights and powers of the ministry. While some had the disquietude of fear, Dr. Rigg had the confidence of hope that wise adjustments and adaptations in the structure of our constitution would bring it into closer harmony with the aspirations and demands of the time, and that, with a broader basis for the councils and polity of our Church, and a more direct and effective incorporation of laymen with ministers in the administration of financial and economical affairs, we might anticipate less friction in the interior operations of our economy, and find a new point of departure for more earnest and united labours and nobler evangelistic enterprises."

Dr. Rigg himself said, that the office of President had never been to him a mere object of desire, but having had so much to do with the affairs of Methodism, not to have been President might have been felt as a censure. He delivered a lengthy historical address, and concluded by saying:—

"We are maintaining our continuity—that our Conference of to-day is the historical Conference of Methodism as it has been from the beginning. Although we no longer as a Conference have that power of vetoing—postponing, rather, the recommendations of the mixed committees which we formerly had and exercised, very much to the benefit of Methodism, yet hasty legislation is prevented by the law which requires that nothing shall take effect that may have been done by the mixed Conference or by us in the way of any new enactment, which shall not have received the sanction of the district meetings throughout the Connexion. We have changed our modes, but we stand upon the ancient principles. We think it is important that we should abide by these. I have no desire personally, and I think you have no desire, that we should seem to be gaining a cheap and unfounded popularity by the thought that we have thrown overboard our principles, or that we are to-day what we were not fifty or sixty years ago. We have but carried out, completed, put into distinct form, and into more permanent and more effective modes of operation, the principles which had been recognised and which had been growing amongst us for generations preceding. I am thankful that we stand this day—'the friends of all' and 'the enemies of none'—occupying a position of independence without enmity. Thirty years ago it was necessary to emphasise the word independence; to-day it may be necessary sometimes to emphasise the phrase *without enmity*. Independence without enmity is the position which we occupy to-day, and in harmony with the principles which have been ours from the first."

The Conference over which Dr. Rigg presided was favoured with the presence—as Representatives from the American Methodist Episcopal Church—of two of their most able and most influential ministers, Bishop Thomas Bowman, and Chancellor Erastus Otis Haven, D.D., gentlemen whom it was the writer's privilege to entertain in London. Two years afterwards, Chancellor Haven was chosen a bishop, but died, 2nd August, 1881. Dr. Rigg had to inaugurate the Thanksgiving Fund soon after the Conference was ended; and, during the greater part of the winter of 1878, and the spring of 1879, he was occupied in promoting it by means of public meetings and private subscriptions, Dr. Rigg and his family contributing liberally thereto. He found time for other works. In December, 1878, he issued a small but important book, entitled "The Churchmanship of John Wesley, and the Relations of Wesleyan Methodism to the Church of England." The work consisted of the remoulding of two articles the author had

previously published, to defend Wesley and Methodism from the misrepresentations and false positions the ritualists had on various occasions stated and asserted. He gives at the end a list of the articles to which he had replied, and added detailed statistics of the numerical condition of Methodism, which indicates a greater religious power in operation than the Established Church itself possesses. During the same year—1879—Dr. Rigg issued another volume, with the title, "The Connexional Economy of Wesleyan Methodism, in its Ecclesiastical and Spiritual Aspects." That is made up chiefly by reprinting his work on "Congregational Independency." In 1849, some Congregationalists attacked the basal principles of Methodism; these Dr. Rigg promptly defended with clearness and vigour. Another minister of the same body had said, at a great meeting held in Yorkshire, that "Methodism is already in ruins." Dr. Rigg, with a severity that is terrible, but in calm mood, exposes both these, and turns the weapons vigorously upon the assailants. The discomfiture he inflicts is utter. His volume is much more than a defence; it is also a lucid exposition of the principles on which Methodism is based, and out of which it has grown. He added to the volume, chapters on the class-meeting, his Speech at the opening of the First Representative Conference in Methodism, and a chapter on the Test of Membership in the Methodist Connexion.

On the retirement of Dr. Rigg from the Presidency, he was heartily congratulated by his brethren and by the Methodist Press. The work of the year had entailed on him an amount of travelling, preaching, speaking, and correspondence which was prodigious; of part of this, his assistant, the Rev. John Telford, relieved him, but his own courage, sagacity, unfailing faith, and energy, aided by robust health, enabled him to perform an unparalleled amount of Connexional work. The year of his Presidency was marked by a decline of over three thousand members, which was in no way the fault of Dr. Rigg, but the decrease was explained in a pamphlet issued by the President. The moral and the material power of the body was wonderfully developed under his administration; huge debts were wiped away, and the great Foreign and Home Missions were relieved of heavy and alarming burdens. More adequate provision was made for

sustaining the Connexional schools, and for the literary and theological training of young ministers, and the extension and consolidation of Methodism had received a fresh impulse. "The man who has lived through such a year, and at the end of it received the thanks and blessings of his brethren, and the people generally, has laid up memories that will brighten all his future." The sermon which Dr. Rigg preached in City Road Chapel, in December, 1878, on behalf of the Thanksgiving Fund, is printed in the *Wesleyan Magazine* for July and August, 1879.

There seems to have been no respite to Dr. Rigg's pen. In 1880, he collected and published, in one considerable volume, "Discourses and Addresses on Leading Truths of Religion and Philosophy." The book is divided into four sections, and includes his two Lectures delivered for the Christian Evidence Society; his Annual Address to the Victoria Institute in 1878; his Lecture on Pantheism; and his Survey of the Position of Christianity in England. It also includes his Sermons delivered as President of the Conference; his Sermon on the death of the Rev. George T. Perks, M.A.; Scenes and Studies from the Earlier Ministry of our Lord; and three Educational Addresses, delivered at Westminster. It is, in fact, a memorial volume of his Presidency. During that year, he also issued the third edition of his "Modern Anglican Theology, to which is prefixed a Memoir of Canon Kingsley, with Personal Reminiscences." Dr. Rigg had written, twenty years previously, very strong cautions against the Broad Church writers of that day, who are represented in that volume; his "Memoir of Canon Kingsley" will serve to modify the impression made previously by his examination of and strictures on his early teaching. The chapters on Sacrifice and the Atonement will be valued by students of sound Scriptural theology. In 1881, he issued a new edition of his book on "The Sabbath and Sabbath Law;" and to those who desire to resist the influence of the so-called "Sunday Society," which seeks to open places of entertainment on that day, this work by Dr. Rigg will be of essential service.

At the first Ecumenical Methodist Conference, held in London in September, 1881, Dr. Rigg was a prominent member, and read an important and valuable essay on "How to Avoid Waste, Rivalries, and

Confusion, arising from different Methodist Bodies occupying the same or Contiguous Fields." The essay occupies eight pages in the official printed Report of the Conference, and was deemed of sufficient importance for Bishop Jesse T. Peck to move for a committee of four to be appointed to consider in what form practical results might be had from the essay. It was a mark of distinction to be placed amongst the appointed speakers at that Conference.

Owing to the persistent manner in which such papers as the *Church Times* misrepresent the character and teaching of John Wesley, in reference to the Church of England, it was recommended by the Wesleyan Book Committee that the whole matter should be explained in a popular form, in two tracts, to be sold at a small cost, so as to secure the widest possible circulation amongst the people. It was thought best that they should be printed without the name of the author; but it is no secret that Dr. Rigg prepared the two pamphlets, entitled "Was John Wesley a High Churchman? A Dialogue for the Times," and "Is Modern Methodism Wesleyan Methodism? or, Wesleyan Methodism and the Church of England." The country people are assailed by the clergy, and even rebuked and denounced by ritualistic priests. To furnish them with an unanswerable defence of Methodism as it is, these tracts were written; and Dr. Rigg has just cause to be pleased with his small, but powerful and convincing, books, and he deserves the sincere thanks of the "people called Methodists," for sparing the time to prepare two such useful and valuable advocates of the truth. In the *Wesleyan Magazine* for 1882, Dr. Rigg has furnished a practical article, in which he gives an account of the history, the uses, and importance of the Methodist Catechisms. These may seem to be but small matters to occupy the mind and attention of a writer like Dr. Rigg; but the rendering of such service is likely to be much more wide-reaching in its influence for good than his larger and more costly publications. To educate a million children in Methodist families, in sound Scripture truth and Methodist doctrine, is a point of most vital and primary importance.

From this record, it will be seen how extensively Dr. Rigg has been in the past, and still is, using his mind and his pen in improving the generation in which he is so prominent a man. His latest contribution

to literature is his article on "Methodism," in the sixteenth volume of the ninth edition of the *Encyclopædia Britannica.* It only occupies eighteen columns, of which fourteen are devoted to English Methodism, one and a-half to American Methodism, and three columns to six other separate bodies of the same family. It is, on the whole, an impartial representation of what Methodism is; but the authorities of the Methodist New Connexion have written to contradict Dr. Rigg's statement, that the Rev. Alexander Kilham was the founder of their body; and in other respects they are not satisfied with the author's statements, as being an incorrect representation of the facts of their history in its origin. The article, which is a reply to Dr. Rigg, is printed in the *Methodist New Connexion Magazine* for April, 1884. Dr. Rigg is prepared to defend what he has written from contemporary documents published during Mr. Kilham's lifetime. Early in the summer of 1884, the Religious Tract Society published an admirably condensed "Life of John Wesley," at one penny, written by Dr. Rigg.

Dr. Rigg's reputation as a Methodist preacher and teacher stands very high; at the college where he resides, and by the students he has trained, he is greatly beloved; at the councils of the London School Board he held a foremost place; as an adviser of the Government in educational matters, his opinions and judgment are much valued, and his suggestions often acted upon; in various bodies of Christians, such as the Evangelical Alliance, he is a prominent and useful member; but in this limited record, it is not possible to do more than glance at the varied phases of his extended usefulness. As an author, he already occupies a foremost place, not only in Methodism, but in English theological literature; and his publications have always commanded wide attention amongst students, and by the Press of the country.