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MEMOIRS
OF THE
ALNWICK STANLEY FAMILY
AND
A FEW OF THEIR
CONTEMPORARIES.

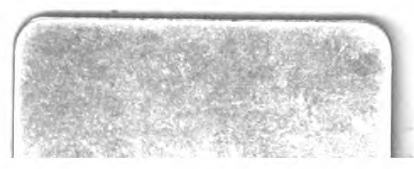
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MEMOIRS
OF THE
ALNWICK STANLEY FAMILY.



MRS R. S. STANLEY



MR. R. S. STANLEY



REV. R. SWAN



MR THOS STANLEY

MEMOIRS

OF

MR. ROBERT SWAN STANLEY,

Late Collector of Inland Revenue, Liverpool,

THE

ALNWICK STANLEY FAMILY,

AND

A Few of their Contemporaries.

LONDON:

PRINTED BY C. GREEN AND SON, 178, STRAND.

1878.



P R E F A C E .

THE compiler of the following Memorials of Robert Swan Stanley and a few of his Contemporaries lays no claim whatever to literary talent ; and with reference to R. S. Stanley, considers it a filial duty to excuse, if not justify, his action in relation to Methodistic reform by giving his reasons for such action, and thus enabling the religious world to judge righteously therein. The compiler originally intended merely to collect and record a few memorials of his respected Father for the use of his family, but on examining his papers deemed them worthy of general publication ; especially so, taking into consideration the fact that the Methodist Conference Book Room takes every opportunity of aspersing and defaming the character of Reformers by publishing the Lives of Jackson, Dixon, &c., so full of a malicious and calumnious spirit. With reference to introducing in this volume Mr. Stanley's contemporaries,* with whom he was intimately associated more or less, I deem no apology is necessary ; they were most of them self-made under Providence, and their memory is sweet to their survivors, and deserve more than an ephemeral record, so that their example in well-doing may encourage a future

* Mrs. Love and John Bramwell, Esq., still survive.

generation to follow them in good works and words, so far as they imitated their great Head, "Christ Jesus." They have each done a good work, and gone calmly and peacefully to their rest.

In the words of Charles Wesley :

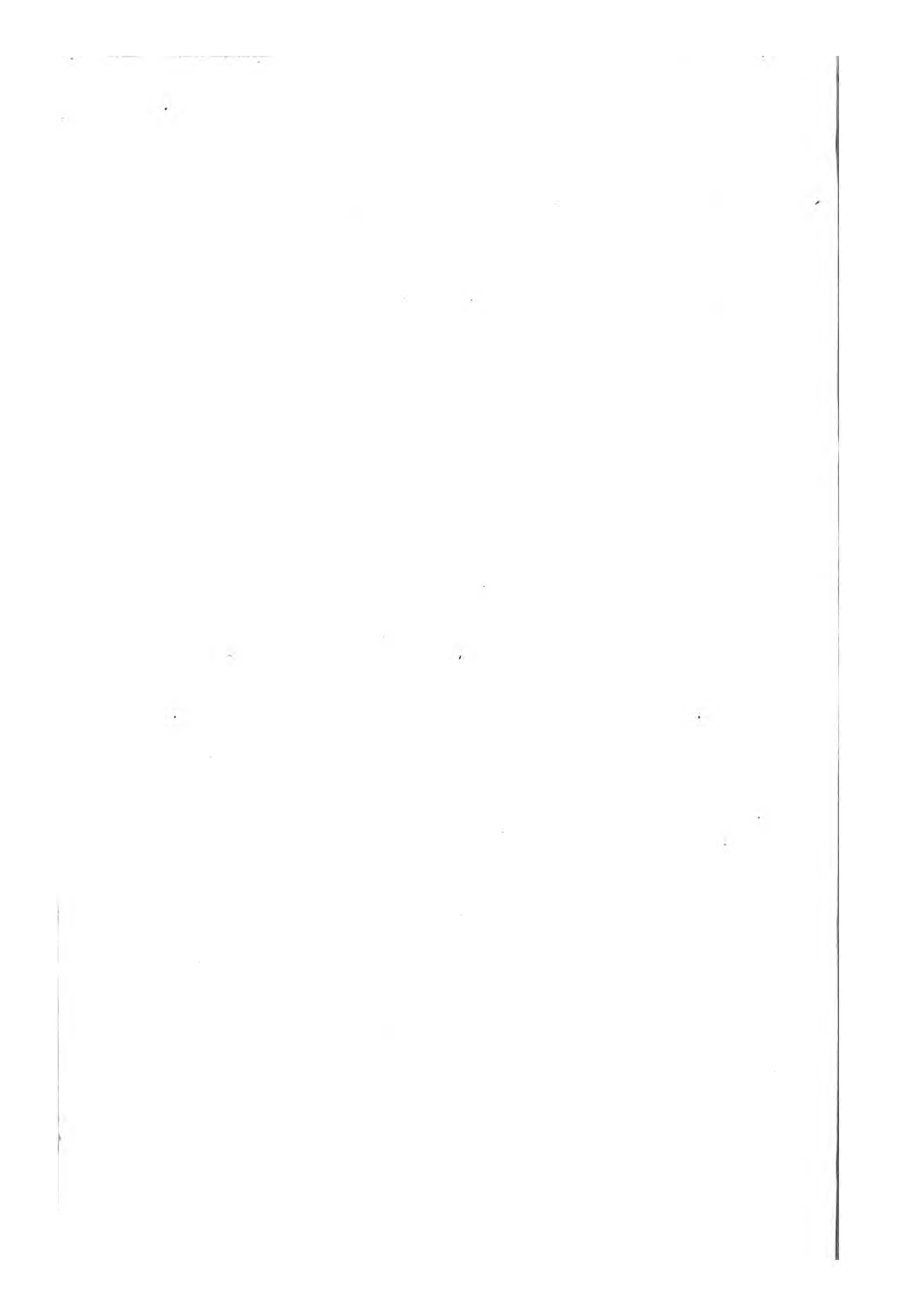
" We gather up, with pious care,
What happy Saints have left behind ;
Their writings in our memory bear,
Their sayings on our faithful mind ;
Their works which traced them to the skies,
For patterns to ourselves we take ;
And dearly love, and highly prize
The mantle for the wearer's sake."

Obligation to the Rev. James Everett's trustees is here publicly given, for letters of R. S. Stanley to his old friend, and to the proprietor of the *Durham Chronicle*, W. L. Robertson, Esq., for the use of articles published in that paper.

THOMAS STANLEY.

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MEMOIRS OF THE ALNWICK STANLEY FAMILY.

ROBERT SWAN STANLEY, ESQ.

LATE OF DURHAM.

“THE memory of the just is blessed.” Piety invests the life with beauty, and embalms the names of the departed with sweetest recollections. We review the course of the good, and find it pleasant and instructive, stimulating and profitable; and when one is taken from among us who, from early manhood to hoary age, had been a follower of Christ and a preacher of his Gospel, it is well to look at his past life, while we move onward with the hope of meeting him in heaven.

Our object in doing this must not be the gratification of idle curiosity, nor yet to heap honours on one who was ever ready to acknowledge his own deep unworthiness; but rather to contemplate the grace of God that was in him, by which his character was formed and his mind sustained during the course of a long life, and so follow him as he followed Christ.

The late respected and venerable Robert Swan Stanley, Esq., was born at Alnwick in the year 1782. His parents were both professors of religion. His mother was the daughter of the Rev. Mr. Swan, one of the early Methodist preachers called into the work by Mr. Wesley himself. The piety of Mr. Stanley's parents would ensure his early training in the fear of God; but though favoured thus with religious influences, it was not till he was upwards of twenty years of

age that he made a personal and entire surrender of himself to God.

From some cause he had been led to leave the Wesleyan chapel and to attend that of the New Connexion ; and being a lover of music, he occupied a place in the orchestra, and took a leading part in the choir. It was under the able ministry of the Rev. John Grundell that he was converted to God. Mr. Grundell was appointed to the Alnwick circuit in the year 1804 ; and it would probably be in the early part of his ministry in that place that Mr. Stanley, in the opening years of manhood, felt and acknowledged the saving power of Divine truth. The preacher who had been the means of bringing him into the marvellous light of salvation, was himself the subject of bodily blindness ; but, favoured with great mental powers and a tenacious memory, he was enabled to give out the hymns and repeat the Scripture lessons as correctly as though he could read them.

But to prepare himself for this, he was necessarily dependent upon the good offices of any who would read to him. Mr. Stanley was one of them who thus ministered to the necessity of his spiritual father ; and while engaged in this work of love, and listening to the observations of that good man, his own mind would gather instruction, and he would find a rich reward of his labour.

When he gave his heart to God he gave his hand to the Church, and was not ashamed of that Gospel which he had experienced as the power of God to his salvation. He consecrated himself and all his powers to God. The light within him must shine ; the fire glowing in his heart must break forth. He felt that he was called into the vineyard to work, and he applied himself cheerfully to the task, and in a short time he creditably filled the offices of class-leader and local preacher.

But events in connection with his worldly prospects led to his early removal from Alnwick. He entered the Excise, through the influence and under the patronage of Earl Grey, and his career in civil life was distinguished by the same

characteristics as that of his religious course, for integrity, respectability, and the march of preferment.

“What!” said one of his townsmen, to show his knowledge of character, “R. Stanley has gone into the Excise!” adding, “He will never be able to make anything out there.” The deceased heard this, and employed it as an incentive, resolving by industry and integrity to disappoint the envious and malevolent, and reap the reward of office, which was ultimately attained in the graduated scale of honourable distinction. He passed through the usual grades of office as supervisor and surveyor’s general examiner; also deputy-correspondent at the chief office, closing with that of collector. To the last of these official situations he was nominated in 1832, for the Wales East collection; but Bath collection becoming vacant, and being superior to the other, it was obtained at his request before he took charge of Wales East. On the 25th of August, 1835, he was appointed to the collectorship of Newcastle-upon-Tyne, being an advance in class upon Bath; and October 18th he was appointed to Liverpool, which is the highest English collectorship. After travelling in England, Ireland, and Scotland, where he saw much of life, always attended with toil, sometimes with anxiety, and occasionally with risks, from persons engaged in illicit pursuits, he retired from the public service, having been creditably engaged in it for a period of forty-two years, during sixteen of which he was a collector. The following copy of a letter from the Chairman of Her Majesty’s Inland Revenue on his retirement, will show the esteem in which he was held by his superiors:

“Edinburgh, Sept. 25th, 1848.

“My dear Sir,—On my arrival here from the North I found your letter, and am truly sorry to learn that your retirement is caused by increasing infirmities. I trust, however, that your health is not permanently affected, and that many years of tranquil enjoyment are in store for you.

“Your long and zealous services and valuable exertions in the department assigned you, have gained for you the respect of the Board and of all connected with it, and our best wishes will accompany you into private life.

“ You may also depend upon your claims being favourably represented to the Treasury.

“ As I shall not be in London for some weeks, I have forwarded your request to the Board, and have also written to the Deputy-chairman on the subject.

“ Accept my kind regards, and believe me, yours very faithfully,

“ JOHN WOOD.

“ To Mr. R. S. Stanley.”

As Mr. Stanley's occupation caused his removal from place to place, he deemed it expedient to unite himself with the Old Connexion, which he found in all places ; and as in all things except points of church government he found an agreement, he felt no difficulty in associating and labouring in harmony with the parent body of Methodism. He found among them the same doctrines and ordinances, experience and morality, to which he had been accustomed in his own community ; and with his knowledge of Divine truth, his experience of its power, his ministerial call, his qualification as a class-leader, and his general ability and application, it was easy for him to feel at home in the Wesleyan body, where fields of Christian usefulness were always presented to him. But he never lost his affection for the Church in which he first felt the power of religion. He uniformly spoke with the highest respect of our Connexion, and at length laid his dying head in its bosom. As a labourer in the cause of Christ, his public services were abundant and acceptable. He read much, and carefully prepared for the pulpit, and scarcely ever a Sabbath passed without his being employed in the sacred work of preaching, so long as health was granted him. His Christian character and large-heartedness gained him the esteem and friendship, not only of those in connection with his own religious society, but men in other communities also cultivated his friendship, and frequently applied for the favour of his public services.

His ministry was honoured of God. The Word he was called to preach was often attended with the demonstration of the Spirit. Many felt its convincing and converting power,

who will be his "crown of rejoicing in the day of the Lord's appearing."

When, in the year 1849, the expulsion of his early and intimate friend, the Rev. J. Everett, and others, from the Wesleyan body took place, the sympathies of Mr. Stanley were with the sufferers and the cause of liberty. He was therefore expelled in his turn; but this he regarded as no dishonour, nor will any one who prefers that which is right to that which is pleasant. He was prepared to suffer as well as to labour for that which he deemed right and just. He served the interests of the Reform movement with zeal and efficiency; and when the amalgamation of the dissentients with the other offshoots of Wesleyanism was proposed, he chose to settle in that community which had fostered his religious infancy, and with which he was best acquainted.

Having passed the period of threescore years and ten—the term stated by the Psalmist as that of our mortal life—he began to feel the truth of the saying, that life, if further prolonged, is burdened with labour and sorrow. His noble athletic frame began to bow beneath the weight of years. In the year 1855 he was seized with a fit of apoplexy, and afterwards suffered a partial loss of bodily function and strength from paralysis; but in the midst of weakness and increasing infirmities he still felt that God was with him, his friend and comforter. For several years previous to his decease he resided in Durham, and, when able to attend, was found a devout worshipper in our congregation there. He met in class with our esteemed friend, Mr. Thwaites, who observes, that his statements of his Christian experience were always pointed, clear, and interesting.

The spirit and habits of piety cultivated for so many years, retained their freshness and force when the soul's mortal dwelling was trembling to its fall. It was only for a few months previous to his departure that the writer had the pleasure of his acquaintance, and he distinctly remembers that one of the first sentences he heard him utter was the following—"I feel the Spirit of God bearing witness with my spirit

that I am a child of God." He was always happy in prayer, and spoke of it as one of the best employments. One of the last acts he attempted was to bow the knee in prayer. It had evidently been to him for many years, not an irksome duty, but a blessed exercise ; and he continued in prayer ; it was "his watchword at the gate of death."

He suffered severely from pain in the head, and the operations of his mind were no doubt sometimes confused by the influence of disease ; still, the anchor of his soul entered into that within the vail, sure and steadfast ; his eye was fixed on the Cross ; his hand of faith never relaxed its hold of the Saviour. Sometimes he would say, "What a good thing it is that I have not religion to seek now !" Once, speaking of the happiness of being raised to the right hand of God, he remarked, "Ah, that will be the grandest elevation !"

Our excellent friend, Mrs. Thwaites, was with him frequently during the last few days of his life, and she speaks of the earnestness with which he responded to prayers offered in his behalf ; and when passages of Scripture or verses from the hymn-book were quoted, he would take up the words and proceed with the citation with great readiness. When asked if he felt Christ to be precious, and if his prospects were bright for a future world, he replied, "I have a good hope of immortality and eternal life through Jesus Christ." Some time after she said, "Your language now must be—

‘ Hide me, O my Saviour hide ;’"

he took up the strain, and continued it to the end of the verse :

" Till the storm of life is past ;
Safe into the haven guide—
Oh, receive my soul at last !"

Reminding him of the promise, "I will never leave thee," he rejoined, "I will never forsake thee."

It is gratifying to hear the testimony of dying friends to the fact of their reception of Divine consolation and the felt presence of Jesus ; still it is not on these things alone that our

confidence of their blessedness reposes. They would be equally safe and happy, though no power or opportunity were afforded in the closing scene of life to witness a good confession. The best evidence we can have of their being with Christ in heaven, proceeds from the knowledge that their conduct during the years of health and vigour was conformable to the mind of Christ ; and this evidence is not wanting in the case of our departed friend. All praise be to God, by whose grace he was what he was !

On Friday evening, December 13th, he fell into a profound sleep, from which he awoke to full consciousness on earth no more. He breathed his soul into the hands of his Redeemer on the following day, and his surviving relatives and friends sorrow not as those without hope. Many are the expressions of esteem and the testimonies to his worth by those who knew him. The following is an estimate of his character recorded by his early and valued friend, the Rev. J. Everett :

“ R. S. Stanley was not one of Nature’s first growth, to be ranged longside with the mighty ; still his mind was not of a light, filmy texture, and, though not massive, remote from commonplace. Intellect is much, but it is not all. It is pronounced the growth of the brain, but not of the heart ; and the strong heart, coupled with a moderate share of intellect, is admitted to be ever more widely popular than the highest intellect which can exist without a generous nature. The very highest cannot exist without generosity. It is the union of the highest with, and quickened by, the generous emotions, that constitute the leaders and the useful in society, both civil and religious. And here we find Robert Swan Stanley, with strong common sense and large-heartedness—a heart, whose utterances were unprompted, ever welling up in recognition of just, holy, and liberal deeds, of high and noble virtues ; the quivering emotion that thrills in the cause of the oppressed ; the instinctive spirit of Christianity that glows in men’s hearts, and is ready to believe before it is preached to them ; the spirit that prompts and is ready to help the onward progress of justice, truth, love, and mercy ; to cry out against

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cruelty, and to cheer on others striving for the right of individual growth and the public weal. As a preacher he was clear, impressive, often powerful, and not unfrequently rose to impassioned eloquence. In prayer he gave full proof that the closet was a place of resort—often mighty; and as a leader highly instructive. He was free and cheerful in social life, but not noisy or obtrusive; gave an opinion when required, and planted a fitting rebuke with good effect when needed. His position in life, as in the case of bankers, taught him caution; but it was not accompanied with watchfulness and suspicion, but was rather employed—being naturally open and generous—as a defensive than an offensive weapon—as a hedge to look over in time of danger. To the members and different branches of his family he was kind and helpful, and a generous supporter of different Christian, humane, and other institutions.”

In his character we see much that was excellent and worthy of imitation. His history also manifests the power of Divine grace to sustain through the years of a long life all that is good in human character. In his last affliction we behold the excellence of religion, as it ministers Divine consolation; and by his departure we are admonished to be ready for the same event, that we may share the same consolation and meet him in heaven.

T. S.

March, 1862.

The foregoing sketch by the Rev. Thomas Smith, Methodist New Connexion minister, gives a general and correct description of the character of Mr. R. S. Stanley. I shall therefore supplement it with a few recollections of his life and conduct, personally, socially, officially and methodistically, especially the latter, as the Wesleyan Conference, by its Book-room, has endeavoured, by the publishing of the lives of Messrs. Thomas Jackson and James Dixon, to brand Wesleyan Methodist reformers with cowardice, misrepresentation and treachery, and characterizes them as almost unfit to be considered in the pale of Christianity. So far, then, as R. S. Stanley was con-

nected with the Reform movement, he shall in his own language and figures defend himself against the insinuations and charges sought to be fixed upon all the adherents of the expelled ministers, Everett, Dunn, and Griffiths. And here I would observe, that the leaders of Wesleyan Methodism at this time, such as Bunting, Jackson, &c., were all men raised from the lowest strata of life,* men of good natural abilities, who by their indomitable energy secured the first places in conferential authority, but were sadly lacking in those qualities of moderation and respect for the opinions of others required by rulers of a religious society. Having succeeded to the positions they occupied by energy and effrontery, their self-will could not brook any opposition, however reasonable it might be; this no doubt being the effect of their unexpected but realized positions in the society, rendering them intoxicated with power, which their want of early training and mixing in good society might have corrected, and an experience of which might have learnt them to respect the rights of all, and to know that the religious world is larger than any clique. It is impossible to respect the judgment of such men, who have shown by their conclusions the narrowness of their ideas, and we naturally look for resistance to such *dictation*, which cannot be disguised, however much the ruling powers may seek to soften its appearance, by asserting that they have received the sacred deposit from the venerated John Wesley.

Mr. Stanley's father (Mr. Thomas Stanley) belonged to the Presbyterian church at Alnwick; he married Miss Eleanor Swan, daughter of the Rev. Robert Swan, Wesleyan minister, by whom he had nine children. The family when young were taken to the Presbyterian church on the Sabbath, having, according to the fashion of those days, previously gone through the operation of their heads being well powdered with flour. The only education Mr. Stanley received was at the Freeman's

* I do not mean morally, but positionally. Bunting was born at Monyash, in the Peak of Derbyshire, a small, obscure village, his father being a tailor; Jackson, in a thatched cottage in Sancton, in the East-Riding of Yorkshire, his father being a farmer's labourer.

School, his father being a freeman of Alnwick, and at the age of ten years had to accompany his father and work as a slater. From this age to about twenty he followed this trade, with the exception of a few weeks, when he took it into his head to be a sailor, and, against the wishes of his parents, had a sea-trip to London; but having arrived at that city after an excessively stormy passage, wrote home to say that if he arrived safely back, he would have nothing more to do with a sailor's life. Mr. S. in early life was a companion of the late Rev. James Everett, and considered wild but not vicious, and in their frolics, one of which occurred in connection with a theatrical performance at Alnwick, he took a part. The incident is described by Mr. Everett in the following paragraph: "One evening the play of Romeo and Juliet was announced for performance, when a goodly-sized youth, a half-wit, the son of the master of the Duke of Northumberland's hounds, was employed to personate the corpse, lying stretched upon the bier covered with a white sheet. Having come to the knowledge of the fact, I whispered to my associates, 'Harry Taylor is under the sheet; he shall not be allowed to mock death; we will have him decently buried after the play is over.' The proposition took, and at the close of the performance he was sportively seized at the door, and carried horizontally through the streets by the legs and arms, one person at each. The other half of the poor fellow's wit had nearly taken leave of him, taking the whole for 'sober earnest.' It was fast approaching towards midnight, for the comedians having come to a knowledge of our design kept him back to a late hour. The doors and windows of the sexton were assailed in passing. He was not quite in sober mood, and in answer to 'Who is there?' was told that a corpse was on the way to the churchyard for burial. On reaching the graveyard, the poor half-wit was stretched as previously on the stage upon a tombstone; a mock service was performed; a youth of the name of Andrew Rutherford, full of quiet humour, stood clerk; and I, to the best of my recollection, officiated as priest. The service being over, the poor fellow sprang to his feet and ran as though the

hounds were after him : the half-wit then escaped from the hands of his tormentors." His father took up the matter, and the perpetrators of this practical joke were brought before the magistrates and fined, thus proving that even in boyhood "the way of transgressors is hard."

Mr. Stanley had a good voice and was fond of music, and at one time had a class of about eighty pupils, whom he taught to sing from notes ; he also joined a band, and played the flute before the Duke of Northumberland at the castle, and in after life, when residing in London, was leader of the choir at China Terrace Wesleyan Chapel, Lambeth. I may also add, he was the author of a few tunes of average credit, one of which is frequently used by the Methodists to the words, "And am I born to die?"

He was a model of kindness to his parents, who for some years late in life subsisted on the profits arising from the keeping of a shop, selling china, &c. ; but age and infirmities rendering them unfit for this occupation, he and his brother Thomas* contributed for several years to their wants, until death dissolved the necessity. He also unto the last assisted several of his relatives by his generosity. He was very playful in his disposition when in the family circle, and clapping his partner on the back would say, "I have been twice married, but this is the best wife I ever had ;" and any one present not knowing how this could be, not having heard of a previous marriage, he would relieve their astonishment by giving the true solution, viz., that on October 20th, 1803, at Lamerton Toll-bar, Scotland, he was united to his wife in the Scotch fashion, being then twenty-one years of age, and afterwards in England, at Chillingham, in May or June, 1805, according to English fashion, in order to satisfy the wishes of some friends, who doubted the legality of the Scotch ceremony, notwithstanding he had at the former marriage himself to sing the marriage psalm.

* His brother Thomas was a rare man, of high principles, and very much esteemed by all who knew him. A sketch of his life is given in this volume, written by his brother Robert.

Mr. S. joined the Wesleyans at Malton, in Yorkshire, about the year 1812, on becoming a resident of that place (no New Methodist interest being there), and soon became popular as a local preacher; and having but few sermons prepared, he was on one occasion induced to commit to memory one of Burder's village sermons and deliver it as his own; but as soon as he commenced, a person in the company stared him in the face: he immediately thought this individual detected the theft, and was obliged during the rest of the delivery to shut his eyes, and thereafter determined to do so no more. His dramatic power was considerable in the pulpit, as was evidenced by the repeated requests made to him to repeat Quarles's "Jesus, Justice, and the Sinner." I have heard him deliver that dialogue when the people appeared to tremble under its influence.

Mr. Stanley was appointed Surveying General Examiner to Ireland in the year 1828, and travelled over the greater part of that interesting country. The compiler of these memorials received several letters from him at this time, from which the following extracts are taken, and may be interesting to his family, if not to the general public. Wherever he went he sought out his fellow-religionists, and generally exercised his talents as a local preacher on the Sabbath-day, to the great pleasure of his hearers. Indeed, when once known, his services were anxiously solicited on Sunday-school and other anniversaries; and the writer well remembers, upon a visit to Dublin in the year 1830, attending the Wesleyan chapel there, and hearing him preach a sermon improving the death of his mother; whilst in the pulpit with him were three of the travelling preachers as listeners.

"April 7, 1828, Dublin.—We are sorry to hear of Sarah's uncle's death (Mr. Needham, of Preston). Man dieth and hasteth away; he giveth up the ghost, and where is he? Where? We leave the final fate of all to Him whose acts are justice and equity, to ask where shall we be? We are posting on to that important period when our eternal destiny will be fixed. We know not what a day or an hour may bring forth. Am I prepared, or in good earnest

seeking that preparation? If so, the animating lines are written, 'He that seeks shall find.'"

"July 21, 1828.—Identify yourself with the people of God; give yourself to God and to His people, by the will of God. If ye confess me before men, I will confess you before my Father and before the angels, is the animating promise; you know the alarming words that follow. In this country we are badly off for ministerial talent; in some places where I have been there are no Methodists, although market-towns; in others, small societies having a preacher once a week or a fortnight. The population are generally Romans, with a few Protestants, and drones of parsons. The accursed, contaminating, deadly blast of Popery, which carries infection wherever it goes, has destroyed this otherwise delightful sea-girt isle. The misery of the people passes all power of description, and their duplicity and lying, blasphemy and drunkenness, idleness, rags, and lice, are horrifying to an Englishman, and all under the sway of the priests and demagogues. In the meanwhile, the constituted authorities seem to nod at their proceedings. Whether I shall get removed out of the country before the expiration of three years I know not, not having heard anything since I saw you; but we do devoutly pray for deliverance."

On entering Her Majesty's service as an officer of Inland Revenue in the year 1828, I had to take the station of an officer who had neglected his duties, and the next day (being Sunday) was employed nearly the whole of the day making up his deficiencies, which I need not have done had I had more experience; and having stated the case to my father, I received the following rejoinder:

"Oct. 29, 1828.—I never was a high Sabbatarian, or rather Sunday-arian, but generally contrived to secure the chief part of the day for mental and religious purposes; indeed, whilst an officer, never wrought on Sunday but twice, excepting putting in my morning visits, or the occasional malt or glass survey, and closing books; and so far as my experience goes, nothing more needful, and that I think in many cases is as indispensable for public purposes as the farmer's attention to his flock and cattle is to his private purpose.

"By the original command or appointment rather, the seventh day is *sanctified*. The word means separated and dedicated, that is, separated from common and civil employment, and dedicated or set

apart to God as a season of rest for His creatures. In the Decalogue the appointment appears in the imperative form of a command. It is, however, worthy of remark, our Lord, in his ever-memorable Sermon on the Mount, never alludes to this command (see Matthew v. 6, 7); and in other parts of his history, on every notice taken of it, a subtraction is made from the rigorous observance of it as held by the Jewish people, for which he was charged by them as a more than ordinary sinner, and from which charges he exculpates himself, and gives the original appointment its spiritual import (see Matthew xii.; Mark ii. 23; Luke vi. xiv. 1—6; John v. 22, 23, ix.). It is, I believe, generally admitted by high Sabbatharians that works of necessity and mercy may be, and should be, done even on that day. The question next in order is, Is the security of the public revenue an act of necessity or mercy? I think both: the first to the revenue, the second to the honest trader, who may otherwise be seriously injured by the practices of fraudulent men, for the defence of whom, as well as for the security of the tribute revenue, officers are, to use St. Paul's language (Romans xiii. 6), God's ministers, attending continually upon this very thing. Whilst writing thus, however, I am aware of the importance of devoting the Lord's-day (kept in memory of the Resurrection by the example of the Apostolic Church, which is always invested with the authority of a command, and which changes not the original design of the appointment) to religious uses, and I am truly glad you have (as is your duty) communicated with me on the subject. After seeking for Divine directions, I have written what is before you; yet every one must be satisfied in his own mind, for whatever is not of faith is sin."

"Feb. 25, 1829.—The Duke (Northumberland) does not come to Ireland until the 6th of March. The Irish are all calculating upon his great riches, and wondering how much each will get. My journey westward will prevent me witnessing his grand entrance into Dublin. I hope, however, to have with me the presence of a greater Personage, whose presence makes the Christian's paradise. To know that we are at all times in the presence of God is salutary; but to know this God is my friend is heaven."

"1829.—You never mention in your letters whether you meet in class, whether you attend to the important work of prayer, and whether you enjoy any of the consolations of religion. I hope your appointment to Newcastle will be made a blessing to your soul. By uniting with religious persons, you will be kept from temptations, wily but deadly snares. Close communion with God is necessary;

and I have felt it especially since I came to Ireland ; and, through the grace of our Lord, I have been brought more directly under the influence of a better feeling. I mention this merely from my present experience of the value of the grace, which lays the rough paths of peevish nature even," &c.

"April 23, 1829.—At present this country (Ireland) is just the same as before the passing of the great measure (Emancipation); very little or no ebullition of feeling displayed, at least publicly. Whether things will remain in this state, none can tell. I, however, go into the Protestant part of the country, where no fear of immediate danger is at all anticipated. Of course my friends may all be very easy on my account, so far as party violence is concerned. Your last letter gave us great pleasure, as it bespeaks you under an influence which of all things desired by us for you, that is, the first. Believe me, my many inquiries on that first of all subjects arises from my lately feeling so much of its importance. I am now literally and in every sense of the word, I trust, a stranger and a pilgrim ; and feeling my state of exile, have been led to look forward with more than former ardour to a city of habitation. There is my house, and through the Atonement my portion, where my treasure and my heart is ; but I live only by faith, and feel constant need of Divine help."

"July 29, 1829.—God is good ; His mercy endureth for ever. Although in Ireland, I live in Beulah, and the prospect brightens and clears before me. Hallelujah ! the Lord God omnipotent reigneth, and shall reign. Give your heart to God. You are redeemed, not with corruptible things, but with the precious blood of Christ. My soul rejoices whilst I write on this all-amazing, spirit-stirring theme."

"Aug. 15, 1829.—I feel ashamed to say I am unwell, as I perhaps never did look better and more ruddy than at present ; but enough of the language of complaint. I have more of mercy than of judgment in the burden of my song, and can sing, Hallelujah ! the Lord omnipotent reigneth, and shall reign in my heart ! Hallelujah to God and the Lamb for ever and ever ! O for a heart always to wonder, and sink, and rise, and look, and wonder again, and adore !"

In writing with reference to a young man who wished to pay attention to a niece who lived with him in Dublin, he adds, "You young rogues are almost unmanageable, and I sincerely thank my God for His kind care of myself in preservations

innumerable, whilst by all considered as wild as the mountain deer."

"Sept. 16, 1829.—I have nothing further of importance to communicate, except the all-engrossing theme, salvation. Get your intellect irradiated by the light of truth, and your moral feelings regulated by the spirit of purity; then will your heart repose itself in the enjoyment of God, beyond which, except as to degree, nothing remains to be known, no felicity remains to be felt. Having decided (as I trust you have), be ye steadfast, be ye unmoveable, be ye always abounding in the work of the Lord. Ye know—pleasing, cheering, soul-stirring discovery—ye know your labour shall not be in vain in the Lord. Does Job serve God for nought?"

"Nov. 25, 1829.—I am glad to learn that Messrs. Waddys are well received, and hope it may stand fast; but Newcastle is a queer place. The great Naylor could not please them, and he is popular, and useful, and zealously engaged in London. But we have one thing to mind, and let angry zealots fight about their opinion of men; we have to do with Christ; others are our servants for Christ's sake; and if he send the word of life, less the matter by whom. Our preachers (at Dublin) are not great, but they are good men, and we are happy with them, and their assistant is received as a messenger of good."

"March 2, 1830.—We feel truly grateful that the Lord has directed your way into a pious family, where the morning and evening devotions are paid at the family altar, and where the tone of conversation may be expected to bear upon your advance in Divine conformity. We wish everything for you that is good, but above all the indwelling Spirit of God. Prize your privileges, and God will bless them to you, and make you a blessing."

"April 29, 1830.—We are sincerely happy at the detail of the actings of Divine mercy in your experience, and hope and pray that the Lord may lead you on from grace to grace, from knowledge and feeling, to action and fruit, until the ushering accents of glory are pronounced, Well done, enter ye in, inherit the kingdom; and your only burthen will be light as heaven. Unto Him who redeemed us be honour," &c.

"Oct. 13, 1830.—Our first and last and perpetual desire is, that you may be directed by the word and spirit of God in this important (marriage) and in every other step. You have now decided, and it remains that you pray for direction in your conduct as the head of a family. You will enter into a new and serious relation; but God

is powerful to help, and gracious to direct, all who commit themselves to His guidance. Be instant in prayer; and, being dependent, to gratitude add submission, and call to your perpetual aid the influence of love, in all its modifications and energies."

"Oct. 31, 1830.—The reception of the double letter gave me double delight. I saw the spirit of love and desire which subsisted between you, and anticipated with pleasure the result; and now you are bound together by the most solemn ties, my prayer is that what has been bound on earth may be bound in heaven; that you may long live together, enjoying each other's affection, with the blessing of God; and after tottering down the hill of life into the silent tomb, at a good old age, full of honour, rise to lead each other to a full vision of God, of the Lamb, and of the innumerable multitude of angels and spirits of the just made perfect in the heavens above. You have now entered into an interesting as well as new relation to each other, to your parents, to the church, and to the world, and with reference to each there will require a new line of conduct, which can only be obtained by a humble, submissive deference to the revealed will of God in the gospel of his Son. I hope I need not urge you to immediately dedicate your house as a temple to the worship of the Lord. You are aware His fury is threatened to be poured out upon the families that call not upon His name; and who may abide His anger? His blessing is upon the tabernacles of Jacob; and who can curse whom He blesseth?"

"Newcastle, July 10, 1840.—I should have written Sarah first, but for a fancy of mother's, and I think a very happy one. It seems Sarah has been pressing Lucy to come and see mother at the Conference. Now this would be nice, and we both agree here in the propriety of such a trip, and especially as I have been urged by mother very impressively to urge Lucy's husband to get leave for fourteen days, and come to see us and the Conference doings, so as at latest to be present on the 2nd of August and following services. Mother says, 'He never saw a Conference, poor lad, and unless he comes to Newcastle he never may.' Well, if Lucy, poor thing, should also feel an interest in such a congregated host of apostolic men, why should not she come at the first and stay till the last?"

Mr. Everett, in his memoir of Thomas Harker, of Newcastle-upon-Tyne, says, "In addition to the wreck made in the societies belonging to the Newcastle district, as in Gateshead, North and South Shields, Sunderland, &c., by Messrs. Isaac

Woodcock, William Burt and others, who obeyed the bidding of the ruling authorities, he was not less indignant with their treatment of Mr. R. S. Stanley, than with their conduct to Mr. Reay, of Carville, and hundreds more. This gentleman was the grandson of one of the first race of Methodist preachers, and the cousin of two preachers of the same name, one of whom filled the presidential chair; a townsman and playmate of one of the three preachers so unjustly expelled, both having entered the Wesleyan society in early life, and grown up in the community in friendship and Christian fellowship to hoary age. He with others was wrenched from the people of his choice, and had at once the extinguisher placed upon all his most endeared associations, without a fault beyond that of the exercise of Christian sympathy. This noble man stood head and shoulders above most of his brethren, and formed a fine companion picture to Mr. John Reay, of Carville. He entered the Excise in early life, where character and ability placed him, first as collector in the Newcastle department, and next in the collectorship of Liverpool—the highest in England. As a preacher he would have graced any pulpit in the connexion for person, piety and talent, accompanied with an extraordinary gift in prayer, and as a class-leader he had a class of numerous attached members. His demeanour was respectful and dignified, without parade or ostentation; in short, he was manly, generous, affable and ready for every good word and work—a fine specimen of Christian character.”

Mr. Everett might have added that Mr. S. was one of the freest supporters of Methodism; his head, heart, and purse were ever at the service of the Connexion, and his house ever open to its ministers; indeed, he impoverished himself by his great liberality to the body, and left nothing for his children except a life insurance of a few hundred pounds, notwithstanding he had been in receipt for years of upwards of five hundred pounds per year, kept little or no company, and was frugal in his habits; yet having called in question the doings of the clique, nothing but excision from the society would satisfy their wounded pride. Such was the spirit of the rulers

of Methodism in the years 1849 and 1850, and aided by a knot of rich men, and also by a host of interested members who had daughters married to preachers, they lorded their power over God's heritage, and caused by excision or dissatisfaction with things as they were, nearly one hundred thousand members' loss to the society. But there is one consolation, that now freedom of speech is allowed in the Conference, the result no doubt of what has taken place, as well as the fact that nearly the whole of the hot-headed tribe who instituted the tyrannical proceedings referred to have gone to another tribunal, and a class of men of more liberality and reason taken their places.

The reader will have observed that Mr. Stanley's father was a freeman of Alnwick ; so was Mr. S. ; and they both had passed through the ordeal described in the following paragraph.

Alnwick is an ancient borough, and the freemen are a body corporate by prescription, by the name of the " Burgesses of Alnwick." This is the original prescriptive title, as set forth in all the early charters and documents. The freemen originally consisted of several companies or fraternities, such as cordwainers, skimmers, glovers, &c. No person can be fully admitted to the freedom and privileges of the borough but by patrimony or by servitude ; that is, by being the son of a freeman, or having served an apprenticeship of seven years to a freeman. The fees to be paid on being made free are about forty shillings, including stamp duty ; this ceremony of initiation takes place on St. Mark's day (yearly), April 25th. Until a few years ago, the persons that were to be made free had to go through the well,* as it is aptly called. The well

* The foregoing are the chief circumstances incident to the ceremony of initiation as observed in former times, but, like other things connected with the borough, it has undergone many changes. The origin of this strange ceremony is ascribed to King John, on account of his being mired in the bog or pool, now called the Freemen's Well, while on a hunting party in the forest of Haydon or Alnwick Moor. It is said that this accident, from which his attendants could with difficulty extricate the royal rider and his steed, so enraged the surly monarch, that in order to inflict a punishment on the inhabitants of the adjoining town for neglecting to

was situated near a place called Freeman's Hill, about four miles south-west of the town, on the Freeman's Moor. It was a dirty, stagnant pool, nearly twenty yards in length, and was suffered to run out during the rest of the year; but those who were entrusted with this matter took special care that it should not lose any of its depth or size at the approach of St. Mark's day; and while they prepared the well for the ceremonial plunge, they used various artful contrivances, making holes and dykes, and fixing straw ropes at the bottom to entrap the heedless and unsuspecting novices into a miry plight. The young aspirants for freedom having arrived at the well, prepared for immersion by divesting themselves of their usual garments, and were soon equipped in a white dress and a cap ornamented with ribbons. When the signal was given, they plunged into the ceremonial well, and scrambled through the noisome pool with great labour and difficulty, and after being well drenched and half suffocated in mud, they were assisted out of the puddle at the farther end in a rueful condition, and afforded a truly ludicrous and amusing scene to the spectators. They then resumed their former dresses, remounted their horses, and rode the boundaries and proceeded to the castle, where they were liberally regaled, and drank the health of the lord and lady of the manor. The new-created burgesses then proceeded in a body to their respective houses, and around the holly-tree drank a friendly glass with each other. A holly-tree was planted at the front of the house of every aspirant to freedom.

This barbarous system has been abrogated for some years now, and a considerable part of the moor enclosed, and allotted to the freemen resident in Alnwick. I believe the Freeman's School is yet in existence, but whether any part of the moor

keep the adjacent country in a more eligible condition for his favourite sports, he passed a decree obliging every man, previous to his being invested with the privilege annexed to the freedom of the borough, to encounter a danger similar to that which his sovereign had experienced before him. How far this tradition is founded in truth, it is impossible to determine.

is kept for each freeman (resident) to pasture a cow and a few sheep, I cannot say.

A coincidence that took place during Mr. S.'s residence in Newcastle-upon-Tyne, may here be recorded, as described in one of the local papers. "Professor Allen, a refugee from American despotism, delivered a lecture in this town on Wednesday, on the Social and Political Condition of the Free Coloured People of the Northern States of America. The Mayor (Mr. Dodds) took the chair on the occasion. The platform was small, and just had space for the lecturer, three chairs and a table. The Mayor beckoned on R. S. Stanley, Esq., one of the council, from a seat in the body of the lecture-room, to occupy the chair on his right, and the Rev. James Everett from one of the benches to occupy that one on his left. There the gentlemen sat. They each were boys in the town of Alnwick; they were within a few years of each other in point of age; each had left his native town with a view to improve his condition nearly half a century before, and after many wanderings and sojournings on the part of Messrs. Stanley and Everett, each in an official capacity, the one under Government and the other for the Church, they had been brought, by the kind providence of God, to pitch their tent in Newcastle in the evening of life, where to all human appearance the mortal remains of the three are likely to be laid. They each took a prominent part in the meeting—two unexpectedly, the Mayor presiding, and his townsmen taking part in the resolutions put to the meeting, which met with the hearty response of the audience. Having thus taken separate routes in ascending the acclivity of life, though born to toil, they meet in respectability at the top."

In the year 1851, Mr. Stanley entered the town council of Newcastle-upon-Tyne; but in 1854 he was opposed, and lost his election by sixty votes, in consequence of *not canvassing the electors*, notwithstanding, as he said, "he had not missed one meeting either of the council or of the finance committee during the three years he had been the representative of St. Andrews, South Ward. He considered the electors should be

left in the discharge of their duty to their own unbiassed will; on that principle he determined to act, whether he continued a member of the council or not, for he would never submit to do that which his mind told him was improper." He might have added, canvassing in general, if not the source is at least the fruitful channel of intimidation, bribery, and intemperance, in municipal as well as parliamentary elections. Although in November, 1854, Mr. Stanley lost his election in St. Andrews, South Ward, in December of the same year a vacancy occurring in St. Andrews, North Ward, a very influential requisition was presented to him to allow himself to be put up for it he agreed to do so, and was returned by a majority of thirty-eight over his respected opponent, Lockey Harle, Esq., solicitor. A correspondent of the *Newcastle Guardian* of the 9th of December, 1854, writes: "We are first of all glad that one principle, that of candidates refraining from personally canvassing, after struggling for its existence for two years as a truth, has at last progressed to a triumph, and with its advance an individual worthy of the honour of being its first representative has been elevated in social rank; rightly so, inasmuch as he advised the first experiment, tried the second, and succeeded in the third." Mr. Stanley, in returning thanks, said "he felt deeply indebted to the electors of the North Ward for the honour which they had conferred upon him. When he failed in being returned in the South Ward, he assured them he gave up all thought of ever again aspiring to a seat in the council of this great and important borough; several of his friends, however, thought that upon this occasion he ought to be called upon to represent the ward in which he had resided about fifteen years, and in obedience to the call of 132 highly respectable voters he accordingly came forward. To the 132 electors who had signed the requisition to him, as well as to the committee who had managed his election, his thanks were especially due." After serving the term of this election, age and indisposition prevented him offering himself for the office thereafter.

It is due to Mr. Stanley to state, that when a surveyor-

general examiner in the chief office, London, he lent his aid in abolishing the Test and Corporation Acts, by reporting to the Honourable the Commissioners of Inland Revenue against the same ; that is, he reported in favour of the abolition of a law which required officials (whatever their private character) to partake of the communion at the parish church in order to qualify themselves for their situations.

EXTRACTS FROM R. S. STANLEY'S LETTERS TO REV. J. EVERETT,
AND VICE VERSA.

R. S. Stanley to Rev. J. Everett.

“Jan. 3, 1840, Newcastle.—This morning, on returning from burying and paying the last offices to my first-born, I received your letter of the last and some of the movements of two years ; and had I been in ordinary circumstances, your kind epistle would have been a treat. You do not read the lists of deaths, or I should have had an affectionate reference to my loss. If you can see the Leeds Intelligencer of December 28th, you will find that my dear John is no more. On the 20th ultimo, after leaving the vicar of Silkstone a few minutes, his horse suddenly sprung off the road, and pitched his head upon a large stone, after which he never spoke. His dear mother and I arrived at Barnsley on the 24th, evening 1, just two hours after returning consciousness, and he fell asleep in Jesus on the 25th, morning 9. I am cheered in my sorrow by the testimony he gave by the elevation of his hand, *that his trust on the sacrifice of Calvary was saving*, and also by the testimony of the superintendent, Mr. Brown, and many others who witnessed his late delightful devotional spirit. The loss of my dear John at the age of thirty-four, bidding fair for usefulness and for promotion in the Inland Revenue, and by so solemn a manner, almost drinks up my spirit. I hope I do not sin. I had him as our first pledge of mutual love, and the Lord has taken him to Himself. The Giver has an unquestionable right to resume the gift ; yet it is the first breach in my family, and, despite of myself, my spirit is overwhelmed within me. Thank God, I do not mourn as them that have no hope ; no, I have every assurance that my loss is his gain.”

Rev. James Everett to Mr. R. S. Stanley.

“York, Jan. 5, 1840.

“My very dear Stanley,—It is the Sabbath of God; I have neither black-edged nor black-bordered paper in the house, and therefore cannot send you a sheet emblematical of your sorrow. But I have sorrow within on your account, and also on account of Mrs. Stanley, one of the most affectionate of mothers, and who will feel in proportion to the strength of her love. I was going to the chapel when I received your letter, and now, instantly on my return, I take up my pen to reply to it, with feelings of the deepest sympathy. I rarely ever see a provincial paper, and never, except by accident, a Leeds one. All was new to me, and though, by the black seal and the black border, I was led to suspect some bereavement, yet yourselves and your children were the most remote from my mind. Ah, little was I aware, when writing in pleasant mood and in the warmth of sincere friendship, that the fruits of my pen were as ill adapted to your feelings as a premature day in spring is adapted to the season,—the gloom of winter immediately setting in, and blasting the very flowers which had been called into existence by a transient sunshine. But I was in ignorance, and therefore smiling when I ought to have wept.

“The death in all its circumstances is impressive. First *born*, and first *dead*! The first upon *earth*, and, dying in the Lord, the first in *heaven*! The first of a father and mother’s joy, the first of a father and mother’s sorrow. I have often been struck with that sentiment in the Psalms, Rejoice with trembling,—an extraordinary combination of expression, and yet conflict of feeling. It is only in such providences as the present that we come at the exposition. The season was exhorting us to cheerfulness; you were rejoicing in the possession, the health and prospects of your children, and I was rejoicing in the hope that my letter would find you as cheerful as myself. Had even suspicion been awake, that moment our joy would have been on the wane. It would have been the wolf gnawing at the heart, wormwood in the cup. Are we in health? Rejoice;—tremble, for it may be taken away. Are we surrounded by our families and friends? Rejoice;—tremble, for God may suddenly call them hence. Have we property? Rejoice;—tremble, for it is constantly changing hands. We seem to be treading upon dangerous pit-falls at the very moment we are flattering ourselves that we are on solid ground.

“But ah, my friend, what would have been your feelings as a *Christian*—to say nothing of the father—if you had followed him to the grave in despair, without being able to perceive the flower of ‘sure and certain hope’ waving and blooming over the tomb? The society from which he had just departed—the company of the ‘vicar of Silkstone’—was to me, when I dropped upon it, a cheering circumstance. It is expressive both of piety and respectability. The ‘late delightful devotional spirit’ manifested was rather like a rising than a setting sun; or if about to set, it was only to set in gold, surrounded with a paradise of clouds. When Paul was taken before Ananias and rudely smitten on the mouth, and when he was secured by the captain of the guard, expecting still heavier trials, it is stated that the night following the Lord stood by him, and said, ‘Be of good cheer, Paul.’ Here was a preparation for what was still before him. And were not those foretastes of heaven given to your dear John previously to his being called to pass through the valley! Could he, apart from the suddenness of the event, have been called away in a better time, in a ‘delightful devotional spirit’? Is not this the season you would select both for yourself and others?

“Forget not, my friend, the mercy of God to yourself in the event. I had communicated to me not long ago the mournful tidings of the last illness of my dear mother. But she was confined before I arrived; I did not see her even dead. You, on the contrary, arrived two hours after returning consciousness. Though short the period, you still had a *conscious intelligent* being to gaze upon; nay more—a conqueror, one who, by the elevation of his hand, ‘testified’ that his trust on the sacrifice of Calvary was saving. On what else could he rely? What other token could he give? The hand itself was the palm of the conqueror waving in triumph. There are many sincere persons who have not their full complement of joy through life, who find some sweets deposited at the bottom of the cup at its close, to render death less terrific. As sure as the wicked have a foretaste of the hell to which they are going, so sure the righteous have a foretaste of the heaven upon which they are about to enter. When Jacob lay down on the cold ground, making the earth his bed, with a stone for his pillow, he was indulged with the vision of a ladder, and saw the angels of God ascending and descending. No one knew of this at the time but God and himself. And who can doubt that the good man who is about to make his bed in the grave, has the visions of God upon him, though unable,

through excessive weakness, to communicate his impressions and revelations to others? Reflections like these are like the morning dawn breaking over the spirit after a long, dark, and terrific night. The wicked behold the Christian passing along the lane of life; he appears in *sorrow*, the same as any other human being; yet there is music in his heart with which a stranger intermeddled not. And I doubt not your beloved John had inward triumph; the fear of death would have paralyzed his arm. Yet not only was a stranger not, but even a father and a mother were not, permitted to intermeddle with his joy. The soul was hushed into calm, like a place of worship; the door was shut to the world; the spirit was purifying in its little earthly cell, was collecting its few little scattered feathers, scattered by the shock to take wing to heaven. I am again about to hasten to worship, and have not time to add more than that my heart is full of affection and sympathy. God bless you! Mrs. Everett sincerely and deeply sympathizes with you and Mrs. Stanley, and begs to be affectionately remembered to both. Let me hear from you again the first convenience."

R. S. Stanley to Rev. James Everett.

"Newcastle, Jan. 13, 1840.—I thank you with all my soul for your truly Christian letter of the 5th instant. It breathed a spirit of sympathy, and suggested motives of consolation, which have been of essential benefit to myself and partner. I trust I can and do say, Good is the will of the Lord; yea, more—even in this judgment there is so much of mercy, my heart responds, 'Blessed be the name of the Lord.' Yet it will be long, I find, ere I can get energy enough to rise above the powerful influence which some of the affecting scenes and circumstances occasion on their recollection. One of them I will beg of you to imagine you saw: a praying father, mother and wife, surrounding the dying bed of a beloved son and husband; after raising the hand in token of saving trust in the Atonement, still unable to speak, manifesting a restlessness for which no interpretation could be given, until a looking towards the door of the chamber intimated a supposed desire to see his children; the father running down stairs and presenting them, and then the dying man stretching out his arms (after embracing the children), putting the hand of his beloved wife into the hand of his father, and then throwing his own arms over their necks, pressing them to each other, that ere he closed his eyes in death he might surrender his soon-to-be-bereaved widow to parental care, and

to receive the assurance that he would act as God's guardian angel to succour her ; and then on the promise of such aid, by the help of the Lord, expressing his entire satisfaction that his father would provide for his all of earthly care, by again uplifting the arm and pressing us alternately and his dear mother to his dying lips ; after which, as paroxysms of pain would admit, seemingly resigning his spirit (as though then dispossessed of all earthly care) into the arms of his incarnate Saviour ;—I say, imagine this as one of the affecting scenes ever recurring to my recollection, and you will bear with me when I state that, although adoring the hand of God, I am often overwhelmed by recollections, which are only relieved by tears of mingled joy and sorrow. But oh, how mysterious are the ways of God ! We are not able to comprehend one in a thousand of His providential arrangements. Like little crawling earth-worms, disturbed in their repose by the necessary upheaving of the soil by the hand of man, to render it subservient under the designs of God to higher and nobler purposes than any worm can fathom, so we, unable to comprehend the grand purposes of God, are tempted to question the equity of the more extended designs of God, when we are disturbed in our nests. My dear partner got safe home last Friday morning, but is yet greatly distressed, although comforted in the recollection of her dear son's final safety and salvation. Of that I cannot now have any doubt ; indeed, on that subject I never did allow a doubt to move my breast, from the first moment he was given to me. On that word, 'The promise is unto you and your children,' I have ever been enabled to rest my confidence, that if I did my duty sincerely (however imperfectly) to God and my lads, they could not perish. I have now every possible assurance that one of them, my first-born, is with God ; and although the other is a self-willed Kilhamite, and has with much good a deal of what I cannot approve, my faith sinks not, but rests upon the promise, laughs at (seeming) impossibilities, and cries it shall be done."

R. S. Stanley to Rev. James Everett.

Newcastle, Feb. 22, 1840.—This year the Conference being to be held at Newcastle, after stating the arrangements made with the several circuits at and near hand, and the probable expenses £346, he goes on to say : "In equity, Sunderland and Shields friends should have borne the expense of their respective preachers' breakfasts, but the Sunderland lads hung back, and could not be spurred on to do what was right ; hence Newcastle had to support 200, and help to

keep the others. I always comfort myself, when little tricks are played off, with the thought of the tables being turned on some future day; and honourable dealing on equitable principles, as well as patient submission to being defrauded, will not decrease the degree of future triumph. Some sinners will be beaten with many stripes, some with few, some only saved, some will be refulgent near the throne; and this reminds me of last Sunday evening; I never felt so near the vicinage of heaven before. You must know I was at Carlisle, taking the morning and evening services on the chapel anniversary. In the evening we had a most glorious season; several souls were in distress; and in the after meeting, which was continued to about ten o'clock, some found peace. I have had a note since, informing me of a young, gay, thoughtless girl, savingly converted; under the sermon convinced, convicted, condemned, pardoned and liberated in the hour. Well, I hope the work is genuine, and that she may be finally saved. To God be all the glory."

R. S. Stanley to Rev. James Everett.

"Newcastle, June 30, 1840.—If I may be considered long in writing, it has not been from want of recollections, for very few days have passed in which you have not been the theme of conversation, as well as kind remembrance, in every society since my return; and frequently whilst one after another visits us, to drink success to the African Mission out of the beautifully set and engraved horn. You have been the subject of our confab, and many very kind inquiries we have had to answer, and all of them satisfactorily, except one; we could not positively say you would be here at Conference, yet I have ventured to hold out a hope that 'afterwards he repented and went.' The second day after our return, I took the horn* to Carville, and I assure you it met with a welcome, and had a few fillings and emptyings, and, could it speak, would tell of our mutual rejoicings at telling and hearing of old respected friends in the kingdom and patience of Christ.

"I come now to our quarterly meetings. You are aware that the West circuit agreed in March last to give £50 per annum to the support of the third preacher in the East. This subject was taken

* Bullock's horn, sent by Rev. Barnabas Shaw, African missionary, from P. Linke's ox. See Memorials of South Africa, pp. 330 and 346, 1st edit. It was lined with silver, and presented by Mr. and Mrs. Everett to R. S. Stanley, and is now in my possession.

up in the quarter-day by the Eastern magi on the 22nd of June, when they, from fear of having to take a married preacher at the end of four years, and that the Western grant would be for only a limited time, left the question undecided. On the 29th, we had our quarter-day meeting, when it was determined that our £50 per annum should be continued for eight years, and that at the expiration of that time the question be again considered. The opinion was general that the East ought to give the pledge to take a married man at the end of four years; that there was no sufficient speciality in their case to withhold it; and that unless the pledge was given, Conference would not grant a young man. The question will now have to be decided by the preachers and stewards of the two circuits preparatory to the assembling of the clergy. Then came on the question of superintendency. The congregations continue good; an increase of members last quarter of thirty-five, this thirty-six, near £130 in hand, and forty-five members on trial. Then an appeal; will Fowler fly or stop and fire? Suffice it, several of the friends spoke eloquently and tellingly; and Mr. Fowler fully explained the reasons of his wishing to leave, but, won over by the affection of the brethren, agreed to remain unless he could (as representative) get us a better man than himself. This question may be considered settled. Next came on a vote of thanks to little Brailsford, coupled with his exertions in raising Blenheim-Street chapel. Suffice it to say that the speeches of the friends overwhelmed the little man, and he was unable to reply in his usual style, but got it out—'If he was opened after his death, and the name of any place was written on his heart, it would be Newcastle.' I think you have now all my general Wesleyan information, but what you read about in the Watchman, except—I would not have forgot it for a shilling—a committee of ladies, I suppose a provisional one, have met, and have appointed another committee of twenty ladies, to take into their grave and solemn consideration how they shall raise the means, and in what form they shall prepare a presidential gown, for the already determined-on President, the Rev. Robert Newton.* Who can settle the serious questions propounded for maid and matrons? Shall the gown be of silk? that is settled. Shall the body of it be black? that is settled. But shall it have sleeves? Shall there be white or any other colour about the neck, or cape, or foldings? Shall it be made to hang loose upon the shoulders,

* See "The Gown," in Appendix.

or be buttoned or hooked to keep it on? Shall it be sufficiently light in quality as to be commodiously worn upon the coat, or be weighty, and supersede the necessity of a coat underneath it? Shall he wear it in Conference and other public occasions, in public meetings only, or walk the streets to and from his lodgings with it on? What fashion—clerical, councillor, bishop, moderator, English, Scotch, American? All those deeply profound questions to be settled by ladies wearing caps. I beg Mrs. Everett's pardon, and my wife's also. Well, but our bishop and his curate will aid in the solemn deliberations. Now can you not help with your inventive powers? You know, a parson's gown will not be distinctive enough, for after this noble work is achieved over the vulgarisms of former days, gowns will become common with Methodist parsons; and there must be a difference between a common parson and a president. A councillor's gown will not do; he is a paid advocate. The controversy lays with the judge, the bishops and the Scotch moderator. But time is short. How are the ladies to get a pattern of either? True, Dr. Lockhart has been named as likely to help, but his gown again is only a doctor's, not a moderator's gown, and it is a delicate thing to show one's ignorance to a Scotch parson on so essential a question. Now don't suppose that I oppose the thing; I am for it, red-hot; are not you? My partner says they are all vain and foolish; I believe she is nearly right. Still, man, you know our *to be* President has just left America, the land of Doctor-makers, the sellers of M.A. or A.M. for a bundle of English weeds. To be very serious, there is often very much good where further reformation is yet wanted; and amongst ourselves (our enemies themselves being judges) there is much that is lovely and of good report amongst our ministers. We have the prime of our population, the excellent of the earth, God's specially elected ministers of mercy to the world. Let us not forget the good in looking at the remains of evil. The Lord has blessed me greatly in my local labours, and Jesus is indeed precious. May my faith be firm to the end!"

Rev. J. Everett to R. S. Stanley.

"York, July 16 & 18, 1840.

"My very dear Friend,—You will readily excuse my not having been at home on your return from visiting your family, as I should have preferred my own house with your company to the toil of the deputation upon which I was sent.

"As to Conference, the brethren have cast their own die with

me, and they are at liberty to go on with the game. I am as happy as a king in my study, surrounded by the mighty dead, giving utterance to their best thoughts and in their best style. After the august assembly shall have closed its sittings, I purpose, provided I can slip off, to be on my movings, when I hope to see you. Mrs. Everett will leave for the North either towards the close of this month or the beginning of next, and, as the representative of our numerous family, will be of as essential service out of Conference as I should be within, and equally respected.

“ On the subject of an additional young man, I am not surprised, noble as your offer is, at the caution of the ‘ Eastern Magi ’ in not coming forward with their ‘ gold, frankincense, and myrrh, ’ as their share of an offering on the occasion. *First*, there is no man of energy and of giving qualities but friend Reay in the circuit east of you. As for ‘ St. Andrew, ’ wind being cheap, he will talk, but will do nothing. Notwithstanding all that Methodism has done for himself and for the different branches of the family, and notwithstanding the property and business of which he is possessed, you will not find his name on any of our reports for a ‘ baabee. ’ Hence on a failure the whole burthen would fall on Mr. Reay. *Secondly*, though the Stanleys cut a figure among Sir Walter Scott’s heroes, and have for a short time been navigating the ocean in the ‘ Great Western, ’ other *Jack tars* may spring up on a change of ministry, fuming with the remains of the old bilge-water left in the hold by Kilham, Hails, Grant—each ‘ good man and true ; ’ screwing up his nose as if he had taken the cork out of a physic bottle, touched the liquid with the tip of his tongue, and knew that he would be compelled to swallow the remainder, as well as *pay* for it. Still I think, if the object could be accomplished, an additional man would be of great service to both circuits. The East absolutely, owing to its numerous and important country places, requires the labours of another man, nor will the work ever be effectually carried on without such aid. Whatever may have been friend Fowler’s reasons for purposing to leave, he will stand much better with the Conference and the Connexion by tarrying at least a second year.

“ Brailsford was worthy of something more than thanks. His expression of ‘ finding Newcastle written upon his heart ’ on being opened is mere fudge, borrowed in the first instance from Queen Elizabeth in reference to Calais, and then hackneyed to death by others. It is a fine sentiment, but *natural feeling* rarely goes a borrowing ; it generally gives rise to something of its *own* ; it

only wants to cut a dash, when 'leave of breech' it goes to gather flowers from other gardens for purposes of decoration. To me on such an occasion it would have operated like an emetic. So much for a difference of taste as well as of stomach; and yet you will find, by adverting to the elegant allusion to the *aerial* doings of St. Andrews, that I am not very squeamish in such things. A haggis sousing on the table from the pot of Phil Middlemas, glossy, or, if you please, reeking and varnished over with fat, would have been infinitely preferable to the poppy.

"The information you impart respecting Alnwick, its Wesleyanism and its inhabitants, is very gloomy, and I am afraid that the materials left are beyond resuscitation. It is a wretched place for religion, yet 'with all its faults I love it still.'

"You will have perceived the 'bill of fare' for the opening of our Centenary chapel. We are to have a 'cold collation' on the occasion—first to be roasted at the fire, and afterwards warmed over again in the stomach. The dinner to be furnished gratis by the ladies, at the expense of their husbands. Pray tell Mrs. Stanley *that*, and she will perceive at once that 'they twain were one;' that the ladies can neither grind, bake, brew, nor 'chew the cud,' without the lords. Five shillings per head for eating and drinking—not, observe, on the *Teetotal* principle—gulping down two or three pounds of meat, with other *et ceteras*, and then preaching up temperance to others. The profits to go to the Chapel Fund, which is to 'eat up the fragments, that nothing be left.'

"July 18.—As old Marshall said in Alnwick, rebutting every argument in favour of Christian perfection with 'The back o' my hand to it,' so I would say, as it respects your '*President's gown*,' 'The back o' my hand to it;' as a secret it is floating already round the Connexion; I have heard of it from different quarters; and, would you think it? it has already become matter of song with the bards; the very stanza adopted by Burns in his 'Address to the De'il,' whether *he* or *she*, for the gender is not named, thought the 'De'il' had got into the ladies, was in the gown, or would get into the person who might be destined to wear it, the reader is left to guess: however, I have kept a copy, and send you one for your edification. The writer makes himself sufficiently merry on the subject, though I think he might have gone further with this 'Babylonish garment,' representing George Morley's robe as a kind of tent for friend Lomas to dwell in. The moral at the close is a good one, and ought not to be slighted. I am quite of Mrs. Stan-

ley's opinion, that the promoters of this shred of the whore of Babylon 'are a set of vain fools.' Selah! I hope the thing will be scouted in the Conference, and that Mrs. President, according to the notion of the poet, will never show her face there.

"We opened our Centenary chapel yesterday, Mr. Newton in the morning and Dr. Hannah in the evening; the two collections amounting to £330. Friend Robert told us that he had thought of a text this morning as he was coming to York, leaving the impression that he had picked it up 'bran new' on the turnpike-road. But persons were there who had heard it at a Conference perhaps thirty years ago; since that time it had often been preached on in England, and he had preached on it on leaving America. Some short-hand writer had taken it down; over it came in the American newspapers to England; a bookseller in York, supposing the speculation likely to take in connection with the opening of our chapel, had persons posted at the chapel door, poking copies under the noses of the people and Newton himself, 'Buy Mr. Newton's famous sermon, Sir.' Robert passed on, and whether suspecting or not is best known to himself, but announced the text, 'The Lord God of your fathers make you a thousand times so many more,' &c.; so that while he was preaching the sermon within, it was going off from without. I supped with your cousin last night, but could not get up in time to write and send this by him."

Rev. James Everett to R. S. Stanley.

"York, Oct. 30—Dec. 14, 1840.

"My dear Friend,—You have a great advantage over me in correspondence, from the fact of my having an interest in Newcastle and its vicinity which you have not in York. You can therefore with great ease fill a sheet with localities which at once find their way to my sympathies, whereas if I were to tell you that we had a missionary meeting at Haxby last night—that I fared sumptuously off roast goose at the house of friend Young or friend Daniel—and that I finally alighted from the circuit chariot in *Swine Gate*, in company with Mr. *Straw*, you would immediately stare, and ask, 'Where is Haxby? What do I know about friend Daniel? And as for *Swine Gate*, in the splendid city of York, never once talk of it to me, and especially after speaking about *roast goose*, for it savours too much of the *stye*; send such materials to the Gadarenes.' Such are some of my difficulties; and yet, instead of smiting me with perpetual barrenness, the very circumstances in which I am placed

have actually helped me down the two-thirds of one side of the present sheet. Having made so much out of apparent *nothing*, I shall now turn to your well-packed epistle, and see whether I cannot cook up a paragraph or two in the way of observation on a portion of its contents.

“ Would you think that the above paragraph was written six or eight months ago ? On the reception of yours of October 26th and 27th, I set to work, as I thought in good earnest, to respond to your excellent and closely-packed epistle ; but I was called off, and downright hard and varied labour has hitherto prevented me from returning to the calm of epistolary correspondence. Not but that I have written and received many a letter since the reception of yours, but they have been of that useless, vexatious, bothering, obtrusive cast, which have had few of the sweets of old friendship in them, and yet which were unavoidable : somewhat of the character of the heavier part of the drudgery of your own office, and which you look at with the pleasurable feelings excited in you when you look an unchained bear in the face, preferring a thousand times told the delicious pipe, with its dust, its clouds, and its flavour, to the whole. Come, it is a blessing that the whirl of business is over, which has kept my head like one of the main roads leading into the metropolis on some public occasion, when carriages, omnibuses, carts, waggons, wheelbarrows, horses, mules, and asses—a majority of course of the latter—are all in motion, and I am again in my sober senses.

“ I am glad that you gave Brailsford the £5, and still more so to find that Fowler assisted you in placing the *dubbing kit* on its own bottom and in its own place—somewhere out of sight and scent. But you did wrong to pay it out of your own pocket, as it may be trumpeted into a triumph, and lying lips may in after days interpret it into compulsion, and quote it as a precedent when other stewards are rated on the same subject. Look at the wording of the entry, and affix a note of explanation, provided it be not sufficiently explicit as a voluntary offering.

“ It gives me great pleasure too to find that the presentation of plate to Mr. Nesham has been so handsomely and so liberally—handsomely, I mean, as to the thing itself, not to the manner of raising the needful. It is to you, I opine, I am indebted for a Newcastle paper giving an account of the presentation. What a disgrace to the Wesleyans of Newcastle, and what a disgrace to the Connexion, that T. C. Gibson should be preferred to Nesham as the

guardian of our privileges! You state that a second edition of the Takings has come out, and that Holland and your humble servant have the credit of the work. I have heard others blamed. But listen to your cousin Jacob, who writes as follows to friend Burd-sall: 'How go on the Takings? Who is Junius? Is not his name Legion? I have heard it filiated on Montgomery, on Holland, on S. Waddy, on your reverence, and on Everett; but in general it is conjectured that whoever else may be concerned in it, that our friend Everett has a finger in the pie. I think myself that there is internal evidence of this. I have read the Dialogue prefixed to the second edition, which I think will be more approved of by others than by some heads of houses. Its public denouncement at Newcastle is I think very properly exposed. I thought sure enough it must be a very bad book, and as offensive as Hone's Parodies, or as Watson's book of Cain; but having read it, I cannot see much that a man of candour can fairly censure. Had the scriptural quotations been placed at the head instead of the end of the sketches, they would no more come under the head of parodies than the texts of many preachers, which are selected on the principle of accommodation. In general, too, the writer or writers have not sinned against the law of kindness; instead of magnifying defects, they seem rather to have minified them, and to have *magnified* excellences. They have strikingly illustrated the lines of Blair:

'What would offend the eye in a good picture,
The painter casts discreetly into shade.'

I think, however, to this there are one or two exceptions—Bowers and Alder, and perhaps Fish. I am of opinion that the work will be read very extensively. I see the Watchman charges the author of the Dialogue with error in saying that the editor of the Magazine made a *bargain* with the short-hand writer for Mr. Watson's sermons. But whether a bargain *was* made or *was not* made, the question is, Did not the short-hand writer receive remuneration? If he did, the letter in the Watchman is, I conceive, a mere shuffle.' In a letter to Mr. Marriott, of London, Jacob asks, 'Have you seen that *very bad book*, 'The Wesleyan Takings'? Will you tell me what there is in it so very bad? Upon the whole, I think the artist a very clever fellow, and inclines to give prominence, in most cases, to excellences rather than defects. To men who have received academical honours, he perhaps has not paid all that reverence and veneration which they may think themselves

entitled to. After all, his descriptions are very graphical and discriminating ; and whoever the author may be, he is, intellectually at least, on a level with men who dwell in the high places of our Connexion.' Mr. Marriott, in a letter to me, says, after making the quotation, 'Ditto to Mr. Stanley.' Since your cousin wrote the above to Burdsall, he writes again, animadverting on the article in the Magazine for the present month, and condemning it for its *spleen*—contrasting the spirit of the 'Takings' with it. That article seems to be generally condemned as malignant and void of just criticism. Upon the whole, I should conclude that the notices in the *Watchman* and *Magazine* will help the sale of the work ; they are excellent advertisements. The great grief appears to arise from a want of coming at the knowledge of the author, for *guesses* may be right or wrong. Guesses have multiplied the authors from two to a dozen. It is a pity but that the fellow could be laid hold of and hanged ! The only thing I fear is, that he has never been seriously brought to repentance, and that he is 'laughing in his sleeve' all the while at the dust he has made, the perplexity he has occasioned, and the number of prophets he has raised into the guessing office.

" We are doing well here. Rattenbury is uncommonly popular ; but still I think the author of the 'Takings,' who seems to be a good judge of human character, has properly designated him when he styles him a man of 'limited attainments.' We have quite a revival ; but many of the children and people have been under instruction before, and, to a certain extent, *begotten* of the word, while he has had the honour of *midwifing* them into the church, and will get the credit of other people's children. He has many excellent qualities ; but he is rather too fond of conveying the tidings of one meeting to another, and from house to house, by way of keeping up the fever, till every eye is fixed upon *self* in its various movements. The whole is in danger of revolving itself into, 'Look at me, listen to me, think of me, talk of me, follow me.' Now I have always found pride to be the herald of its own fame, and its vice to consist in painting its own virtues. This I am certain, for he is rarely in his study, that however he may make the lambs *bleat*, others will have to feed them. 'Yankey honours' at a future period. I have had it intimated, that such is the impudence of the *honoured*, that another edition is contemplated, with some *shot* at the end of the 'cat o' ninetails.' "

Mr. Stanley to the Rev. James Everett.

“Newcastle, January 4, 1841.—I hope Yankee Honours are coming, but I do not comprehend the meaning of the following expression in your letter: ‘I have had it intimated, that such is the impudence of the *honoured*, that another edition is contemplated, with some *shot* at the end of the ‘cat o’ ninetails.’ Perhaps Fish is going to swim in poetry, or his former monitor is going to dwell upon the dignities of the dignitaries. I am sorry to hear that the cause of Methodism has not revived at Alnwick under Tindall, and that he is not so popular as at first, although a young man has been brought out by that worthy woman, Mrs. Appleby, to help him. But I must conclude; you will be tired of my scrawl. I must, however, state that the great principles of our holy religion are venerated, and that the Lord gives me tokens of His love, and assurances that He has taken me into that covenant which is ordered in all things and sure. This is a consolation of an indescribable character, as I am now verging to old age and to the solemn account. Thank God, I do rejoice in hope, although sometimes with trembling, lest I be not faithful to death.”

Mr. Stanley to the Rev. James Everett.

“January 6, 1841.—My poor cousin William, of Alnwick, is dead. I had a solemn view of his remains in the coffin on my last journey. He died well, and so had another of my brother Slaters before my journey. In a little time I too shall go to my fathers. Sometimes the prospect is bright, and I can rejoice in hope, as if it were full; but this is not abiding. O for full divine conformity!”

Jacob Stanley, Sen., to R. S. Stanley.

“Bristol, Sept. 6, 1841.—Of the ‘Wesleyan Takings’ I know nothing, yet I believe I know as much as those who pretend to know more. Many, I find, have been suspected. Wm. Bunting told me that he had always filiated them upon Holland of Sheffield, Jacob Stanley, Dr. Beaumont, and James Everett. Everybody believes the last to have a hand in the thing; some go so far as to say that were he to *swear* that he is not one of the writers, they would not believe him. *The Conference, I think, acted foolishly in the course they pursued in reference to it.*”

Mr. Stanley to the Rev. James Everett.

“October 15, 1841.—Dear indeed! perhaps you are ready to exclaim, or a piece of paper would have been offered for him long ere now. Not so fast. I assure you my heart has often said Write, but barrenness of interesting subjects, and full employment of my time and pen, have prevented; until this evening hearing from Alnwick has determined me to talk to you on a paper chip, Rorotonga-like. I have just seen a letter from Miss Crisp, of Alnwick, where they have a crazy man as Superintendent of the circuit, who is converting the chapel and pulpit into a teetotal rendezvous—sending the bellman round to announce an intended sermon on drunkenness, and dealing out damnation by wholesale against all sellers and buyers of strong drink. Poor Miss Crisp and Mrs. Purvis last Monday evening paid a friendly visit to the parson’s wife, lately confined, when he let fly in noble style, charged Mrs. Purvis with the responsibility of all the sin committed by the improper use any person might make of the spirit sold by her, expressed his wish that all the buyers and sellers of spirits would leave the society. Although a solitary dozen were all that was left, so strongly, they say violently, did he lecture them, that Miss Crisp has been asking counsel whether it be not her duty to leave the society until Mr. Tindall leaves the circuit. The man seems to be mad, and confirms me in the opinion I have long held, that temperance advocates, alias teetotallers, are the most intemperate in spirit of all classes allowed to go at large in civilized society. You will have heard that my cousin Jacob has been honoured by a request by the United Kingdom Anti-teetotal Society, recently formed in London, to be one of its Vice-presidents, and that he has declined; perhaps he did right. I expect you are very busy with Dawson’s Life; but how will you get it sold? I hear the Book-room and Watchman refuse to advertise it. Is this true? can it be possible? are the men sane? Their refusal will greatly increase the demand for the book. Had they known what human nature is compounded of, they would have acted otherwise; but perhaps I am misinformed. The Book-room committee could not be so far lost to common sense as to refuse advertizing the forthcoming book. If they do, do not you avenge yourself; act nobly, treat them with silent contempt. You know who hath said, ‘Vengeance is mine, I will repay.’ Carville Missionary meeting last week. No Dawson, no Everett. I was very sulky, being forced into the chair; yet Dr. Beaumont was there, and

all went off well ; but there were many sadly in the dumps at your absence. Little Rowlands is very popular in Newcastle ; he seems a fine little chap, and an excellent preacher, although one of the proscribed as a candidate for the office of Superintendent. I sometimes wonder how you and Father Waddy go on. Does he not wear a cocked hat ? But you will soon know the length and strength of poor Richard ; he is a good kind of man. You have not told me lately about your York revival and your doings in it. I certainly told you I had heard of your entering into it. Who do you recommend for Newcastle West next year ? I fancy we shall want two men. Steward cannot be distinctly heard ; his chanting preaching is quite bewildering to the hearers, and there is a party for his removal. Little Johnny Falconer cannot endure him, and he is Fowler's friend."

Rev. J. Everett to R. S. Stanley.

"York, October 19, 1841.

"My dear Friend,—I thank you for your letter, and Mrs. Stanley for her love. It is no small comfort that any one will dare to look upon us, or talk to us, though upon paper, after Jabez Bunting's advice to the preachers at Conference, to take care to *shun* the author of the 'Takings,' being terribly mortified, at the same time, that he could not come at the identical person. You will no doubt have heard of the *Inquisition* established at Manchester. The following is

'To the President of the Wesleyan Conference, held in Manchester, July and August, 1841.

'York, August 3rd, 1841.

'Reverend and honoured Sir,—I am in the receipt of a letter under your authority, dated Manchester, July 30th, 1841, which I received three days after date, requiring an answer to a question respecting the authorship of a book entitled 'Wesleyan Takings,' in which I am *suspected* and reported to have a share.

'When I first received a copy of the resolution of the London District Committee in May last—a Committee assuming the prerogative of a *Court of Inquiry* over other districts by issuing interrogatory tests to the members of those districts—and which the Conference, I hope unwittingly, have been pleased to sanction, I thought I beheld certain important scriptural, connexional, social, and civil privileges involved in the measure, and resolved at once

and at all hazards to resist the encroachment. In this assumption I perceive, and I hope the eyes of the brethren will be opened to it before it be too late to retrace their steps, a Conference rising within a Conference, of as great power as the Conference itself, in a place where power has been gradually concentrating its energies, instead of being equally diffused through the different districts of the Connexion. I am glad, however, to find from your letter that some are awake to it, and that only 'most,' not *all*, have furnished an answer to the inquiry. I say I am glad of this, for it is some consolation to have companions in feeling, judgment, and conflict.

'As to the *bonus* offered in case of a disclaimer of authorship—that my Christian reputation, my future ministerial usefulness, and my interest in the esteem and good opinion of the Conference, will be materially promoted by the same, whether in whole or in part—I have to observe, that if the same Conference can take up a *report*, and load me with *suspicion* without *proof*, then, should the reverse of all this be what I am destined to experience, I am resolved, rather than gratify the suspicion of the suspicious, which is the last propensity in a person that ought to be indulged, and especially in those who profess to be guided by the 'charity' that thinketh no evil, to suffer any indignity that can be heaped upon me. If past history is to be a rule of judgment, it will appear pretty evident that I never had the confidence of the leading men in the body—for what reason is best known to themselves; and if I had it not before the book in question was published, I cannot see how a denial of its authorship, which leaves me as I was, can at all ingratiate me in their good opinion. What are called the honours of the Connexion, these I never possessed, so that there is the less to be withheld. After these honours I never aspired, and will feel the less disappointed at their non-appearance. I have often been placed in what some would deem a humiliating position in Methodism, but as I have ever considered the lowest place in the Church of God a high honour, I have never felt it, being always aware that I have had more than I deserved. The question, however, which places a man in the unfair, un-English, humiliating, and *equal* position of proving his *guilt* or his *innocence*, and which, by thus furnishing him with an 'opportunity' of *proving* him guilty, if he be guilty, is called fair by those who are anxious to criminate but want the *means* of doing so, requesting, with a profession of candour, the suspected party to furnish the *needful* in his *reply*, is one which I shall never answer—no, not if my place in the Con-

nexion rested upon it—a Connexion which to me is as dear as life, and to the door-posts of whose temples I would still cling, if expelled from its pulpits; and in this I am inclined to believe there is as much principle involved, and as great credit due to me, as in threatening to withdraw from the body in consequence, if I had a desire for such things, of my not being permitted to wear a gown.

‘It appears from your letter, Sir, that *some* of the brethren who were *suspected* and *questioned*, have disavowed all connection with the authorship of the ‘Wesleyan Takings,’ and this *may* equally be the case with others, who refuse to be catechised on the subject at the suggestion of the London District Committee, at whose head Dr. Bunting was placed,—one of the last men in the Connexion who would submit to be catechised on any subject, to sit down with any indignity from his brethren, or publicly defend himself against any calumny, and who ought to have been one of the last men in the body to allow such a measure to pass in his district. He ought to have reminded the brethren of the manner in which he himself had been treated when various reports were in circulation prejudicial to his own *character* and *ministry*, in which case the brethren, instead of instituting an *inquiry*—instead of taking things for granted—instead of trying to confirm the reports, and give currency to them by a string of questions—instead of being forward to criminate, and willing to believe anything to his discredit—moved resolutions of confidence, gratitude, condolence, and sympathy on the occasion (Minutes, Vol. VII. p. 296); and he ought to have recollected, too, that on that occasion, both in a public journal and in a separate pamphlet, I came forward in his defence. You will allow me, Sir, to be a little sensitive here. From Dr. Bunting I never asked a favour; with Dr. Bunting I have had little intercourse for a period of twenty years. I cut with him in everything like friendship twenty years ago, and now, whatever may be my views of him as a man of talent, I am as fully prepared as himself to *shun* as to be *shunned*, for the *absence* of *fellowship* as for its *presence*.

‘Your question then, honoured Sir—and there is no minister in the Wesleyan body I more highly esteem—I am not at liberty to answer :

‘1. Because of the suspicious circumstances in which I have been placed by Dr. Bunting and his District Committee, and subsequently by the Conference; nor shall I answer it till,

‘2. I have *proved* to my satisfaction that no one but a *Methodist preacher* could write the book in question; till,

‘ 3. I have a *pledge* from those who propose the question to me, that the question shall go the round of the Connexion, among preachers both at home and abroad—that there be equality ; till,

‘ 4. I am *vested* with the *same power* to *ask* such *questions*, and to demand such answers, personal and connexional, as I may deem it proper to propose ; till,

‘ 5. For I have seen enough of partiality, both in the church and the world, to abominate it as much as the framers of the London resolutions abhor the ‘ Wesleyan Takings ;’ till, I say, I am assured that *all other slanderous* and *anonymous* publications shall be inquired into, commencing with that in the *Patriot* of July 29, 1841, signed ‘ A Wesleyan.’

‘ On the other hand, should the *point-blank charge* be preferred, which I fearlessly invite, then,

‘ 1. Let me have it clearly stated in writing.

‘ 2. Give me the *names*—not of inquirers—not of believers—not of the suspicious, but of open-fronted *accusers*.

‘ 3. Let them *adduce* their *proofs*.

‘ Should this not be agreeable to the brethren, preferring to adhere to their own *novel plan*, as more accommodating to the *circumstances* in which they find themselves placed, and as adapted to accomplish ends which they cannot otherwise accomplish, then I shall make another added to the number of dissentients, give the least countenance to such a mode of proceeding, which only requires another step to complete it, for the purpose of inquiring into personal property and domestic privacy. Perfectly satisfied with the old, straightforward, Wesleyan, English plan of proceeding and in love with Methodism, as the best religious system in existence for the conversion of the world,

‘ I am, reverend and honoured Sir,

‘ Your sincere helper in the Gospel of our Lord Jesus Christ,

‘ JAMES EVERETT.’

“ The above letter was *significantly* and *waggishly* sealed with a seal bearing the impression of a negro in chains, with the knee on the ground, the hands clasped, and the eyes imploringly turned to heaven, saying, ‘ Am I not a man and a brother ?’ the seal employed by the *Anti-Slavery Society*, than which not anything could be more appropriate, and would no doubt be felt in the right place.

“ What have the poor creatures done to be revenged of the man who refuses to bow the knee to the man, or rather the idol, set up

'in the plain' of the Wesleyan 'Dura'? They have refused to advertise Dawson's Life. But *Billy*, under God, will go in spite of them, and they will find that he was the wrong person to sacrifice in order to reach the biographer. This conduct has much more devil than I gave them credit for. Look at it.

"1. They invite the public in the same number, page 1, September Magazine, to send their advertisements—certainly not to refuse but to insert.

"2. Advertisements of *books* are specially solicited, and a scale of prices given to those who are disposed to *favour* them with their business.

"3. Only such books are professed to be refused that they have reason to suppose have an irreligious or immoral tendency. Now they had not seen Dawson's Life, and they had no reason to suppose that it would have either an irreligious or immoral tendency, either with regard to the biographer or his subject.

"4. On the cover of the same number—September—the very sort of advertisement requested to be inserted in reference to Dawson, is inserted in reference to a forthcoming Life of Lessey, by Dr. Hannah, in which a request is made to friends to furnish letters of the deceased.

"5. Are the members of the advertising committee to be considered *faithful stewards* of the trust reposed in them, in refusing to take such advertisements, and so deprive the funds of the Connexion of the advantage of the *profits* arising out of them?

"6. Is it respectful, just, or fitting, that the members of the body should have the door of communication closed upon them by a few individuals, and so prevent access to the body on legal subjects?

"7. If those who refuse the advertisement owe nothing to the publishers, the biographer, the friends, and the family of Dawson, do they owe nothing to the memory of Mr. Dawson himself, who became a martyr in the support of the funds of Methodism?

"8. They have not hesitated to advertise in the same number Buckingham's work on 'Popular Elections,' as though politics and the business of electioneering would suit the Methodist public, and do them more good than pious biography. The reason they assign to those who assail them on the subject is, that they never advertise a work until they have first *read* it. Of course they have read Buckingham's. The principle upon which they act is unjust, and their spirit and conduct uncandid, seeing that they prejudge the work. It is not correct in fact—in plain language a lie; for lite-

rary notices are unpaid advertisements, and the works cannot be read till published. The Life of Lessey, by Dr. Hannah, could not have been read, for it was only advertised as undertaken, *not written*. So much for piety, candour, and justice at the head of affairs!

“Their conduct in the advertising department has given, huge offence at Leeds and elsewhere, and some have threatened to give up the Magazine. No wonder that the profits of the book concern should have been £7000 less last year than the year preceding. The gentlemen who play the games have nothing to lose. The property is not their own. As to the advice of Jabez Bunting to shun the author of the ‘Takings,’ he has not succeeded if he took me for the person, for I have been more pestered with invitations since Conference than I ever was during the same season and the same given period before.”

R. S. Stanley to Rev. J. Everett.

“March 26, 1842.—I thank you for your kind note of the 12th instant, received just before I started upon my North journey. I had time, however, to call at Finlay’s, and got two copies of your very excellent Life of Wm. Dawson, and have since got a third copy with considerable difficulty. The work afforded me great gratification and profit on my journey, while rolling in the chaise from Newcastle to Rothbury, Wooler, Berwick, Belford, Alnwick, Warkworth, Morpeth, and North Shields, collecting Her Majesty’s duties, and felt myself as in yours and his company all the way, and trust I am the better for it. The old lady has on her glasses every day, and the various incidents of the Life are subjects of our frequent chat. Will you allow me to suggest one thing?—I mean, to direct your attention to page 149, line 4. Would it not answer every valuable purpose, and improve the incident, by giving the circumstances in general terms, instead of the solemn and too rash expression? Pardon the hint—it is between ourselves. Having been from home, I have not been able to collect many opinions on the work, but from what I have heard, it is a favourite, except with snappish Fowler and Ralph Wilson, who complain that it is too vulgar. Yet I fancy you have done that which it is in the power of very few to do: you have set a full-length portrait of the man before the reader in all that is real. I am gratified at the rapid sale of the Life of good Wm. Dawson, and greatly amused at little Solomon Mason. What a disappointment the blunderhead and his friends had when they found out that you had not regarded them

with so much as a friendly notice in all the book ! They did expect you would by letting fly at them, and they were preparing to knock out your brains with tarry ropes, and then throw you overboard. What will they do now ? Fight among each other till Jabez die and then men of another school will take the helm, and kick Wesleyan-Puseyism in the rear."

"January 18, 1843.—Let me thank you, as my first act on this paper, for waking me out of slumber. Very frequently have I thought of writing you, but again and again have I postponed the doing till to-morrow. Press of official duty, or sermonizing, or somebody calling and stopping too long, or something else, has kept me from doing what I have always been proposing since the latter days of the last year, now dead and buried. We should, however, be glad if we could see your residence, and the order of your house, books and papers all arranged in apple-pie order, each article, large and little, in its proper place, and also to give employment to our appetites and your culinary appliances, by making a consumption in goose, or sheep, or oxen, washing the meat-offering down with a drink-offering, perfuming the air with a burnt-offering, and presenting to you and Mrs. E. our thank-offering, by coming away without paying our host and hostess, except by saying, 'We are muckle obliged to ye,' and you can come and eat and drink it out at Newcastle. Have you heard that the King of the Forest in the Conference menagerie has been shot at by a Fowler from Newcastle—and while in committee too—and that the awful animal is determined to prevent another attack by fairly devouring the sportsman ? We hear odd whispers. I hear that the Christmas offering of the baby's sweetmeats and the state of Wesleyan piety have been two subjects in dispute. What the sportsman knows about the latter I cannot tell, except from the papers in the news-room ; however, I am glad that he has proved himself consistent in his opposition to London measures by boldly expressing himself in the presence of the ruler and his aide-de-camps, as he did when three hundred miles apart. It is not every man who has courage to meet a powerful general in the centre of his own camp. The prudence of it is another thing ; for, with all Joseph's courage and occasional tact, he is of limited powers, quite over-rated by his friends. I wish him safe out of London ; safe too for the society's sake. I have not lately heard much of the two institutions except from partizans, yet I wish them prosperity, and live in hope that when it shall please God of his great mercy to take to Himself the soul of our dear brother Bunting, other and

more efficient men will get the educational department into their hands—men likelier to train Methodist preachers than some at least now high in office.”

R. S. Stanley to Rev. J. Everett.

“Liverpool, November 27, 1844.—I was sorry, and so was my old woman, that we could not delay at York on our way here, although pressed to do so by Mrs. E. Last Sunday I heard young James, who appears rather talented. On Sunday evening I went to Brunswick chapel, heard Dr. Beaumont, and had a short chat with him. He and Mr. Farrar called, but I was absent at the office: on this account I have not delivered my note as a leader and local preacher, and it is so disrespectfully worded by Mr. S. Jackson, that I have almost demurred at showing it. I never before travelled from one place to another with a note expressing the bare fact, and although I desired him to prepare a note of removal for my old woman, he has not done it, and I was too late in getting my own to discover in time the want of hers, so as to remedy the defect. According to my judgment of what is right, to send a local preacher of above thirty-six years’ standing, and a liberal subscriber to all the funds of the Connexion, with a note barely intimating only such facts as cannot be denied. You see I am huffed, but how to mend myself I know not without writing Jackson, and that I once thought of, but now will not condescend to do, as I learn my character came here before me, and that I may have as much work as will occupy all the capabilities I have.”

R. S. Stanley to Rev. J. Everett.

“Liverpool, March 19, 1845.—I give you all your honours because you are a good man still, and I have you as fast as a thief in a mill. Remember the first Sunday in June, not later. Now you may come on horseback if you like, but I don’t think Mrs. E. will get up behind you, and think you had better take the train quietly. I shall be a great deal at liberty on the week before the Sunday, and will be able to devote some time occasionally in the middle of each day to you. Hope your skin is healed again, and that you will not persevere in taking in knowledge from old books by the legs. You put me in mind of Andrew Lourie, of Canongate (Alnwick), the old Scotch schoolmaster, who shaved the head of a duncey-headed lad, and learned him Latin by shouting it down through his skull. I dare say you remember the man and the anecdote.”

R. S. Stanley to Rev. J. Everett.

“October 10, 1848.—You must not be alarmed at the black border; my canny old woman and self are alive; but, as you are aware, we lost our dear niece Lucilla a few weeks back, and have recently had to mourn the death of Mrs. S.’s brother, John Ord, at Alnwick. Through mercy, we are tolerable, though from dyspepsy and frequent attacks of erysipelas in the legs, and feeling desirous from increasing years to get free from the toils, anxieties, and responsibilities of official life, I have relinquished my situation, prayed for retiring allowance, and through the kindness of my masters have got relieved from all business: last Friday was my last day as Collector of Liverpool Inland Revenue. The Chairman (John Wood, Esq.) of the Board has, with more than usual kindness, wrote to me, assuring me of the esteem of the whole Board, and of all connected with it; that their best wishes will follow me into private life, and also that my claims of long and zealous service will be laid before the Treasury, for a respectable superannuation. A gracious Providence has attended all my steps in life, and not least now, when in a happy time I leave the turmoil of business, and retire to rest in hope of a yet happier, holier home in heaven. I am now purposing to travel North very soon, to see where I may fix my remaining place of rest—the world about Newcastle before me, and Providence my guide. If possible, and I know you are both well and at home, I must pay you a short visit: whether I see you soon or not, this is certain.

“You and Mrs. E. have a kindly corner in my affections, more than skin-deep, right in the centre of my heart, and in this my canny old wife joins heartily. I am glad to find by conversations with our Superintendent that he is not so Buntinized as to offer any objection to your continued annual visits to Great Homer Street, and if I divine right he does not approve of many of the doings in London. He and his colleagues are well received, our congregations keep increasing in numbers, a fine hallowed feeling prevails amongst us, and we look for good days coming. It seems there is fun (as the rascals call it) in Newcastle; David rules them with a rod of iron, supported, it is said, by my brother, little John, Ralph Wilson, and Bargate. I hear nothing of our valued friend Reay, and therefore suppose he is waiting his time to come out again; and he is the best of the whole Wesleyan tribe, worth a thousand of his brethren. Is any pen of a ready writer going to

take up the case of the Rev. D. Walton at the Manchester District Meeting? Something has been done in the Wesleyan Times, but such a vile, outrageous attack upon an Englishman (not to allude to his high character and office) was surely never before made out of a beer-shop. I see the Watchman keenly feels the sound flogging of Mr. Griffiths, but attempts no answer, except by adding insolence to injustice."

Rev. James Everett to R. S. Stanley.

"Nov. 1, 1848.

"My dear friend Stanley,—I hope your supernumeracy will not be like mine. I am doomed to hard labour; you are destined for a calm sunset; and I heartily wish that your sun, in going down, may be surrounded with a paradise of clouds, and only set in the world to shine in a brighter hemisphere. Though far from what we ought to be, and wide from the full amount of work which might have been done, thank God we have not been altogether useless in the world. Not a few who have left this sphere of action can claim us as benefactors, and there are some living to whom we have been useful. The glory belongs to God, who has given the disposition, the power.

"I wish I could warn you away from a settlement in the North, at least at present. Stop at York, and tarry a while at Bethel, say three or four years; that secured, you would never be disposed to move till you ascend in the 'chariot of love' to heaven. Here is good air, which you may drink in by the gallon—excellent level roads—a central home, from whence you can diverge by railway to every part of the kingdom—a charming society—water enough to make a teetotaller of you—a well-stocked market—an interesting old city, rich in every kind of historical recollection—large libraries, a museum, &c. &c., respecting all which 'the twa dogs,' Robin and Jemmy, can stand or sit on the Ousebridge, with their ears pricked, *bow-wow*ing passing events, the history of 'olden times.' Aye, and 'twa sousy dogs' they are yet; ilk can bark oot gude tales, and growl a wee bit o' base to base folk.

"Rely upon it—only be cautious—neither your Superintendent nor his brother are over and above partial to the London clique. I am inclined to think all is right with regard to Great Homer Street. S. R. Hall was too much mixed up with the party in London to be trusted. Illingworth, I am led to believe, suffered from them.

"Your information is the first I have had of the 'Crook in the

lot' throwing up his ensigns of office. I should have thought him too fond of it to have done so, for he loves power, and flaunts like an ill-savoured poppy in all courtly affairs.

"Friend Reay, I learn, has taken up his abode in his own house, about half a mile from the chapel. Should you go into the North, which I hope will be prevented, you will have one good fellow to associate with: but as to Newcastle, you will have no one with whom you can work with comfort, save your brother; and even in his case it will take some time to rub off the Davisized matter that has clung to him for the last two years.

"Poor Ashton's case is a melancholy one, both for himself and the family. A townsman of one of the 'twa dogs' scratched with his nails for the 'Wesleyan' the *Manchester Drama*, a reply to a letter in the *Watchman*, signed by one who was at Conference, stating himself to be an *Englishman*, and also the Wesleyan Interrogatory System by an *Observer*. You shall have the other 'dogs' that have barked on the occasion when we prick our ears together. R. and C. are said to have furnished materials for the occasion. I am now in possession of the fact that R. repudiates the charge of spyship and accuser, and poor C. has recanted. This ground has been dexterously removed from beneath the feet of Mr. T. P. B. There are as clever fellows on the one side as on the other; and my belief is that T. P. B. will rest his case entirely on inference, rather than *fact*. Though in the lion's den, Daniel has good aid in the shape of counsel; carriers are constantly passing in different directions. The case comes on before a minor District Meeting on the 13th of this month. Griffith's letters were two flagellations. The editor of the *Watchman* looked very minikin after being 'stript and whipt.'"

R. S. Stanley to Rev. J. Everett.

"Dec. 12, 1848.—I received yours of the 1st ultimo, but which did not arrive here until after I had left for Newcastle, and after I had taken a house there, No. 13, Ridley Place. I travelled there by way of Carlisle, and was rather hurried back, which prevented my calling upon you and Fitzgerald at Bramley. Had not my son, his family, my brother, and Mrs. S.'s three sisters, all been living at Newcastle, any other place under some circumstances would have been preferred, while the present Bishop rules there, and while so lordly a bearing is displayed by him, and a small party who act with him, over all who do not succumb to their power. The question, however, is decided, and we purpose removing there in

February next ; but Davies's time there is short now, and he is not in much comfort, and I would cherish a hope that there and everywhere the spirit of primitive Wesleyanism will soon revive, and that for this consummation the Image will shortly be removed from out of the plain of Dura, which so powerful a party of our doctors worship.

“ But what will the great lords of the Connexion do with friends Everett and Burdsall and Walton and I. W. Skidmore, and a host beside ? Depend upon it, there will not be one stone left unturned to destroy them all ; and it is now seen what they are prepared to do, from what they have done : they have (aye, and headed too by the venerated President of the Conference, the head of the Wesleyan Church !) trampled on the legislative authority of the great Head of the church in that precept, ‘ If thy brother,’ &c. But what are laws to them that are above law ? Yet hear this which has been done, *ye dear brethren of the beloved Free Church of Scotland*—and then they have approved of the conduct of the jesuitical R. in violating one of the most delicate proprieties of civilized life (poor wretch ! as pliable in moral decency as his daddy-in-law of northern notoriety) ; yet he is commended for proclaiming his own shame by becoming a witness. But Verax in the Watchman states that Bunting ‘ has proved at an authorized tribunal that he had good reason for what he did ;’ and again, ‘ that R. did not volunteer evidence, but withheld it.’ Now I am at a loss to know what Bunting has proved against Walton, when the only witness he had withheld his evidence. Verily, to reconcile the account of Verax and Vevers, and the Watchman who is in compact with midnight prowlers, is a task I cannot venture on ; but you know I have not talent or tact for controversy, and so much perhaps the better. It is, however, whispered that you were at Manchester during Mr. Walton's trial, where all the legal forms of justice were trampled upon, and that measures are concocting for trying you and others. If so, the hounds smell blood. Do they never think of possible consequences ?—perhaps a rent or split in the body. And should such a calamitous event take place, what would become of our missions ? Thorp and self have raised about £20 to keep friend Francis's soul and body together—I ascertained the poor worthy man was in absolute want—and Mr. Williams has taken in hand to raise the amount to £30. A host desire their love to you, and are anxiously looking forward to March, when Peter M'Owen's influence will fail to restrain attachment to my worthy old townsman.”

Rev. James Everett to R. S. Stanley.

“ York, January 1, 1849.

“ My dear Friend,—I have just time to wish you all the compliments of the season, Janus-like, looking back upon the old year that is gone, and forward on the new year upon which we have just entered ; uniting in the two, a merry Christmas and a happy New Year. Still, I cannot, amid the joys of each, but sympathize with you in your mournful recollections of John, as associated with the season. There is a great deal of balancing implied in ‘ Rejoice with trembling,’ and we generally have some bitters dropped into the cup of joy.

“ Mr. Stamp’s answer was kind. He simply apologized for delay by naming his absence, occasioned by ‘ painful family affairs,’ without adverting to their character or locality. The case is a bad one. So much for location, centralization, and secularization ! A regular, impartial Methodistic change would, in all probability, have prevented this. There would not be *time* for such evils to accumulate. Before I knew your opinion, I had strong suspicion that the letter, dated from Liverpool, and signed ‘ A Local Preacher,’ was of Manchester manufacture, and therefore put the subject hypothetically in my answer to Crowther. He will probably show game, and write again ; but should he be bare of feather, I may possibly send another shot into his ‘ doup,’ and bring him from the branch where he is hanging by one of his claws. We shall see. He has not much to hold by. Peter is poor and proud, and the road to preferment is by Somerset House. There are many hangers-on there,—I mean at the Mission House.

“ The case stated in the last number of the Wesleyan, which cost me some close thought, will, I hope, do good service. I hear that the fellows are wincing under it. ‘ R. . . . and the Royal Etchings, by a Trustee,’ in the same number, is a capital hit. You please me with your account of Hall. He must not be admitted into the *inner circle*. After R. . . .’s perfidy, it is difficult to know whom to trust. Have you heard that Dr. Bunting refused to preach occasional sermons in partnership with Dr. Beaumont in London ? It is the fact, and the boobies were soft enough to indulge his pettishness. I would have sent him, like a boy, to bed without supper. What is to be the result of all this ? Here is a division, not only of *sentiment*, but of *feeling* ; and the latter is generally the precursor of division of person. Your worthy Superintendent has proposed

to himself a noble, but I fear a difficult, object to accomplish. Should I be spared to visit Liverpool, one object of attraction will have fled. Well, we can still talk to each other on paper; and if I cannot find you in the West, I may be able to hunt you out in the North. I shall certainly be able to hit the second door from the old one. With heartiest love to you and Mrs. S., in which Mrs. E. unites

R. S. Stanley to Rev. J. Everett.

“ Newcastle, June 8, 1849.—It is a long time since I saw or heard from you, although not so long since I heard of you. It appears from the *Wesleyan Times* that you are travelling the field, scattering the seed which it is hoped will spring up in many hearts beating with life, and it also appears that you have had a shy fight at the District Meeting—and no wonder. Had you only broken two or three laws of God, you might have hoped for sympathy in your fellow-culprits, but you are suspected to have exposed the acts of your brother ministers, Bunting, Alder, Osborne, yea, R. Newton, the President himself. What punishment less than death can you hope for? Well, only be sure to keep your temper—‘temper is everything.’ Be sure you are on the rock, and then let the winds howl from London or Manchester or elsewhere, and all will end well. I never saw the necessity of dignified command of temper so clearly as has recently been seen by me in the person of our Bishop Davies. Poor man! he is a sensitive plant, very dignified at the same time in clerical importance, of only ordinary pulpit talents, but irritable to an extreme. This has been found out by some of the Newcastle pests, and they are in the practice of telling him all that they hear said about him, and the result is he gets unmanned—so much so, as seemingly to dread the idea of preaching in Brunswick; consequently, when he is planned, some other preacher is expected. So common is this, that he hardly appears once for the other preacher’s twice; and now the chapel is shut up for alterations and cleaning, he will have a good holiday. I believe it is with him as a friend said it would be with Mr. Reay and self, ‘Aye for August.’ It does not appear that the man has one sincere friend in Newcastle; even R. Wilson, whom he visits nearly every night, has to me confessed his bishop’s sins. Andrews is the only useful man in our appointment, and he is an odd preacher; all his sermons are like half-filled-up outlines, and a few pithy expressions, with a great deal of kindness and apparent simplicity of style, render him popular, together with his very frequently holding prayer-meetings after Sunday evening service. How

do matters go on? I shall not have Walton, Bromley, Burdsall, Dunn and Everett, out of my anxieties until Conference is over. Aye, and there is Stephenson of Newark also; what has come over him? You will have seen the base insinuations in the *Watchman* about Mr. Fowler. It is to be hoped the preachers will not be influenced by that base and badly-edited paper, but that Fowler will have a triumphant majority and 'be abundantly sustained;' yet that would kill poor Dr. Bunting, especially if Dr. Beaumont be elected Secretary.

R. S. Stanley to Rev. James Everett.

"Newcastle, September 11, 1849.—Thank you for yours of yesterday, and for the hope of seeing you again soon, and recollect my house is your home. Hundreds and thousands will greet you with joy, and would in many thousands gladly listen to your statements had we a room large enough; as we are situated, the lecture-room seems to be the only place for the meeting here. Be sure you all come in time to allow for a meeting of our committee. I have written to friend Reay, and sent my letter down by Mr. John Benson, secretary to the tyranny resistance committee. Prior to our Superintendent's arrival, I fully expected to be expelled; Messrs. R. Wilson, J. B. Falconer, and T. Stanley, seemed disposed to immortalize themselves as agents of the *Holy* (what a prostitution of sacred words!) Wesleyan Methodist Inquisition. The former brought our conduct before the leaders' meeting, who declined to receive it. I took an early opportunity of waiting upon Mr. Burt, and of stating to him my views of the late Conference with reference to yourself, Dunn, and Griffiths; told him what I had done, and that it was my purpose to continue to seek by all means in my power a repeal of the unscriptural and un-English law of 1835, with all done under it, as also some method of causing the voice of the people to be heard and respected by Conference; when to my surprise he expressed his grief at R. Wilson's conduct, and his hope and desire that, whatever my views were, I would not leave the body. Since then he has been twice at my house, one of the times at tea. I will give you the particulars more fully when we meet. I am, however, quite out of brother's good books, and dreaded as a bad man by a near relative of his; yet have I been allowed to occupy Brunswick chapel, to the joy of very many canny folks."

R. S. Stanley to Rev. J. Everett.

"Newcastle-upon-Tyne, September 16, 1849.—Not having heard

direct from you, although I have often heard of you, friend Reay and self both being wishful to know how you continue in peace and health in your present excessive labour of body and mind, under promise to brother Reay, and wishful besides to inform you of some North country movements, I begin my epistle, praising the Lord for his mercy to body and soul, and to my canny wife also. The *Newcastle Guardian*, sent you by Mrs. Dewar, would advise you of the flogging of Drew and Jefferson, local preachers ; but since then we have had another movement. In the leaders' meeting on Monday, the 8th instant, our Superintendent, Mr. Burt, expressed his wish to meet the missionary committee and collectors, to correct, as he stated, some misrepresentations respecting the four general secretaries' salaries ; arrangements were made to hold a meeting on last Friday evening. So far all well, until Ralph Wilson—I beg pardon, Captain Ralph—got up, flourished his stick, and with considerable warmth fired off at some parties unnamed, who, he said, were injuring the missionary cause by circulating false statements among the subscribers. This renewed the appearance of Mr. Burt's spirits, who expressed himself able and ready to give full and satisfactory explanations of the economy exercised by the four secretaries, referring to the statements of Messrs. Scott and Farmer, in the missionary committee of review in Manchester, who stated, he said, that the salary of each of the four secretaries was only £150 per annum, and then, addressing himself to R. S. S., said, 'By the way, Mr. Stanley, I think you were there, and would hear the statements of Messrs. Scott and Farmer, and am I not correct?' Being then called upon, I stated he was perfectly correct in my being present and hearing the averments of both Messrs. Scott and Farmer, and went on to express the pleasure I then felt at hearing the averment made and repeated again and again, but since that time I had received a copy of the report for the last year, and was surprised to find the salaries not £150—not 'salaries of four secretaries' £600, but £694. 10s., and that I was glad he was ready to give full and satisfactory explanations, desiring him to explain to me the difference in the verbal and printed accounts. This, however, he did not attempt, except by saying he doubted not the matter might be easily explained. Ralph instantly rose to the aid of the Superintendent, and contended that the secretaries had nothing to do with making out the financial part of the report, but that a book-keeper had that work to do. Beat out of this ground, Ralph, after a long-continued loose talk about the expense which would be in-

curred in placing the £94. 10s. in a separate item, which I contended would not cost a halfpenny—he then changed his ground, and in a triumphant tone said the report was not made out by the secretaries, or by any person for them, but by the committee, composed, he said, of a vast number of independent and highly respected gentlemen, he having been one of them, with an equal number of our beloved ministers, who were often very hard on each other; R. S. S. meantime maintaining his ground, that the preparing of the report and responsibility of its truth and correctness rested with the secretaries. About this point of our wordy contest, the Rev. J. Stephenson, of Louth, entered the meeting, and said that both Mr. S. and Mr. W. he believed were in error, and that the financial part of the report was prepared by the treasurers. In the course of our conversation I stated my great anxiety to have the matter explained, that I had several other difficulties, but that I had long revered our ministers, and had no wish to impugn their honour or honesty. On this Mr. Burt said, ‘I am pleased to hear Mr. Stanley express his confidence in the honour and *discretion* of our beloved ministers in London.’ This, however, being too strong for me, I immediately set myself right by saying, ‘I beg pardon, Sir; you have perhaps misunderstood me; I never said one word about the *discretion* of our London ministers. I have for many years loved and revered them; I want to continue to do so. I hope they are honest, but I do not, cannot say that they have exercised discretion in the expenditure of our money; that the four secretaries did not at present come before us in the report as ministers, but as secretaries, as our clerks and servants, as in my opinion unable to keep correct accounts; that I was astonished at their account of the moneys, and felt at a loss to account for their conduct; that the Fly-sheets had been circulating now for some years, and had reviewed the expenditure; and why the reports continued under such circumstances to exhibit the accounts as they had, the very last one published leaving a solemn charge of inaccuracy to go forth, impugning either its own truth, or the truth of the statement of Messrs. Scott and Farmer, was what I could not comprehend; and now, Sir (I said), having named one item of expenditure, allow me to ask one on receipt—one which I consider worse in character than the £94. 10s. The report professes to give us every item of income, every guinea, every pound, every penny received, and there is a grand total; but is there no sum actually received and not acknowledged? I have other difficulties which I wish to have explained,

but this I am going to ask about is the only one I will give you to-night : what is the rent, and what becomes of the rent, of the vaults under the Mission-house ? What was the answer ? Hear it ! What is it ? ' You know, brother Stanley, a great deal of noise was made by the teetotallers about those vaults being let to men who, after getting possession of them, began to sell drink in them. No doubt the money is brought to account under some head.' This was the satisfactory explanation. Well, the Missionary Committee met on Friday night—I would not go to be insulted, but have the information from two that were present—when a resolution was unanimously passed of confidence in the powers in London, seconded by Mr. Weir, shoemaker, one of the very men who seconded, if I mistake not, a resolution in the Music Hall. I got out of this veritable Mr. Weir, recently in the New Connexion, that the resolution is to be in the Watchman and Newcastle Courant, and to be distributed in circulars. Mr. Weir further, but reluctantly, admitted to me, that young Mr. Falkoner, secretary to the Missionary Society, was deputed to write to the secretaries for an explanation on the £94. 10s., but not on the rent of the vaults. Is not this grand ? They have passed a resolution of confidence, and then asked whether they have done right ; determined upon condemning some unknown person, who they say has been misrepresenting the accounts. They, Gedburgh-like, hang the supposed offenders, hoping to be able to try them afterwards. Another little item : Mr. Burt preached a sermon on Sunday on the institution of the Lord's Supper, after which he told us that some persons had been misrepresenting (how often this word comes !) the expenditure of the missionary money ; but the Committee had met on Friday, and had passed a resolution which would be published. He hoped they would support the work ; and after prayer we had the sacrament of the Lord's Supper duly administered. You will probably have heard, if you have not I may tell you, that Mr. Staton, at Sunderland, has given the local preachers and leaders notice, that if they meet on behalf of the expelled ministers again, he will exercise discipline. James Stokoe, a local brother, has written me, asking my advice under the circumstances, and I have advised them to address Mr. Staton in respectfully worded and *separate* letters if possible, or, if approved, ' in one by all.' Brother Stokoe says they have been imposing a test on each other, and asked my opinion, which I have given him in these words : ' I do not like tests, and cannot countenance them ; those that adopt them sanction the

Osbornian test, and all that has been done under it.' I forgot the following words: 'Setting forth your purpose, if such purpose is prayerfully *formed*, to act in unison, and unshackled by any Conference declaration or law, if there be any such law, which would limit your liberty as English and as Christian men.' And now, brother Everett, have I done right? and what advice will you give me for future guidance? I am here a marked man; so are Benson, Reay, and some others; but we have the testimony of a good conscience. I keep attending on the means I can get to; Friday night prayer-meetings are seldom missed; but am subject to hear frequently exhortations to union, and declamations of woe upon those who disturb the peace and prosperity of our beloved Methodism, and am heartily sick of it."

The following letter illustrates one of the worst features caused by this Society dissension; it tends to dissolve family associations, and divides hitherto good friends.

R. S. Stanley to the Rev. Jacob Stanley, Sen.

Newcastle-upon-Tyne, Nov. 17, 1849.

"My dear Cousin,—When, on the 2nd instant, I heard that you had published your letter to me, dated the 4th ult., I felt astonished, and confess the thing seemed so uncivil and discourteous, I dared not to believe it; and even when I read the advertisement on the back of the Wesleyan Methodist Magazine for this month, I felt as if in a dream. Yet so it is; and now, having (this 17th day of November, 1849) got a sight of the letter in print, the exclamation forced itself out in the language of *King Duncan*, 'O valiant cousin! Would that I could have uttered the other part of the exclamation—'worthy gentleman!'—that, however, could not get out, because it would not be true. The man that can publish to the world what he had professedly written to his relative and friend in usual and affectionate confidence, cannot be a man of sweet and dignified spirit.

"I am aware your act is not so bad as it would have been had you published to the world what I had written in confidence to you; but you have done what you could, and thus placed yourself outside my circle of correspondents.

"But, my dear cousin, why all this rage at your relative taking the chair at a meeting held for the purpose of receiving the statements of the three reverend gentlemen on the facts and circum-

stances of their expulsion, not merely from the work of the ministry in the Methodist body, but also from membership in it? The Conference party on the platform had circulated their statements in pamphlets; many of the ministers had desecrated the Sabbaths and the sacred ordinances of God in giving forth statements from pulpits which some of them had travelled many miles to reach. We had one of those unhallowed exhibitions in Newcastle-upon-Tyne by the Rev. F. A. West, of Huddersfield; and, after all, odd as it may appear, the more the thousands of our people have heard by those means, the more have they been wonder-struck and painfully excited at the outrageous conduct of the Conference.

“You must not, however, imagine that it was thus with me. Having heard and seen what I did hear and see at the Missionary Committee of Review in Manchester, I was fully prepared (as were some of the ministers I conversed with) for all that afterwards transpired in the Conference. The men that could applaud the infamous speech of George Osborn must have been qualified for any persecuting act: a more violent speech I never heard—a more uproarious meeting I never witnessed—a more unrighteous expulsion from the church (the Conference account of it alone being the evidence) was never before on record as the act of a pretended Protestant Church; and your attempted defence of it is the lamest of all the lame efforts which have been made, not excepting the Rev. Samuel Jackson’s evasion of every point of interest in the questions he so often scribbles on.

“You tell me ‘the speeches’ of the three expelled brethren ‘are substantially the same which were made in Exeter Hall, with the addition of a few not very good-natured personalities.’ I thank you, Cousin Jacob, in the name of the Rev. Messrs. Everett, Dunn, and Griffith, for that admission. It so happened that I did not attend Exeter Hall meeting; but if the speeches of the three made in Exeter Hall were the simple facts connected with their expulsion, the sameness of the speeches goes far to prove the regard which they paid to truth. You need not be told that men cannot manufacture facts, and from your (none very good-natured) admissions, it appears that facts are the three expelled ministers’ forte. You did not mean this, cousin Jacob, did you? Ah, Sir, it would be well for the church if all men would be as consistent as the three expelled brethren have been in adhering to truth; there would in that case be the less need for personalities.

“You go on to state: ‘Though many are ignorant of the laws

and usages of Methodism, you are not ; and you know that the annual examination of ministers, both in district meetings and Conference, extends to everything which affects either the peace or prosperity of the church. Such being the fact.' Stop short, cousin ! You give me credit for knowing what I know not—a knowledge, in fact, of what is not true. I know—(plague seize on these personalities, they are ever and anon turning up !)—I know, by reading Conference documents, that in district meetings the 'chairman is required to ask the following questions, *distinctly* and *successively*, concerning *every brother*, viz.

“ ‘ 1. Is there any objection to his *moral* and *religious* character ?

“ ‘ 2. Does he *believe* and *preach* our *doctrines* ?

“ ‘ 3. Has he duly observed and enforced our *discipline* ?

“ ‘ 4. Has he competent *abilities* for our itinerant work ?’

“ I know all this, but I do not know that these questions are to be answered by each brother for himself ; nor did I know that our ministers were interrogated by either chairmen of districts, presidents, or secretaries of Conferences, as good Mr. Udal, of far-famed Newcastle, was examined in Lord Cobham's house before the Commissioners, on the 13th of January, 1590, concerning *certain* books *thought* to be of his writing. In my simplicity I had no knowledge of any 'high commission' or 'star-chamber' in the courts of the Wesleyan Methodist hierarchy. And you know, cousin, that there are numerous subjects affecting 'the peace and prosperity of the church,' respecting which it is neither in the laws nor usages of Methodism to examine our ministers, much less on cases of mere suspicion, as in the cases of the Rev. Messrs. Everett, Dunn, and Griffith ; and you know also (although you aver the contrary), that the Conference had no 'unquestionable'—I am certain no scriptural—right to propose the questions which were put to the three brethren.

“ Whether the 'Fly-sheets' be, as you state, 'alike bitter in spirit and false and exaggerated in statement,' I leave others to determine ; but if they be false in statement, why do you exhaust your wrath upon me ? Why have you not employed your talent for controversy in a more useful way, by exposing the false statements ? The answer is at hand : you know the great part, if not the whole, of the statements in the 'Fly-sheets' to be true.

“ What the result of those publications may be to the peace and prosperity of the body, will be disclosed as time rolls on ; but truth will eventually triumph, whether the Connexion be saved by the timely remedying of all that is wrong, or destroyed by the covering

of sin—however many be the hundreds of willing or constrained declarationists who aid thus to hinder the reform of abuses.

“The ground on which you rest your suspicions of the authors of the ‘Fly-sheets’ is at best a yielding moss. You would not build one article of faith upon it; but men are at liberty to judge for themselves; and sometimes from evidence, and sometimes from less honourable influences, they change their professions, if not their principles—and you might have recommended the Conference to pursue the course they have done, had you been there. Besides, cousin Jacob, you should recollect that your zeal for Buntingian rule in Methodism is but of late birth.

“Whether there were any Chartists in our Newcastle meetings or not, is for those to prove who affirm it. I do not know that any were there; but surely the testimony of a respectable tradesman, a class-leader and trustee, whose able speech is given in the account of the meeting, and who has as extensive a knowledge of the people of the town as any other man in it, should cover you with shame for your ungentlemanly reference to ‘Noah’s Ark.’

“Yet it is admitted there may have been one or more Chartists in the meeting; but are all Wesleyan meetings, called under the direction of Conference, free from improper persons as intruders? Are the members of the Conference itself all holy men? Have there been no unclean creatures in that ark? Have all the parsons in that assembly been honest, meek, and faithful men? To adopt the language of George Osborn, are there no ‘miserable creatures’ in that conclave? Really, cousin, you and George are twin brothers—you are more nearly related to him than to me.

“Oh, but somebody ‘hissed’? What a wonder! Did no person hiss the Rev. Dr. Beaumont in Oldham Street chapel, in the Missionary Committee of Review? You cannot answer—you were not there. No; nor were you present with the sons of God when Satan obtruded himself into their meeting.

“You ask, ‘What is the object proposed by this agitation?’ It is replied, the object will probably be soon enough disclosed to your full satisfaction. But if the societies will prove themselves worthy of the character of being faithful men, and of the liberty wherewith the great Head of the Church maketh his people free, they will not rest until the constitution of Methodism, which has been altered by the Conference, be again restored to the state in which it was prior to the tyrannical declaratory regulations of 1835—a document which in its entirety must be obliterated from the records of the Church—and

both preachers and people must be led back to, and be constrained to abide by, scriptural authority.

“The following must also be demanded and obtained:—The galleries of Conference chapels must be open for the occupation of delegates of observation from circuits, and the reporters of the public press, whether Tory or Whig. General district meetings for the trial of ministers must be restored, and none of them suspended or expelled until found guilty of some real offence—not on suspicion, or because they refused to criminate themselves, but on direct proof: all such as have been expelled without evidence of guilt must be restored to their offices, and have arrears of salary or allowances paid to them. The old laws on receiving and expelling members of society, and displacing leaders and stewards, must be revived; and no preacher be allowed to vacate the chair in any circuit meeting with a view of making it illegal to act. This is a contemptible course of procedure; every chairman guilty of it ought to be afterwards reprimanded, and the meeting meanwhile allowed to appoint another chairman in his place. All local preachers, leaders, and stewards of each circuit, with the travelling preachers, must in future be considered the members of leaders’ and quarterly meetings. The right of quarterly meetings to memorialize Conference must be restored and respected; and the lay members of Conference committees must be elected by the quarterly meetings of such of the circuits as may be decided upon when the just rights of the people are restored.

“I have in my list a variety of other just claims which the people have a right to demand from the Conference, but they are all comprised in the restoration of the Connexion to the purity and spiritual power it enjoyed as left by its venerated Founder, but laid in dust by a few of his unworthy successors as Wesleyan law-makers.

“Until all just claims are conceded—despite the malignant hatred of the abettors of Wesleyan Popery, reprobated by nearly the whole press of England, and Wales, and Scotland, and Ireland, and America, not sold to the perpetuation of ecclesiastical abuses—the expelled ministers must be liberally supported in seeking both their own rights and the rights of the United Societies, by diffusing—as they have been doing, and as they are doing—light over and into the chambers of imagery in Bishopsgate Street; and this must be continued until the clique-fashioned Methodistical Babylon tumble and fall, and the beauty and glory of primitive Wesleyan Christianity burst forth again in its purity and grandeur to bless the world.

“The difficulty of obtaining this ‘desideratum so devoutly to be desired,’ it is hoped, will not be so impossible a task as you abettors of clerical tyranny would have us to believe—notwithstanding you have the chapels, and we have the debts. Let but the people once fairly know the facts so artfully concealed from them. Let them—as they then will—withhold their subscriptions and collections to your private funds. Let them do this determinately, immediately, continuously; and much, if not all, that they have a scriptural right to demand, will be conceded. Perhaps more than is above-named will be conceded—*lay delegates, as members of Conference, among the rest*, although I have not asked for that in this communication.

“Your cant about the Kilhamite and Warrenite divisions I leave to those who are as well able to trace such painful issues to their source as either you or myself; while it is a solemn fact, that in our native place the New Connexion has been as prosperous as the old! I have yet to learn that the New Connexion has ever cramped the energies of the old, either there or elsewhere. But this you are not ignorant of, that the elasticity of the Old Connexion there has been in great measure impeded by making the circuit a place of transportation for clerical offenders to clerical domination. The men *generally* sent there have gone there dispirited, and the results have been such as might be expected.

“Whatever may be the result of the conflict now going on, allow me, my dear cousin—for whom I have always felt great love and respect—to repeat the expression of my grief at your conduct in dragging me into this public declaration of my sentiments. I am only a tyro in controversy. You have long been engaged in polemic warfare. Like Goliah, ‘you have been a man of war from your youth.’ It is not, however, to be inferred from this that I am very greatly alarmed; or that you have always been deserving of censure; or that you—superannuated, like me, as you are—should not be allowed to aid in building of the walls of Jerusalem in troublous times. Yet I do feel grieved at you disgracing yourself in your dotage by a needless and busy-body attack upon a near and affectionate relative—one whose whole nature has hitherto shrunk from tasting of the waters of strife.

“What such of the Wesleyan public who may condescend to read your letter and mine may think of us, is probably a more curious than useful question. To your cousin, that is a trifle when compared with the approval of God and the testimony of a good conscience. In rich mercy, the Lord condescends to favour me with

his approving smile, to accord me repeated baptisms of his Holy Spirit; and now, as I presume your clerical dignity, combined with your eagerness for public notoriety, will prevent all future confidential communications in this world, it shall be my earnest prayer that we may meet and be happy together in that world where spurious affections are unknown.

“My dear partner joins me in best wishes for your own best interests and that of your dear family.”

“To make the way to heaven straiter than God made it, or to deny to communicate with those whom God did vouchsafe to be united, and to refuse our charity to those who have the same faith, because they have not all our opinions, and believe not everything necessary which we over-value, is impious and schismatical; it infers tyranny on one part, and persuades and tempts to uncharitableness on both; it dissolves societies, and is an enemy to peace; it busies men in impertinent wranglings, and, by means of men and titles of factions, it consigns the interested parties to act their differences to the height, and makes them neglect those advantages which piety and a good life bring to the reputation of Christian religion and societies.”—*Bishop Taylor on Liberty of Prophecy*.

R. S. Stanley to Rev. James Everett.

“Newcastle, Dec. 20, 1849.—I am sorry to learn, what I have feared would be the case, that you are laid up indisposed. Your flesh is not iron, nor yet so hard as your two worthy coadjutors; and unless you take care of yourself, you will break down altogether, which the Lord in mercy to religious liberty forbid! I have had numerous letters from old friends, and some from men I never heard of before, thanking me for my letter to cousin Jacob; amongst the rest, one from Joab Mallinson, near Leeds, and two from the Rev. Thomas Ludlam, now in Battle, Essex, who says he was the first expelled under the law of 1835, I think it was in 1842, and never informed until by cousin Jacob in December of the year when he was President, and for writing a letter in 1841 to Canada on the rupture there, and another to Jabez, telling him it was not lawful for him to be a President, being only a local preacher; that he was expelled, and left without meat or money, with three motherless children: he says he was hanged in his absence, without ever being called upon to answer any charge. Is this true? Burt has been saying in a leaders' meeting at New Road, to Mr. Thomas

Brown, Harker's son-in-law, when going to Walbottle Missionary meeting, and in a Missionary meeting at Tynemouth, that the Rev. D. Walton told him in a gentleman's house in Manchester, 'that he had reason to curse the day he ever became connected with Everett, Dunn, and Griffiths.' Now I did not believe this; so I wrote to friend Harrison, and a letter from D. Walton in confidence authorizes me to say, 'I am better informed.' Mr. W. denies the words in toto. Burt, however, told Mrs. Stanley yesterday that Mr. Walton did use the expression, and in a committee. Still, I do not credit it. He and Ralph Wilson have been trying to get me into a private dispute on the present controversy; but my answer is, I dare not trust myself into a conversational controversy without being in the presence of witnesses. Am I right? The fact is, I fear they will report what I never said, and, if possible, I will keep out of debate, except in public meetings. Burt says he wants to see me before the quarter-day to be held on Monday, and then I expect the war will commence in good earnest, several of us having determined to vote for no circuit steward friendly to the law of 1835. I expect Reay, old Pattinson, Benson and self will meet on Monday after dinner at my house, the committee having appointed us as a sub-committee, to arrange proceedings for the afternoon fight. Could you suggest what should be our course of action?—whether to be led into debate, or say nothing, but vote? I fancy we shall out-vote the clique party, unless the country people, under awe of the ruling party, be brought in to carry all before them. What think you of M'A., of Dublin? A more disgraceful threat than his to Mr. Craig never stained the page of history: he ought to be expelled civil society, instead of being listened to as a preacher of righteousness. But this is only the animus of the party; if they could, you would have been roasted alive long ere now. Our committee now meet every week, and we are circulating the smaller works prepared, Bromley's among the rest. George Hunter got hold of a parcel on the law of 1835, and my letter at Walbottle, and brought them away. The fellow, you know, is R.'s relation, having married Miss Scott; yet I got £2 from him for the fund. On Sunday night I have to preach at the Tabernacle in Bishopwearmouth, where you were, and this I expect will be an offence to be tried by the judges. No matter; I can get as much preaching work as I have strength for, although our Wesleyan Abrahams be ignorant of me, and our Israel acknowledge me not. They cannot harm me, so kind has the Lord been in providing for me."

Rev. R. S. Stanley to Rev. James Everett.

“Newcastle, February 1, 1850.

“My dear and Reverend Brother,—Thank you heartily for yours of yesterday, received just in time to prevent our worthy secretary writing after you through Mr. Harrison, of the *Wesleyan Times* office. I expect to be able to enclose in this one of our advertisements of the tea-meeting; so you see we have lost no time. We last evening entered into a written engagement to stand or fall by each other, and especially with our delegates (Reay, Pattinson, Benson and Stanley), and if any member be expelled, to immediately deposit our supplies with a treasurer and other officers, withholding them of course from the officers of Wesleyanism as it is. Just to show you how diligent we are, I send you the advertisement under correction, which when corrected will be distributed this evening, but more extensively to-morrow. When you and the Rev. gents. Dunn and Griffith were last here, there were several applications made to members of the committee for one of you to occupy their pulpits: this has been remembered now, and it would very much gratify numerous friends here if you would make your nest in Ridley Place on Saturday, and preach once or twice on the Sunday. We have talked the subject over; the opinion is, if you will do as we wish you, it would be very desirable you should occupy the New Connexion chapel, it being the largest except Brunswick in Newcastle. I have conferred with the Rev. Mr. Cocker; he expresses himself friendly to the cause of the expelled, and has promised to let me know, after consulting some heads of houses, what is decided. He says it will afford him great pleasure to give you the pulpit, but he says their collection for the fund, similar to our contingent fund, is contemplated to be made that day. I expressed to him my opinion that you would not object to make the collection; so matters stand, and you must decide. I hear poor Burt is sadly cut up, convinced he has done wrong in sending his letter to the *Watchman*; he has been complaining that he was deceived by somebody, or he would not have written. What an odd circumstance—Mr. Reay has just popped in, and in a few minutes after Mrs. Reay! I need hardly say they join heartily in the request for you to come on Saturday and to spend part of your time at Wallsend. Mr. Reay says I must remind you to bring the School scene with you, as we must have it published, being in his opinion the very thing to enlighten the pitmen. I am going to hear the last of a

series of six lectures by Mr. Vincent on the Commonwealth. He has rendered our cause great service in his lectures, but R. Wilson was not hearing him, or his party."

Speech delivered by R. S. Stanley, on the 11th Feb., 1850, in the Music Hall, Newcastle-upon-Tyne.

"Fully concurring in the historical fact, that all old human establishments that improve not with the spirit of the age, die of dignity, and having had proof enough and to the full that our high Conference-men are determined to decline any attempt to reform their system of themselves, and to resist to the last all pressure from without, I have felt it my duty, as a humble but long and deeply-attached member of the Wesleyan Society, after peaceably but zealously labouring in it as a local preacher, and frequently filling those other offices open to the generality of laymen, to identify myself with the thousands of our people, to take every preliminary step which can be honourably taken, up to the meeting of our ministers in next Conference, and then (if possible), with all the Wesleyan friends of religious liberty who make common cause against tyranny and oppression, to take my stand at the door and demand admission into the counsels and deliberations of the conclave.

"For many years, and indeed throughout the whole of my Wesleyan life, I have kept myself away from the arena of ecclesiastical strife; and it is possible, had I not been in the Missionary Committee of Review at Manchester last Conference, and had I not listened to the hot-headed speech of the famous George Osborn there, and not witnessed the hissing and the yelling and the roaring to put down the Rev. Dr. Beaumont there, I might, after all, have kept myself aloof from many of the controversies which now agitate our Connexion; but having been converted by the celebrated George Osborn's speech from a state of considerable indifference on the general and particular government of our body, to a spirit of determination to read and judge, to resolve and act for myself, it very soon fell to my lot to find an abundance of solemn facts on which to ponder with grief; and as time has rolled on since that meeting, those facts have been multiplied to my dismay. And thus I apprehend it will be with every man or woman who will read and digest those means of enlightenment supplied us by that most valuable of papers, the *Wesleyan Times*, and the numerous pamphlets circulating throughout the land.

“It is my desire and purpose just now to call your attention to the first and second of the Declaratory Resolutions of 1835.

“But here let me beg those of you who may fancy you have gone through the whole of those Declaratory Resolutions, as they are called, and in which there is, as they call it, re-asserted the old rules or usages, beginning at the foot of page 111 and ending on page 117—I say, let me advise you, when you have read all this, not to suppose you have seen the whole of them, but to turn over the leaves until you come to page 144, and then to read on from there to page 170, in which those famous Resolutions are amplified and defined, but with all the dexterity and jesuistry worthy only the most experienced sons of Loyola.

“I know not which to admire the most in those 27 pages, the tyranny of the laws themselves, or the offensive assumption of deep, pious concern for the peace and prosperity of the Church, interlarded with quotations from Holy Scripture, alienated from their connection and divine import, the better to work upon the piety and simplicity of their unsuspecting people.

“Let me for a few moments claim your attention to those first Declaratory Resolutions of 1835. You will find them on page 112 of the Minutes of that year. The 1st Resolution declares that the Conference and District Committees possess the undoubted right of instituting any inquiry or investigation which they may deem expedient into the moral, Christian, or ministerial conduct of the preachers under their care; and remember they claim this power even although no formal or regular accusation may have been previously announced on the part of any individual. Heaven bless the mark! I had thought the preachers had all been equal—not one uppermost and another undermost,—or that there were gradations in their ecclesiastical ranks. I did not remember that the Conference is held within closed doors. Well, we go on. The 2nd Resolution declares that all preachers are considered as retaining their communion with the Conference on the distinct condition that they hold themselves individually pledged to submit in a peaceable and Christian spirit to such disciplinary investigations and to such friendly examination, as far as the chairman of the district or other brethren think necessary. Well, this is the spirit of the rules or usages or laws declared resolved by Conference; and had those Resolutions been confined in their operation to the moral, Christian, and ministerial conduct of the preachers—had they *not* been wire-drawn out and extended, as they were last Conference in the cases

of three of our beloved and honoured ministers, to cases of mere suspicion, and because they would not answer questions which in the opinion of their judges might possibly involve an acknowledgment that they were full of scorn and wrath and malignity, that they were flagrant liars and atrocious conspirators—for such their delicate judges have described the writers of the Fly-sheets—I say, had those Resolutions not been extended thus to cases of mere suspicion, they might have been permitted to stand as a dead letter on the records of the body, although from their unscriptural and infamous character, branded as they are with instruments of Antichrist, they would stand only to dishonour the statutes of a professedly Protestant Church.

“ And probably, had *not* those Resolutions been tortured by the Conference into an authority for acts the most disgraceful and tyrannical, the Connexion would not now have been convulsed as it is from its centre to its circumference.

“ Had *not* the Conference—Star-chamber-like, Popish-conclave-like—extended those Rules beyond their expressed extent—had they not been applied to cases of suspicion—to men, in fact, whose moral and Christian and ministerial conduct was pronounced by themselves without fault—then perhaps those iniquitous Resolutions might have been permitted to continue to stain the pages of Wesleyan legislation.

“ You cannot, however, help, I think, admiring with me here the Christian-minister-like, the truth and liberty-loving-like, conduct of the men on whom those torturing engines of persecution were employed by the men of the clique who had branded them, and who still brand them, as miserable creatures and infamous liars ; for on the very assumption that one or all of them were guilty of a participation in the writing of the Fly-sheets—another lie !—if there really are any lies in the flying creatures—another lie !—only one more would have saved them, and they would have been dearly-beloved brethren still. But no ; the lie, the one lie, could not be extorted ; and as those pretended moral, Christian, or ministerial Resolutions have been perverted and applied to gag the lips of men who would not lie for them, and who refused to bow down before the image which our modern Nebuchadnezzar has set up in the plains of our Wesleyan Dura—as they were not allowed to explain the reasons which constrained them to refuse giving the Yes or No answer to the questions put for the purpose of entrapping them either into the utterance of an assumed falsehood which would have saved them,

or into an acquiescence and approval of an inquisitorial power which would have degraded them in their own estimation, and in that of all lovers of that liberty which is the birthright of every Christian man—on those grounds we deem it a duty we owe to God, to the world, to our whole Connexion, and to you, to submit those matters to your serious consideration, and in unison with vast multitudes of our officers and members throughout the length and breadth of the land, not merely to lay those matters before you, but to advise you—I say, to advise you—to join us—not only to enter a solemn protest against the unrighteous acts of last Conference, but to demand that those first of the iniquitous Resolutions be expunged from the statute-book of the body—to demand that the expelled ministers be paid up the whole of their suppressed salaries and allowances, and that they be restored, together with the many unrighteously expelled officers and members of the Connexion—brother Robb among others—to their several stations and offices—to demand that the unhallowed tyranny of the Conference be terminated, if by no other means, *then* by the introduction of new blood into the system—in short, *that laymen, elected either by the people or by the suffrages of at least all the officers of each circuit, be admitted to a share—to a full and equal share—in the making of the laws by which both preachers and members are hereafter to be governed.*

“And I ask, is not this a reasonable demand? Do we not, do not the people, furnish the sinews of all operations? Are not your local brethren, preachers and expounders of God’s holy Word, under the care and direction of the Conference? Do they not labour with the travelling preachers in the same common vineyard? Do not many of them preach more and labour more in the vineyard than some of the travelling preachers themselves? And have they not a scriptural and legal right under the Deed of Declaration to an equal voice in the annual assembly of Conference and in all other Wesleyan courts?

“We are not in ignorance of the reasons which our travelling preachers allege against such measures as these. I cannot be expected to enumerate all their reasons, but they have got it into their heads that they are a more highly privileged order of human beings than laymen, however pious or useful or intelligent such laymen may be. They will not allow laymen to exercise their judgment on the more elevated characters of any of our travelling preachers. Some of you know that this Popish principle is plainly laid down

in the honey-worded Pastoral Address to the beloved people in 1847. It stands on page 174 : 'The minister of God is your judge as God's minister, and you are not to judge him.' Now what think you of that ? You abhor and abominate the sentiment, and yet that is only one drop of the honey they have stolen out of the hive of the Pope. In the very same honey-worded Address, we are exhorted to join our prayers with the intercessions of holy confessors and martyrs, and the aspirations of the first righteous man.'

"Now only let this pass unchecked for a few years by the voice of Protestant Methodism, and we shall go on by little and little until we be at last called upon to present our intercessions to the Holy Mother of God. Surely such Popish principles can have no place in any Wesleyan's breast, no habitation in any Protestant mind. Indeed, the daring of our parsons thus to insult the members of our society by the introduction of such a Romish paragraph in a Pastoral Address must be reprobated by every Wesleyan on the face of the earth. Yet there the exhortation of our holy fathers stand on record in the minutes of Conference : 'The minister of God is your judge as God's minister, and you are not to judge him.'

"Many of you perhaps never knew of this before ; yet there it is in the Pastoral Address. And Wesleyan Methodists, followers of the venerated man whose name you bear, Christians, professed disciples of our Lord Jesus Christ, who pretend to walk in the liberty wherewith our ever adorable Lord maketh His people free, will you (now you know it)—will you submit to this ? Will you allow yourselves to be insulted thus, and your liberty of thought denied you thus ? Will you surrender your judgments to the keeping of men who insult your common sense and Christianity thus ?

"But I pass away from this part of those precious Resolutions, which the President himself honoured on the 1st day of August last by giving them the appellation of laws, observing in Conference that 'these laws of 1835 are an essential part of our discipline.'

"Amongst the various causes of complaint heard in thundering appeals from almost all the circuits of our communion, one of them has arisen from the reckless expenditure of our funds, chiefly made up from the pennies of our poor, who have been known in numerous instances to abridge themselves of many of the comforts of life to swell the sums which have rolled into our treasurers' hands for the purpose of spreading the Gospel throughout our own and every land where men are found ransomed by the blood of the Lamb.

"For many years, as an unsuspecting, confiding people, we have

allowed the leading men amongst our ministers, with their mixed committees (carefully selected from among the rich men of our body) to have the sole disposal of our funds, with only now and then a grumble from some inquiring man, who has immediately been marked as disaffected to Wesleyan Methodism, and who has been, as soon as opportunity offered, either expelled, or so painfully annoyed as to be glad to seek an asylum in some other communion; while he has been marked off on the preacher's list as a backslider, and left to the uncovenanted mercies of God.

“The proceedings of the last Conference, however, have startled too many of our body to read and examine for themselves, to admit of them all being so summarily dealt with as formerly; it is only at present some of the more reckless of our parsons that dare to proceed to such awfully extreme measures. Indeed, from Cornwall to Scotland, our people are aroused, your humble servant among the rest, to search and see whether our Connexional affairs are in as good a state as our parsons would have us believe, or whether there be anything wrong.

“In this spirit of inquiry I read over the sleep-disturbing ‘Fly-sheets,’ and have been filled with wonderment at many things in them, which I candidly confess I believe to be true, from the fact that no man has dared the attempt to disprove them.

“The exposé of the Missionary Society expenditure, amongst other matters, arrested my attention, and having some knowledge of cash accounts, I set to work to examine and to extract and compare the items of charge; and the result has been full confirmation, from the financial statements of the printed Reports of the Committee itself, that not only are the extracts in the Fly-sheets correct, but that a course of reckless profligacy has distinguished the distribution of the pence of our poor.

“On page 146 of the Minutes of the Conference of the year 1835, under the head of Financial Affairs and Money Committees, I read the following words, which after my examination has forced me to the conclusion that although many, very many, of our ministers are the best of men, yet some of them are fully awake to the proverb, ‘Money makes the mare to go,’—I say, on page 146 in the infamous Declaratory Resolutions of 1835, I read, ‘The assistance of the preachers on such committees will always be found indispensable to the good working of the several funds.’ And here I am free to admit that if no better system can be devised than the one now in operation, and if our travelling preachers be at all employed in the practical

working of the several funds, the sooner they get them altogether under their own management, and the more secretly they keep their accounts from the eye of the public, the better—the better for getting the cash out of our pockets—the better for the, at least temporary, quiet of the body ; for surely there never were any other such disgracefully made-up accounts published as those by our mixed committees, and submitted to the examination of business men.

“The very last Report of the Children’s Fund contains on page 3 a blunder of five guineas, while the total sum collected in our Newcastle-upon-Tyne circuit shows a loss of 10*s.*, and a similar loss in the total of the district. But this is a trifle, it is only 10*s.* Yet 10*s.* ought not to have been kept out of the money subscribed for the bairns. I only mention this to exhibit the want of care in the drawing up of a very little Report.

“Let us turn to the financial statements in the Mission Reports. Some of you have read and re-read the exposé in the ‘Fly-sheets.’ Some of you have read the disclosures by the excellent and now persecuted correspondent in Dublin. And some of you have read also the letters from the noble-minded and indefatigable correspondent of Leek. To those men, and to the writers of the ‘Fly-sheets,’ the Wesleyan community are laid under deep obligations. But although some of you have read those and probably other exposures, it is possible that very few of you have investigated into the accuracy of their statements, by comparing them with the Reports of the Committee, made out either by or under the supervision of the four clerical secretaries, and many of you have never seen them at all.

“It is time, however, that every subscriber to our Mission Fund be put in possession of certain recent serious disclosures : and, with your permission, I will direct your attention to a few things to be complained of in the financial parts of those Reports ; not, however, to prove that our clerical secretaries are dishonest—I am not yet prepared to go that far—but to point out to you their incompetency for the office they have for so many years monopolized, and their reckless disregard of economy. Let me premise that the accounts which I hold in my hand I have taken from the Reports themselves, and that I vouch the accuracy of my extracts. These extracts I have taken from the Reports of the last fourteen years—that is, from the time the secretaries were increased to four. And I have also calculations before me which I will give you, the accuracy of which I am prepared to attest upon oath.

Years ended April	Reported Amount of the Four Secretaries' Income.					Annual Average of Secretaries' Income.				
	Salary.	Rent, Taxes, Coal and Candles.	Repairs, Furniture, &c.	Medical Expenses.	Totals.	Salary.	Rent, Taxes, Coal and Candles.	Repairs, Furniture, &c.	Medical Expenses.	Totals.
1836	£. s. d. 645 3 8	£. s. d. 502 12 9	£. s. d. 280 3 10	£. s. d. 5 5 0	£. s. d. 1433 5 3	£. s. d. 161 5 11	£. s. d. 125 13 2½	£. s. d. 70 0 11½	£. s. d. 1 6 3	£. s. d. 358 6 3¾
1837	£. s. d. 489 10 10	£. s. d. 591 10 1	£. s. d. 178 7 3	£. s. d. 109 17 3	£. s. d. 1369 5 5	£. s. d. 122 7 8½	£. s. d. 147 17 6½	£. s. d. 44 11 9¾	£. s. d. 27 9 3¾	£. s. d. 342 6 4¼
1838	£. s. d. 847 14 9	£. s. d. 537 10 7	£. s. d. 374 10 9	£. s. d. 55 18 0	£. s. d. 1815 14 1	£. s. d. 211 18 8½	£. s. d. 134 7 7¾	£. s. d. 93 12 8½	£. s. d. 13 19 6	£. s. d. 454 0 6¼
1839	£. s. d. 629 15 11	£. s. d. 674 19 5	£. s. d. 441 18 6	£. s. d. 44 11 10	£. s. d. 1791 5 8	£. s. d. 157 8 11¾	£. s. d. 168 14 10¼	£. s. d. 110 9 7½	£. s. d. 11 2 11½	£. s. d. 447 16 5
1840	£. s. d. 678 8 9	£. s. d. 535 0 1	£. s. d. 199 2 8	£. s. d. 23 3 5	£. s. d. 1435 14 11	£. s. d. 169 12 2¼	£. s. d. 133 15 0¼	£. s. d. 49 15 8	£. s. d. 5 15 10¼	£. s. d. 358 18 8¾
1841	£. s. d. 629 10 4	£. s. d. 427 3 11	£. s. d. 179 13 11	£. s. d. 97 19 10	£. s. d. 1334 8 0	£. s. d. 157 7 7	£. s. d. 106 15 11¾	£. s. d. 44 18 5¾	£. s. d. 24 9 11½	£. s. d. 333 12 0
1842	£. s. d. 641 14 0	£. s. d. 561 18 6	£. s. d. 184 6 9	£. s. d. 17 0 6	£. s. d. 1404 19 9	£. s. d. 160 8 6	£. s. d. 140 9 7½	£. s. d. 46 1 8½	£. s. d. 4 5 1½	£. s. d. 351 4 11¼
1843	£. s. d. 627 1 6	£. s. d. 577 7 9	£. s. d. 352 5 9	£. s. d. 115 6 10	£. s. d. 1672 1 10	£. s. d. 156 15 4½	£. s. d. 144 6 11¼	£. s. d. 88 1 5¼	£. s. d. 28 16 8½	£. s. d. 418 0 5½
1844	£. s. d. 626 18 6	£. s. d. 547 2 10	£. s. d. 273 16 11	£. s. d. 81 8 10	£. s. d. 1529 7 1	£. s. d. 156 14 7½	£. s. d. 136 15 8½	£. s. d. 68 9 2¾	£. s. d. 20 7 2½	£. s. d. 382 6 9¾
1845	£. s. d. 574 18 6	£. s. d. 499 12 1	£. s. d. 366 6 4	£. s. d. 52 15 10	£. s. d. 1493 12 9	£. s. d. 143 14 7½	£. s. d. 124 18 0¼	£. s. d. 91 11 7	£. s. d. 13 3 11½	£. s. d. 373 8 2½
1846	£. s. d. 919 2 11	£. s. d. 517 0 1	£. s. d. 243 15 8	£. s. d. 131 11 2	£. s. d. 1811 9 10	£. s. d. 229 15 8¾	£. s. d. 129 5 0¼	£. s. d. 60 18 11	£. s. d. 32 17 9½	£. s. d. 452 17 5½
1847	£. s. d. 641 8 0	£. s. d. 573 12 9	£. s. d. 215 2 9	£. s. d. 125 10 5	£. s. d. 1555 13 11	£. s. d. 160 7 0	£. s. d. 143 8 2¼	£. s. d. 53 15 8¼	£. s. d. 31 7 7½	£. s. d. 388 18 5¾
1848	£. s. d. 723 1 1	£. s. d. 528 13 7	£. s. d. 104 19 0	£. s. d. 77 14 7	£. s. d. 1434 8 3	£. s. d. 180 15 3¼	£. s. d. 132 3 4¾	£. s. d. 26 4 9	£. s. d. 19 8 7¾	£. s. d. 358 12 0¾
1849	£. s. d. 694 10 0	£. s. d. 514 7 2	£. s. d. 103 18 2	£. s. d. 91 6 10	£. s. d. 1404 2 2	£. s. d. 173 12 6	£. s. d. 128 11 9¾	£. s. d. 25 19 6½	£. s. d. 22 16 8½	£. s. d. 351 0 6¾
14 yrs.	9368 19 7	7588 11	73498 8 3	1029 10 4	21465 8 11	2342 4 8¼	1897 2 11	874 12 0¾	257 7 7¼	5371 9 3¾
Yearly average	669 4 3	542 0 10	249 17 8¾	73 10 9	1534 13 6	167 6 0	135 10 2¼	62 9 5	18 7 8	383 13 6¼

“These are my findings. There has been claimed and paid to our four clerical secretaries during the last fourteen years, ended April 1849, under the head of salaries or allowances for board, &c., the sum of £9,368. 19s. 7d., averaging £669. 4s. 3d. per annum.

“To each secretary during the same period of fourteen years has been paid for salary or board the sum of £2,342. 4s. 8d., or at the rate of £167. 6s. per annum each, and being £17. 6s. each exceeding the sum said by Thos. Farmer, Esq., and the Rev. John Scott at the Missionary Committee of Review, to be the whole salary, neither more nor less than the correct amount of salary allowed to each secretary.

“But this is only the commencement of the beginning. I find a claim, that is a total claim, for rent, taxes, coals, and candles, for the secretaries' houses of £7,588. 11s. 7d., averaging £542. 0s. 10d. per annum. This reduced by calculation gives the sum of £1,897. 3s. 11d., to each secretary, or £135. 10s. 2½d. per annum, for rent, candles, and coals!—a goodly sum to be kept out of the subscriptions of the poor, many of whom would dance with joy had they only half of this one sum for the support of their families.

“My third sum is for furniture and repairs, and this is an astonishing item—£3,498. 8s. 3d., or £249. 17s. 8¾d. per annum for furniture and repairs of furniture. This gives each secretary the sum of £874. 12s. 0¾d., or £62. 9s. 5d. per annum for sticks. This charge—I demur not in stating it—is absolutely sickening; and yet our Treasurers told us in Manchester that the furniture in Dr. Bunting's house was a disgrace to the Connexion. If, however, that be a fact, there must have been a wicked waste of money. The Fly-sheet writers very properly state: ‘This article alone is sufficient to furnish the houses of a whole village. Either there must have been wanton destruction, or the houses must be stocked like furniture warehouses, or the prominence given to this article must have been to serve as a decoy to cover something else.’

“The fourth sum is for physic—that is, according to the Report, ‘medical expenses.’ For this there is claimed in the last fourteen years the sum of £1,029. 10s. 4d., or £73. 10s. 9d. per annum—four men, four wives, and three children—£73. 10s. 9d. per annum for physic—£257. 7s. 7¼d., or £18. 7s. 8d. per annum each family for medicine. They surely cannot have any Methodist doctors near them in London, or the physical powers of the men must be as dreadfully shattered as their furniture.

“Well, take now the total of these four items of charge, and you

have the glorious amount of £21,485. 8s. 11*d.* for fourteen years, or £1,534. 13s. 6*d.* per annum—that is, £5,371. 9s. 3 $\frac{3}{4}$ *d.* each secretary, giving £383. 13s. 6 $\frac{1}{4}$ *d.* every year for each man. This is something more than £150 each secretary, something more than—neither more nor less—as our Treasurers told us at Manchester—what is it? Why it is neither more nor less than £233. 13s. 4 $\frac{1}{2}$ *d.* more than £150 per annum. Lexicographers tell us the word salary means, ‘pay made for work done;’ and whatever our Treasurers may tell us, we tell *them* that house-rent, coal and candle, furniture and allowance for physic, are each of them items of payment for work done, and consequently to be reckoned as salary.

“These, however, are but four—only four—of the sources of their income. There are children’s allowances, and servants’ wages, and travelling expenses, the allowances for boarding, going out and returning, missionaries, and missionary candidates, and what else I cannot divine. My object in bringing these matters to light is not for the purpose of complaining of the amount of the allowances, so much as to show how we have been humbugged by the repeated and unfounded averments that the secretaries have only £150 per annum.

“But had our secretaries been competent for their work, had they brought the whole of the sources of income to account, and had they been economical of the funds, there would have been less cause for complaint. I find there is charged in the Report for the last sixteen years the sum of £9,872. 17s. 10*d.*, making an average annual sum of £617. 1s. 10*d.*, for clerks’ and porters’ salaries, and this in addition to £1,395. 14s. 3*d.*, making an average annual amount paid to travelling agents of £348. 18s. 6*d.* during each of the last four years.

“There is also claimed for the last eight years the sum of £3,020. 13s. 2*d.*, or £377. 11s. 7 $\frac{3}{4}$ *d.* per annum, for Mission-house expenditure, independent of nearly £300 for books, and of late years upwards of £100 per annum for stationery and account-books. Under the head of postage, and prior to the reduction of that duty, the usual charge varied from about £170 to £270 per annum; but under the lower rate of postage, when the charge was reduced to one penny, the charge in the Missionary Reports rises to an average of £300—and we have no explanation! Surely there is something wrong here? The charge, too, for portage and shipments seems excessively high—about £500 per annum under that charge alone. Surely this would never be expended by any business men.

“I find also we are charged £541. 0s. 8d. for printing two editions of Dr. Alder’s book. Why is this sum abstracted out of the funds for sending missionaries to the heathen? Was not the book sold? and if so, where are the proceeds? I find them not in the accounts. If the Dr. will write books, let him sell them or bear the expense. And then there is a charge of £200 last year for the cost of inserting missionary notices in the Magazine to help off the sale of that publication, which ought rather to have allowed the Missionary Society that amount for the privilege of being furnished with the matter. £191. 4s., too, next, expenses of the beautiful Juvenile Miscellany; and an annual cost of about £1,000 per annum for a very few students—never, I believe, exceeding fourteen—in the Theological Institution, which is an awfully extravagant sum.

“And now take a look at some of the last year’s charges, all out of the money collected for the Christianization of the heathen.

Payment to Contingent Fund for returned Missionaries, now stationed in circuits in England.....	£630	0	0
Missionary Students at the Institution	1100	8	0
Postage of Letters (considerably down last year)	289	2	11
Medical Expenses	91	6	10
Returned Missionaries in England, ill or on leave.....	1237	16	11
Printing and Carriage of Reports	5780	6	10
Missionary Boxes	163	6	0
Interest and Discount.....	2335	15	9
Salary of Four Secretaries	694	10	0
Salary of Clerks and Porters	767	4	0
Salary, &c., of Travelling Agent:.....	388	3	6
Rent, Coals, &c., Four Secretaries	514	7	2
Taxes, &c., for Centenary Hall	371	12	0
Stationery and Account-books	98	17	7
Carriage, Porterage, Shipping, &c.....	387	1	4
Repairs and Furniture for Four Secretaries	103	18	2
Ditto for Centenary Hall	20	12	6
	<hr/>		
	£14974	9	6

“Now that many of those items are properly and necessarily items of charge is freely admitted, but the sums charged I pronounce to be awfully extravagant, and confirm me in a full-wrought conviction of the want of anything like decent economy.

“There is one other subject I feel it right to lay before you. I have carefully examined the whole of the financial report both of receipt and expenditure; but there are some sources of income

which I cannot find in the accounts. The premises under the Mission-house have been let off as porter and wine vaults ; what has become of the rents of those cellars ? The money has not yet been brought to account. Who has pocketed that ? Of course we wait for an answer, and I fear we must wait for ever. The question has been asked again and again in the public press, but the only echo has been—*silence*. The Missionary Reports, too, are frequently sold for 1s. 6d. and 2s. a copy ; the Missionary Notices and the Juvenile Miscellany, too, are many of them sold. Where is the money ? The record is—*nil*. Large packages of waste-paper have frequently been sold, large lots have been sent into the country and sold—what has become of the proceeds of sale ? Can any of you tell me ? I cannot find them among the receipts. Besides all this, the blunders in the accounts are as rife as the weeds in the garden of the sluggard. And I would advise every man who sets himself seriously to examine them, to furnish himself first of all with some bushels of patience, or the accounts will drive him mad.

“ In last year’s Report, the contributions from Bedford district are wrongly carried forward ; the contributions from Birmingham district are wrongly carried forward ; and the contributions from Norwich district wrongly carried forward. The Christmas offerings of six London circuits are wrongly carried forward ; and those errors deeply affect the total sums contributed. The facts are as I have stated them, and I wish all of you who have access to the Missionary Reports to investigate the matter for yourselves, fully satisfied that, if you do so, the incompetency of our secretaries for their office, and their reckless disregard of economy, will force itself convincingly on your minds. What you will think of the Missionary Committee of ministers and laymen who have certified the accuracy of the accounts, and what your opinion will be of Messrs. Hall and Kruse, the auditors, who have pretended to examine the accounts, I can anticipate, but will leave to yourselves. One thing I know—it is high time the laymen of our body were bestirring themselves, and glad am I that they are now doing so throughout the length and breadth of the land, and I hope the assembled delegates will succeed in placing every man in his proper position, and deliver over the secular concerns of the body to the charge of men who understand business, confining the ministers to the spiritual interests of the flock.”

R. S. Stanley to Rev. James Everett.

“Newcastle, Feb. 25, 1850.—I have your papers on W.’s case this morning, but do not feel at liberty to show any part, except Mr. Keeling’s minute of the meeting, as Burt states it is in that part the reference is made to 1835 in the minute-book. Mr. Burt has been urged to show the minute-book to me, but he has hitherto declined, and friend Reay and self decline to wait upon him to examine it, as he has carried the book round the town to show others. White and Benson’s pamphlets will be out on sale this evening; a certificate is at the foot of White’s of the original minutes, in Mr. Keeling’s handwriting. Being in my possession, and not having the years 1777 and 1835 referred to in it, signed R. S. Stanley, D. Wilson, T. White and T. Brown, you shall have a copy either by this or next post. I had hoped to have met you on your way to Carlisle, but fancy you are laying up a stock of health for next month in London. Will Mr. Bromley be present? I hope he will come out now in his might. Mrs. S. goes with me to London. I expect Reay, Benson and self, will sail with the government train on Monday at half-past five morning. We have to lodge at No. 1, Southampton Street, Strand. What a meeting! How important the responsibility! May we have Divine guidance!”

R. S. Stanley to Rev. James Everett.

“Newcastle, April 10, 1850.

“Rev. and very dear Friend,—Mr. Dewar having just now, on a visit to my sick room, informed me that the venerable Mr. Taylor, of York, is expelled, and that two others had notice of trial for Tuesday evening, I feel impelled to write to know the truth of the report; but I also write to inform you that my life has been graciously spared from an attack of severe agony, that I trust the cause has now got removed, although I am left in a state of considerable feebleness, and shall live, as my confidence was in the day of sorrow, to see our Wesleyan maladies healed. The Sunday after I saw you was spent in Southwell, but the Superintendent, Mr. Godden, had heard of it, and gave orders to a young man on trial to occupy the pulpit both morning and evening, and wrote also to the supernumerary preacher to occupy the pulpit, if the young man objected. I had this from old Allen himself. The friends, however, were offended, and two trustees and one local preacher waited upon me, and at their request I preached on Monday evening; also on Tues-

day evening delivered a lecture of nearly two hours in the furniture rooms of one of our friends, on the existing evils of our Connexion and the resolutions of the delegate meeting as to their removal. Almost the whole society were present, and directly formed themselves into a branch committee of Reform for the circuit. I got home on Thursday, and on Friday was summoned, and attended a special leaders' meeting, where Burt, after a harangue, submitted a resolution to the meeting, as I could catch it, to the effect, 'That four persons had gone and attended a meeting in London, without being delegated by this circuit, censuring their conduct, deploring the injury they were doing themselves, and approving of the conduct of the preachers.' This was too much the monkey for me; I therefore rose and said, 'Mr. Burt, I suppose, Sir, you want a unanimous vote on that resolution, and as I am and must be opposed to it, I think it will be better for me to withdraw. You are aware I am not now a child, to do one thing yesterday and counteract it to-day. I hope to exercise allegiance to Christ and to the laws of Christ, however much they may oppose the laws of men. But you have insulted me by summoning me here to-night to hear such a resolution as that read over, without first informing me of it.' Burt answered, 'I did not know you were at home.' I replied, 'You knew I was at home to-day, and as you have not exercised common courtesy towards me in the matter, I will not stop to be insulted thus.' I expected Benson and the others would have left with me, but they remained, when the resolution was carried by 13 to 6, the 13 embodying the preachers—young Joel, Ralph Wilson's clerk, who has only one member in his class, and refuses any longer to meet with him, and C. Hume, who at present meets the late Geo. Morrison's class, but not yet appointed leader. That same night I was attacked by some internal pains, which proved to be obstruction, with slight inflammation internally. I sent on Sunday for Dr. Frost, and am yet under his care. I am happy to inform you my confidence was strong that the affliction was not unto death, and that I was in peaceful communion with God, to be spared to witness the triumph of Gospel truth. Friend Reay has had erysipelas in his face, but now better. I hope to see him again to-morrow; he is a true blue, a genuine Jerusalem blade, and his good lady is worth diamonds. Burt and I have got into correspondence. He prayed with me on Wednesday the 3rd instant, and told the Lord how old and faithful a servant I had been, and prayed that I might long be spared as a light and blessing to the church and world, and

on the same evening tried to persuade the officers in Blenheim Street leaders' meeting to sign the resolution condemning my conduct. I therefore wrote him, requesting him not to call again in my present weak state, as I dreaded it; and he has now wrote, twisting my request into forbidding him coming again to my house. He is a mean-twisting Jesuit; perhaps I may tackle him soon. Report to-day says he is about writing another charge against you, for being chairman at a minor district meeting in Sunderland, under the law of '35, on a local preacher of the name of Birtley, or Bickley, for Isaac Keeling, in 1838. It seems Isaac has given the information, and Burt wants to spirt at you. You will have heard the Sunderland people have agreed to suspend controversy until the June meeting. Burt had tried Benson and Reay here, but in vain. All these things will eventually turn out for the furtherance of the Gospel; and the clique in London are greatly aiding the Reform cause, although they mean it not."

R. S. Stanley to Rev. James Everett.

"Newcastle, June 26, 1850.

"Rev. and very dear Friend,—We had a remarkably smooth local preachers' meeting, Burt prohibiting any allusion to recent doings on reform; but the war began in the quarterly meeting, first by young Robt. Pattinson complaining that a printed resolution of the former quarterly meeting not being worded as it passed the meeting, the word *two* being omitted as in the enclosed wonderful document, your humble servant had to interfere, and remind them that they were men professing Christianity. After this, a small piping voice was heard exclaiming, 'Give that nonsense up, and get to more serious work;' and this created no little consternation among the parsons, which was soon increased by friend Reay introducing for consideration the present extensive agitation, the recognition of the people's claims to participation in legislation, and was for going on; when up starts old Burt, and commenced upon Mr. Reay, belched out a variety of other subjects, then turned upon me, mingling all kinds of subjects together, with his great love to me, &c. This went on until my patience was exhausted, so I begged he would take his breath a little, for unless he did, no man could remember his speech; and, referring to the cause of agitation, among other matters called upon him to explain his own conduct towards you, reminding him of your first interview in the rear of Mr. Ma-

kinson's house, expressing myself on that subject thus: 'Your former affection for Mr. Everett, Sir, I infer from your reception of him on the steps in the rear of Mr. Makinson's house in Manchester, where you made your appearance, while the Rev. Messrs. Burdsall, Walton, Everett and myself were in the garden, and called us to dinner, stating that the meat was cooling and the family waiting; that then Mr. Everett exclaimed, 'Aye, Burt, is that you? But perhaps you dare not shake hands with a poor fellow like me now,' or words to that effect; and when you, Sir, took one of his hands in both yours, saying, 'I will give you both hands and heart too.' This, however, Burt positively denied, thus giving me the lie; but his proving himself in the same meeting not very regardful of truth, I believe my version of the case is believed. I am confident of the truth and correctness of my recollections, and have wrote to Mr. Walton and Mr. Burdsall; to the latter in a note enclosed, begging, if they recollect the circumstance, that they will favour me with it, to show to my confidential friends; and as I expect you will remember the case, shall thank you for your version. Mr. White is preparing an account of the doings of the day for the Wesleyan Times, so that it will be needless for me to enlarge, except to state that we had four resolutions ready to propose for the adoption of the meeting, and which would have been carried, if put, but which were not allowed, nor could have been, without *a handcuff battle*. We therefore retired to our committee-room, passed the resolutions, and had tea together, after which we had prayer and confab on the course to be adopted next Wednesday, the 3rd July, at two o'clock, when the special meeting is to be held. We are to meet again on Friday night, read a protest, leave it on the table, and circulate it in print, sending a copy to the Times. Is not this the proper and best course? Am sorry it is not practised extensively."

R. S. Stanley to Rev. James Everett.

"Newcastle, July 3, 1850.

"My dear and Rev. Friend,—Another day of war over! This day, at two o'clock, the special circuit meeting was held here; the hymn and prayer over in ten minutes. Mr. Andrews read out of Grindrod so much of the law of 1835 as related to the meeting. Up started your humble servant to the table (where sat the Chairman and Jefferson, the secretary for the meeting), supported by Reay, Pattinson, sen., Benson, and all the Reformers upon their

feet. Oh, Sir, if you had seen the visages of the gents. round the table, you would have pitied them when R. S. S. produced his paper to read, which he *respectfully requested* to do before the business which was before them commenced, and which the Chairman in a moment opposed being done. On the part of Burt it was averred that the document should not be read, until he knew what it contained, desiring to read it; that the law required three days' notice, and that he would not promise to read it unless he approved of it. On the part of the reformers it was contended that it was uncivil to prevent, or attempt to prevent, the document being read. I commenced to read, but was drowned with noise. It was then *demand*ed to be allowed to read it, and argued that as the document was not a memorial, the resolutions of '35 themselves (bad as they were) did not require notice for reading a paper addressed equally to the other members of the meeting as the ministers. Another attempt to read, but drowned in din, roaring on all sides; four ministers, R. Wilson, Jefferson, little wasp Harriman, all at it, which to make the most din,—the other poor wretches, who were not allowed to see or hear a document addressed to themselves, sitting quietly in slavery and intolerance and arrogance. It was also asked, if the document was given to the Chairman, he would give his promise to read it to the meeting; that it was a protest against both the 1835 law and the meeting; that if not allowed to be read, it would be printed and circulated. All of no use; Burt would listen to no reasoning; therefore every purpose of the reformers would be answered by leaving a copy of the protest, and printing it for extensive circulation. It was given to Burt, but I hear he did not condescend to read it, nor did the slaves demand it. Poor Pember-ton was caught by Geo. Hunter touching it, removing his fingers, touching again, and looking as if in desire and dread, when Hunter asked him if he suspected the paper had been poisoned. I have promised not to publish Messrs. Burdsall and Walton's answers, and must keep faith with those worthy friends; but I want to write Burt, stating that I have vouchers of the truth of my statement, and to *demand* him to confess his false charge of my lying, as distinctly as he charged me. I know not what to do with the Wesleyan Times. I am there charged foolishly with the lie, without any expression of my innocence: will you give me your advice very soon?"

At a meeting of the Wesleyan delegates, held in the Albion

chapel, Moorfields, London, in the month of March, 1850, to confer on the state of the Connexion, and devise means for restoring peace and promoting future prosperity, the following, among other resolutions, was passed: "That a Committee of laymen be appointed, in the first instance by the delegate meeting (they were named accordingly), for guarding the rights and privileges of the people; and that such Committee revise the whole of the Methodistic laws, and be empowered to act in conjunction with the Conference or their Committee, and to agree upon and settle such a code as shall tend to promote the peace and prosperity of the Connexion."

In conformity with this instruction, the Committee so appointed duly met, and prepared the basis of such a code of laws as they conceived was needed to secure the rights of both preachers and people. At the commencement of the week previous to the aggregate meeting, they met again, and on Wednesday transmitted to the Conference the following letter by the hands of their Secretaries, Robert Swan Stanley, Esq., of Newcastle-upon-Tyne, and John Massingham, Esq., of Norwich.

"To the President, Secretary, and Members of the Wesleyan Conference now assembled.

"Rev. Sirs,—The Committee of Privileges appointed by the eleventh resolution of the meeting of Delegates from the Wesleyan Societies assembled at Albion Chapel, Moorfields, on the 12th of March last, and following days, respectfully intimate that they are now prepared to meet with the Conference, or a Committee to be appointed by the Conference, agreeably to the terms of the said resolution (which is enclosed).

"The Committee will feel obliged by a reply, if possible, by the close of to-morrow morning's sitting of the Conference, informing them when and where it will be convenient for the said meeting to be held.

"The Committee of Privileges having a large number of numerous-signed memorials entrusted to them for presentation to the Conference, will also be glad to be informed when the Conference will receive them.

“ We have the honour to be, Rev. Sirs, on behalf of the said Committee, your most humble and obedient servants,

(Signed) ROBT. SWAN STANLEY, } Secretaries.
 JOSEPH MASSINGHAM, }

“ 11, Exeter Hall, July 31st, 1850.”

The President announced to the assembly the receipt of the foregoing communication. A discussion ensued as to what treatment it should receive: some, it is stated, were for summarily dismissing it; but it was eventually agreed to refer it to a Committee, who were to prepare a reply. The Committee was composed of the President, the Secretary (Dr. Hannah), the ex-President (Thomas Jackson), Dr. Bunting, Samuel Jackson, John Scott, Isaac Keeling, John Lomas, Samuel D. Waddy, George Osborn, and one or two others, whose names we have not learned. Dr. Dixon was proposed, but the clique overruled the motion. On Saturday afternoon the Committee brought in their reply, which, after being read to the Conference, was forwarded the same evening to Exeter Hall.

The friends throughout the country saw from this letter that the application to the Conference had failed; that the preachers were not disposed to enter on any negotiation with the people, but had again pledged themselves to defend and enforce the arbitrary and unscriptural Rule of 1835.

“ Wesleyan Conference, August 3rd, 1850.

“ Gentlemen,—On behalf of the Conference, we beg to acknowledge the receipt of your communication, addressed ‘ to the President, Secretary, and Members of the Conference,’ and purporting to be an intimation from a ‘ Committee of Privileges appointed by the eleventh resolution of a meeting of Delegates from the Wesleyan Societies assembled in Albion Chapel, Moorfields, on the 12th of March last, and following days,’ to the effect that the members of the said ‘ Committee ’ are ‘ prepared to meet with the Conference, or a Committee appointed by the Conference, agreeably to the terms of the said resolution,’ and that you ‘ will be glad to be informed when the Conference will be prepared to receive certain memorials ’ stated

by you to be 'entrusted to the said Committee for presentation to the Conference.'

"In reply to that communication, we are directed by the Conference to remind you, that the Conference has been, and is, at all times prepared to receive and consider with respectful attention any communications in the way of memorials or otherwise, addressed to it, on matters touching either local or Connexional interests, provided that such memorials or other communications proceed from members of society in their individual capacity, or from meetings duly called and constituted according to our existing Rules.

"With respect to the communication which you have forwarded, it is scarcely necessary to remind you that the Committee, of which you represent yourselves to be the Secretaries, was appointed at a meeting which had no authority to make such an appointment, and that the existence and action of a Committee so appointed are a deliberate and flagrant violation of the discipline of Methodism.

"The Conference has good reason for doubting whether any single society, or circuit, or body of trustees, in its *collective* capacity, appointed any individual as a delegate to the meeting held in London on the 12th March last. And, even supposing all the persons who attended that meeting to have been formally and *bonâ fide* appointed, as representatives or delegates from the societies, or circuits or trusts, with which they profess to be respectively connected, still the Conference is solemnly persuaded that such a meeting of confederated delegations—especially considering the circumstances under which it was called, and the objects which it was proposed thereby to accomplish—was totally at variance with the great principles and positive regulations on which we depend, in a great degree, as a Connexion for the due maintenance of Christian order, and the edification and peace of our societies.

"Under these circumstances, the Conference, having regard to the purity and welfare of the societies under its care, and to its solemn obligation to maintain inviolate the disciplinary system of Wesleyan Methodism, deems itself bound to adhere to the principles stated at large in the Minutes of 1835, and to the resolution then avowed, not to hold communication with any association, confederacy, or committee, organized on 'divisive and disorderly principles' like those which characterize the proceedings of the parties with whom you are unhappily identified.

"The Conference, therefore, respectfully declines to make any appointment for holding a meeting with the Committee which you

represent, or for receiving the memorials to which your letter refers, as having been entrusted to your care.

“ We are, gentlemen, on behalf of the Conference, yours respectfully,

JOHN BEECHAM, President.

JOHN HANNAH, Secretary.”

“ The delegates had no reason to expect a better reception than the memorials of the people. The answer of the President of the Conference of 1850 to the representatives could scarcely be expected to be other than it was, on looking at antecedents. After the ex-President's declaration, and his instant refusal to confer with a deputation from the delegates when sitting in London, there needed no assurance from the Watchman to prepare them for a similar refusal from his successor. On one point, however, the reformers might congratulate President Beecham. If he had commenced his official career with an ungracious and unpopular act, he had the good fortune to avoid, in the *manner* of doing it, everything that might tend to exasperate those to whom, in the name of the Conference, he refused an audience. There was in his manner to Messrs. Stanley and Massingham no addition of insult to injury ; and as, in the absence of large mercies, it behoves persons to be thankful for small, the delegates might look upon it as something—say, the slightest possible indication of a return to a sound mind and a wise discretion. While, however, the answer was admirably succinct and scrupulously calm, it was, at the same time, to the point, sufficient, decisive, and for the time final. The delegates, as such, were firmly disavowed and repudiated ; and upon the pet but unscriptural law of 1835, of Dr. Bunting, which he urged them ‘ *vigorously to support,*’ and of which the reformers sought to be rid, the Conference deliberately took its stand. Negotiation, therefore, was out of the question—was impossible. The ex-President's declaration was to be adhered to by the actual Conference. Henceforth it was plain the reformers had to rely upon themselves. God helps those who help themselves—a maxim which, if true in respect to life's affairs in general, must be especially true of

cases immediately affecting the affairs of that kingdom which is not of this world.

“That the delegates themselves were not recognized by the Conference was but a small matter with them. They were not a whit the less delegated by the people because the Conference, availing itself of mere technicalities, denied the fact. Wesleyan themselves, if appointed by Wesleyans, it was clear that they were Wesleyan delegates, and that, heard or not heard, they spoke with an effective representative voice. All that they had to do was to continue speaking. They would be heard, although the Conference might affect deafness to their utterances. The Connexion would hear them, the churches would hear them, and the world at large would hear them; and the Wesleyan Conference had no patent which exempted it from the natural and inevitable influence of public opinion.”

How true these remarks are may be gathered from the following extracts from the *Sheffield Independent* of July 7, 1875: “*Lay Representation in Methodist Conferences.*—This question, which is likely to come up for discussion at the approaching Wesleyan Conference here, was, we learn from the Belfast Northern Whig, the subject of an informal discussion during the sittings of the Irish Methodist Conference. Mr. T. Percival Bunting referred to a pamphlet he had published on the subject, and spoke of the great impulse given to the movement in England at the recent district meetings. He said a Conference committee had already sanctioned the principle of lay representation, and it was probable that the next English Conference, notwithstanding expected opposition from one or two powerful opponents, would see its way to do the same. He noticed with satisfaction that in Ireland the ministers were thoroughly with the movement. He would counsel the greatest care that the true and proper functions of the ministry should ever be preserved; and would deprecate very much any representation which would include merely the wealthy and be confined to city magnates, &c. He desired to see the country circuits represented as well as the large towns. In the conversation that followed, opinions were expressed by several

that the existing Committees of Review were to a large extent useless and a mere waste of time, and that the laity should long ago have been permitted to take their places in the chief court of the Methodist Church. It was decided not to discuss the details, but simply to pass a resolution urging the Conference not to delay further the final settlement of this question, but to adopt such a plan, before it separated, as will secure the election of lay representatives to the Conference of 1876, to meet in Dublin. This was done."

London Times of 9th August, 1876.—“ *The Conference and Lay Representation.*—By the large majority of 369 votes against 49, the Wesleyan Conference yesterday decided to admit laymen to its sittings, and thus effect what Dr. Osborn calls an ‘awful change.’ The question has been discussed and re-discussed during many years. The growing force of the laity in the Wesleyan, as in the English Church, could not fail to make itself felt, and now, in spite of all that opposition and conservative prejudice could do, Conference recognizes the necessity of giving to laymen a place in the government of the Wesleyan body. There has been a strange mixture of conservative feeling with popular dependence among the Methodist rulers. Absolutely dependent on the support of their lay members, the ministers have been able, through a long series of years, to withstand demands for reform by appealing to the authority of the Founder of their sect. The venerated name of Wesley awed into submission turbulent spirits, and those on whom this charm proved impotent were cast from the Connexion and left to develop their ideas as best they could. The offshoots of Methodism have arisen in no small degree from the exclusiveness of the Wesleyan ministers in keeping all power in their own hands. Imitating the language of a priesthood, these ministers talk of ‘vested interests and privileges,’ and speak of reform as ‘plundering.’ Dr. Osborn ventures to balance between the facetious and the profane in his reference to the apostolic treasurer who proved a thief, and sneers at his brethren’s warnings against agitation as ‘pious threats.’ Such language scarcely becomes one of the fathers

of the Connexion, and smacks rather of those troublous days when there was real agitation, and some belligerent spirits, instead of seeking conciliation, devised their toils so subtly as to catch the reformers of the period and then eject them. It is gratifying and encouraging to see that the spirit of Dr. Osborn is not the spirit of the Conference. He is out of harmony with the times. The Wesleyans of to-day are not going to repeat the *mistakes* of their predecessors, and by refusing concession to just demands alienate another important section of their fellow-members. The details of this great change have yet to be worked out, but our hope is that the predictions of the Rev. Gervase Smith may be realized, and the world may see that there is 'before Methodism the grandest half-century it has ever known.' The work of that great religious body is not yet accomplished, but the resolution of yesterday does much to place it in a position to fulfil its destiny as a potent instrument in the regeneration of the world.—*We would add that most of the objects for which the reformers of 1849 contended, are now being conceded to the societies. Which party, then, were in the wrong on that occasion? We leave the decision with confidence to an unbiassed and discerning public.*"

R. S. Stanley to Rev. J. Everett.

"Newcastle, Sept. 13, 1850.

"My dear Friend,—I was grieved to hear of your indisposition at Nottingham, but glad to hear you are in harness again. I have been very unwell, but now recovered. I am also now, like you, an excommunicated Wesleyan: old Burt kept back my ticket and Mr. White's on Tuesday evening, the 10th instant. We have sent the particulars to the *Times*, and hope the editor will print it unabridged. You will see the substance of what passed on Tuesday, so that I need not detail it here. White has demanded a trial, and to know what are the charges against him, the accuser or informer's name, the law violated, the men who are to be the jury, &c. I have not demanded a trial, but I expect many friends are demanding it for me, and I have the materials of a protest ready. Bromley preaches for the Association on Sunday the 29th instant, at Sunderland, and for the New Connexion here at night; attends a tea-meeting for the

latter on Monday, a public meeting at Sunderland on Tuesday, and on Thursday, the 3rd October, holds a public meeting with us for reform. At his suggestion our committee have directed our secretary to desire your help on the occasion, and you will have the invitation in the orderly way. Friend Reay got his ticket from Mr. Andrews on the same night Burt withheld mine. Andrews told Reay that he was distressed at the conduct of Conference, and would not carry out their exterminating course. Well, I am, so far as an old lying parson has influence, 'delivered over unto Satan for the mortification of the flesh;' yet Christ is precious to the excommunicated heretic, and I hope my 'spirit shall be saved in the day of power.' Yours as ever, as a companion in tribulation."

Rev. J. Everett to R. S. Stanley.

"September 14, 1850.

"My dear Friend,—I have just written to G. R. Hair, and have told him that it is probable, though not certain, that I shall be able to attend your meeting on October 3rd. I should be advertised, if noticed at all, as merely expected. Our notes, you will have perceived ere this, passed each other on the road in dignified silence as well as in profound ignorance. You should demand a trial, and to urge this is the object of my writing. It will show who are friends and who are foes; it will expose skulkers by either converting them into neuters or compelling them to come out; it will put Burt upon the shameful trick of testing you first by question before he allow trial to proceed. Answer no questions; demand a charge in writing, according to the law of 1799, repeated in 1807, before the trial. Demand law in every case. Let all who have their tickets withheld do the same. Give the despots all the trouble you can. Each trial elicits some new feature of tyranny, and so bears against the whole system. My late indisposition appears to have been much of the character of your own. Thank God, I am well again. Yours, not in the bonds of Jabez Bunting, but of Jesus Christ."

R. S. Stanley to Rev. J. Everett.

"Newcastle, September 21, 1850.

"I am glad you are better, and only wish it was so with me; but I do not gain strength or entire freedom from pain. Friend Reay and self determine to advertise for you being here on the 3rd proximo; and if you can come on Tuesday do, and go with Bromley

and us to dinner at Wallsend on Wednesday. White's case was to have been brought on last night, but Benson and Stanley were there, and would not leave unless forced by the police: the result was, he dared not to proceed with the pretended trial. I demanded one, and it was fixed for Tuesday; but Burt has now refused to grant me a fair, open, and honourable trial, and has sent to have the charges sent back to him, which I of course decline doing. Benson's ticket has also been withheld, and the class-book taken from him, by Burt. We are now looking out for class-rooms to gather up the scattered sheep; we shall also have to arrange for a preaching-room, and come out for a season, not as seceders, but as expelled and driven away from the pastures of Wesleyanism as it is, until the will of God concerning us is more clearly revealed."

Extract from Speech of R. S. Stanley, Sheriff Hill, October 19, 1850.

"Mr. Stanley commented upon the gross monopoly by the Conference of legislative, executive, judicial, and financial functions, and stated that during the last fifteen months he had looked into the accounts of the Society and was astonished by the great number of inaccuracies which they exhibited. He was glad, with his friend Mr. Reay, to find by the last Report that considerable savings had been effected. The item of printing the Reports, which amounted to £1,353. 2s. 9d. in the previous year, was only £988. 9s. 9d., showing a saving of £364. 13s., or enough to send out two additional missionaries. He also instanced other savings, no doubt made in consequence of the exposures made by the reformers. Mr. S. also referred to his attendance at Conference in Manchester in 1849 as a member of the Missionary Committee, and said the insight which he then gained taught him that their travelling preachers were not the holy, blessed men he had fondly thought them. He described the uproarious scenes of which he was an eyewitness, and which exceeded anything in the way of disorder that ever he had seen before in the course of a pretty long and varied experience. He little expected at that time, when his old friend, the playfellow of his childhood, James Everett, was expelled, that his own turn was so soon to follow, or that of Mr. Thomas White, a man whose labours were so abundant and so blessed, or of brother Benson, than whom no labourer was ever more active or efficient. His (Mr. S.'s) bishop had told him more than once that he would never expel him—he would expel no man. Yet he had stopped

their tickets.* He would next come to the question of a remedy for the evils by which the Society was afflicted. He was addressing men who called themselves Wesleyan reformers; but what was it that they wanted? (A voice: 'Wor reets.' Laughter.) Yes! but what were their rights? When Mr. Bromley was down in Newcastle, he had some conversation with him on this question, and he had that morning received from him a statement of what he thought they ought to demand.

‘PROPOSED TERMS OF PACIFICATION.

‘The immediate repeal of the enactment at page 112 of the Minutes for 1835; and the abolition for ever, both in the Conference and in every other Wesleyan Court, of the ‘Question under penalty.’

‘The admission of the people by their representatives, freely chosen, into a *participation in the government and management of the body*, either as sitting in equal numbers in the Conference itself, or sitting as a separate chamber, invested with co-ordinate functions and powers.

‘The unrestricted right of prayer or memorial by every class of persons, by every meeting, by every individual within the pale of the Wesleyan community.

‘That the sittings of the Wesleyan Conference be open, no other condition whatever of admission being imposed upon the public but that of peaceable behaviour.

‘That the discipline of the body, the power of sentence, shall no longer be vested exclusively in the preachers, but shall be agreed upon by the society in the aggregate to which the accused belongs, or by its representatives; and in cases of appeal, the court appealed to, even in the final court, shall include at least a moiety of laymen so-called.’”

(These proposals were received by the meeting with loud cheers. If there were two “chambers,” we may remark, where would the final judgment rest? In a church there should be only one chamber, and all its members should be elective, with a provision that not more than a certain number should be ministerial.)

Mr. Stanley then read a communication from Mr. Everett, to whom he had communicated certain suspicions that were entertained of his thoroughness as a reformer. Mr. Everett said:

* See correspondence with Mr. Burt.

“Thanks for the suspicions respecting myself. The mistake must have arisen from my having stated that I wished for the constitution of 1797, in lieu of the decrepid law of 1835. But, mark you! I only wish the one *in preference* to the other; wish to go back to the *former* rather than *stay* with the *latter*; and wish to go back to it, not to *rest in* but to *start from*—never resting till we come up to the *resolutions* of the two *delegate meetings*, nor even resting in those till we have Christ as lawgiver and the *New Testament* as our *guide*. I regret that I was not more explicit; but I think I must have been misunderstood. The whole hog for me, ‘till from snout to tail ’tis eaten’ (laughter and cheers). If I am not sufficiently explicit, tell me. No half-measures for me.”—Mr. Stanley made a few concluding observations, and then resumed his seat amidst loud and general cheering.

R. S. Stanley to Rev. James Everett.

“Newcastle, October 23, 1850.—Burt, by letter of the 18th inst., writes as follows: ‘Sir, as you are no longer a member of the Wesleyan Society, we shall supply your remaining places on the Local Preachers’ plan.’ It happens I am only planned at Biggsmain for the 3rd Nov., at morning, 10, and I purpose being there to do my own work. The whole society there expect me, and the key of the chapel will be kept until I appear to take the pulpit. We hold a public meeting to-night in the Victoria Rooms, to give details of our expulsions, by desire of multitudes. I have been preaching for the New Connexion, and assisting in their missionary meeting, and last Sunday night for the Ranters, to a very large congregation. Brunswick nearly empty.— $\frac{2}{10}$ 50: Quaker form. Yesterday being the 20th anniversary of my son’s wedding, we were there to dinner and tea. Mrs. Everett and the youngest Miss Coulthard dropt in, and had tea with us—all well. Our meeting went off well last night; Pattinson in the chair; speakers, Haskar, Stokoe, and another from Sunderland, giving an account of the wholesale butchery there: White, Stanley, and Benson. There was perfect enthusiasm, and if we calculate aright, the masses of the people are with us. The most of the company remained until near 11 o’clock; great and delighted cheering at the announcement of eating the whole ‘hog from snout to tail.’ The subject of legislating for the church was taken up at large by myself, in which I tried, and think succeeded, in convincing the meeting that neither ministers alone, nor the whole church, had any authority to make laws, or enter upon any

of the prerogatives of King Jesus; instanced the case of Peter before the day of Pentecost with the 120 brethren, making an apostle of Matthias, who was not ratified in office by the Lord, but superseded by St. Paul, who was made an Apostle, 'not by men, neither by man, but by Jesus Christ and God the Father;' and that the number of apostles were 12 (not 13), referring to the foundations of the wall of the city having the names of the 12 (not 13) apostles of the Lamb. Benson, as usual, was telling, but short. We go to the principal towns in the county of Durham next week. Thus the North keeps not back; may the South give up; the battle is the Lord's, nobly fought by his soldiers, and the field of conflict widens: may your Captain be with you everywhere!"

R. S. Stanley to Rev. James Everett.

"Newcastle, Dec. 9, 1850.—Our Victoria-room was opened on the 1st instant; a gracious influence prevailed, and at night an overflowing congregation. Yesterday Mr. Griffiths preached in the morning, and administered the sacrament in the afternoon; New Connexion chapel in the evening. Altogether it was a day of glorious power. Benson has gone with Griffiths to Carlisle, &c., and friend Reay will meet them at Bishop Auckland on Thursday: Friday to be at Sunderland, where there is a great want of firmness. Monkwearmouth and Deptford reformers are stanch, but Sunderland men are running off to the New Connexion, the Ranters, the Association, the Independents, &c., and the local preachers and leaders who are expelled allowing the flock to be scattered. We feel some difficulty, at least some do, in arranging for our own future proceedings. We have now a beautiful chapel, with three good class-rooms adjoining. We have chapels or houses in every place in the country; twenty-four preachers in our circuit, with help from Gateshead, and nearly 800 members. The Reform Committee, we think, should continue to meet say once a fortnight, and the leaders every Monday night after preaching; but how to get our meetings conducted in an orderly manner seems difficult. We have no head man except Pattinson, who has hitherto presided at our Reform meetings when at home, and continues till Christmas, and he is not universally reposed in as sound at heart, neither has he talent or tact. On this account I want much to know how the friends at York and other places are doing. We seem generally agreed on the great questions of Methodist reform, but do not see eye to eye as to future movements. Some think there should be a

committee of three to preside at our meetings, as agreed by themselves; others think there ought to be a person appointed as President or Superintendent, with a Vice to act in the absence of the principal, and to be elected by the church for three, six, or twelve months. This latter opinion is my own, and had I not stood at the head of the plan as No. 1, should have urged my own sentiments. I wish you would give me your views on this question. It must not follow that because I stand No. 1, that therefore I am to be elected; for on that principle brother Willis, who stands No. 2, must succeed me; and beside, I feel disposed to do as I hitherto have done, and to shrink from mere honorary parts, although I am satisfied the President must be a preacher and a man of character.— Dec. 12th. A recollection that you were not at home induced me to defer sending this until now. On Tuesday evening, Pemberton, as second partner in the butchering trade here, with Andrews as witness, cut off all the leaders at Carville, except one Hann, Mr. and Mrs. Reay amongst them, and all the members except three. The more I hear and see of the doings of our Conference pastors, the more am I in wonderment at their deeds. Has the Lord given them fully up to strong delusions? Their present course has not the commonest sense to commend it; the spirit of stupidity, of cruelty, and of blinded officialism, seems to govern all their movements. Well, all this wrath shall be made to praise God in the promotion of reform.”

In consequence of the refusal of the Conference to meet the reformers, as indicated by their letter of the 3rd of August, 1850, a meeting was held at Newcastle on the 21st Jan., 1851, and the result shown as follows :

“To the Wesleyan Methodists in Newcastle-upon-Tyne District.

“Christian Friends,—The principles embodied in the following Resolutions are very respectfully submitted to your consideration.

“The whole of the representatives, in the spirit and act of prayer for Divine guidance, were perfectly unanimous in adopting them, as constituting a basis both for the government of the Church—consisting of officers and members unrighteously driven out by the Conference preachers—and for negotiating with the Conference itself.

“That the entire of the Resolutions are in accordance with New Testament principles, we think you will unhesitatingly admit; and

by the blessing and direction of the Great Head of the Church, we trust for your cordial co-operation in working them out.

“Fightings without and severe conflicts we have had, and expect to have, in the stand we are making for Christian liberty ; but cast down, we are not destroyed ; victims of clerical tyranny, we are sustained by the abounding succours of the Redeemer ; abandoned by some of our former Wesleyan associates, we are in love and harmony with each other, and find ourselves encircled with numerous new friends.

“In all places where it has been deemed necessary to hold separate services, immense crowds have attended our local ministry, and the Lord is daily adding to His ransomed followers.

“Resolutions adopted at a meeting of Representatives from the various Wesleyan Circuits in the Newcastle-upon-Tyne District, held in the Victoria Rooms, Newcastle, on Tuesday, 21st January, 1851.

Chairman.....R. S. Stanley.

SecretariesJ. Benson and G. R. Hair.

VisitorsW. Gandy and J. Harrison, of London.

REPRESENTATIVES FROM CIRCUITS :

NewcastleT. Brown, T. Dewar, S. Griffin, G. Muras, T. Parker, R. Pattinson, Senior, J. Reay, N. Scott, D. H. Wilson, T. White, T. K. Winter, W. Weir, G. Willis.

GatesheadG. Bell, G. Clark, G. Little.

North Shields...G. Adams, T. Gibson, J. Green, R. Grey, W. Grey.

BlythT. Bird, R. Patterson.

South Shields ...J. Armstrong, L. B. Bushill, J. Hudson, R. Reay, T. Reay.

Sunderland.....B. Armstrong, G. Booth, J. W. Calvert, — Greenwood, W. Harty, R. Kirtley, J. Stokoe, J. Taylor, Capt. A. Waters.

Houghton-le-Spring...J. Bolam, R. Wanless.

DurhamJ. Bramwell, W. Davison.

HexhamR. Elrington, M. Hume.

Shotley Bridge...T. G. Blakey, R. Green.

Alston.....J. Hudspeth, J. Stevens, J. Wotton.

BerwickA letter.

MorpethA letter.

Stockton (in Whitby District)...J. Brewis, E. Loudon, G. Middleton.

“ 1st. That the objects of the present meeting of the Representatives of the various Circuits in the Newcastle District are to ascertain the progress of Wesleyan Reform, and devise means for speedily securing the scriptural freedom of the Wesleyan people.

“ 2nd. That this meeting expresses its thankfulness to Almighty God for the cheering character of the reports from the various Circuits, manifested especially in a growing acquaintance with the duties and privileges of a Christian people, and a firm determination to obey the infallible teachings of the Scriptures, rather than the modern assumptions of fallible men.

“ 3rd. That this meeting recognizes the Church in its collective capacity as the highest court for all its affairs, whether financial, executive, or disciplinary, and therefore recommends that all Wesleyan Branch Circuits be constituted upon this foundation.

“ 4th. That it be recommended to the Circuits that the leaders have power to admit on trial any person making application for church membership, the final reception or rejection to be decided by the votes of the church meeting.

“ 5th. That leaders, whenever required, shall be appointed at a meeting of the Society, the nomination to be in the leaders' meeting.

“ 6th. That the Society and Poor Stewards shall be appointed at a meeting of the Society, the nomination to be in the leaders' meeting.

“ 7th. That the election of Circuit Stewards be in the quarterly meeting.

“ 8th. That the exercise of discipline over the members be with the leaders' meeting,—the accuser or accused having the right of appeal to the church meeting.

“ 9th. That no person be fully admitted as a preacher without the joint consent of the preachers' and quarterly meetings.

“ 10th. That the quarterly meeting be defined to consist of all the Preachers, Leaders, Circuit, Society, and Poor Stewards, and Trustees (being members of the Society), in the Circuit.

“ 11th. That this meeting recommends that the preachers take care that the ordinance of the Lord's Supper be duly celebrated in all places where there are separate services.

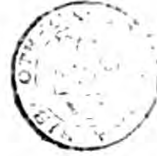
“ 12th. That this meeting recommends the holding, as early as possible, of meetings in every town and village in the district, for the advocacy of Wesleyan Reform, and that extensive circulation be given to the *Wesleyan Times*, the *Wesleyan Reformer*, and such tracts and pamphlets as advocate Reform in the Wesleyan body.

“ 13th. That in those Circuits where no Branch Societies have

been established, the leaders are specially recommended to take care that the members are not scattered under the annoyances to which they are subjected by the Conference Preachers; but that wherever such a feeling prevails, it is deemed highly desirable that Reform Classes be formed under the care of leaders having the confidence of the people.

“14th. That the following be elected a Committee for the superintendence of the Reform movement in the Newcastle District, viz.

Mr. R. S. STANLEY, <i>Chairman</i> ;	} Newcastle.
Mr. R. PATTINSON, Sen., <i>Treasurer</i> ;	
Mr. JOHN BENSON, <i>Secretary</i> ;	
Mr. JAMES STOKOE, Sunderland.	
Mr. JOSEPH GREEN, North Shields.	
Mr. JOHN ARMSTRONG, South Shields.	
Mr. JOHN BRAMWELL, Durham.	
Mr. ROBERT PATTERSON, Blyth.	



“15th. That this meeting has great pleasure in tendering its warmest thanks to the proprietor and editor of the *Wesleyan Times*, for the talented support it has rendered to the Reform movement, and expresses its unabated confidence in this popular organ of the Wesleyan people.

“16th. That the thanks of this meeting be given to William Gandy and John Harrison, Esquires, for the valuable assistance which they have rendered to the Representatives of this District in the business of yesterday and to-day.

“ROBERT SWAN STANLEY, Chairman.

“17th. That the cordial thanks of the meeting be given to the Chairman.

“JOHN BENSON, Secretary.”

R. S. Stanley to Rev. James Everett.

“Newcastle, June 13, 1851.—I have been verily guilty in not writing you until so long after my return from London, to give you my recollections of the Committee of Privilege. Twenty of us attended, ten London and ten country gents. It was reported that 286 circuits were in communication with the corresponding committee; that the steps taken by reformers generally were scriptural and judicious; that the employment of paid preachers as agents be left to the respective circuits; that the Reform fund documents were in the hands of an auditor—total received up to February, between £1100 and £1200, and only £70 on hand; that circuits

which have not yet subscribed be written to, and circular to be general; a public collection to be made in June or first Sunday in July, and private subscriptions sought; and the payment of Holt Chapel's trial to be recommended to the delegates to be paid; that £820 had been received for Bromley's testimonial, promised and not yet paid, £273. 10s.; other sums expected; that the four ministers be desired to continue their operations under the direction of the Committee, and proposed that the allowance be, as proposed by Dunn and Griffiths, at £150 per annum. Your own objection to receive the same as the others was spoken of in honourable terms, but no difference of allowance to be admitted; that Conference be written to, to say that if the Committee were wanted, we would meet them on three days' notice; that it is desirable to apply to Parliament for relief from chapel trusts; that trustees be very careful in giving notice to examine deeds; that in difficult cases the Committee be consulted; that Mr. Sutcliffe recommends the employment of a junior barrister as the cheapest course, as he can get senior counsel's opinion free of cost. Several opinions were given on the validity of the deed-poll, powers of expelled trustees, the case of Corstan chapel in North Walsham circuit, which P. Bunting had thrown into Chancery, but not expected to proceed with; and the propriety of joining other bodies, and circuit government; but on the two last subjects no deliverance. Thus I have given you, if you can understand my confused abridgment, the substance of our confabs."

"July 30, 1851.—I begin too late for the afternoon post, but as soon as possible, to tell you what I have heard of Conference news. Contrary to usual practice (as I understand), the President, &c. were not elected before, but this time after, the public prayer meeting, at which, of course, Beecham presided—Dr. Hannah, President; J. Stamp, Secretary; Thornton and Rattenbury in the legal Hundred. The New Connexion friends have agreed to let us have the use of their chapel for the Delegate meeting, and for a collection to defray our expenses of delegates, morning and evening, on Sunday, the 17th August; and our friends have agreed, for the sake of gratifying them and the numerous friends who want to enjoy the ministry of our ministers, that, if there be no objection on any of your parts, Mr. Bromley occupy the New Connexion pulpit on August 3rd, and Mr. Everett or Mr. Dunn on the 10th, making their anniversary collections. Mr. Bromley has agreed to our wishes, and I now wish my worthy old friend and townsman to

yield his consent, which, in the language of friend Grant, *will greatly oblige us all*. I expect our coming meeting of the 18th will be deeply important. All hope from the Conference clique can be nothing but illusory; the men we have to deal with and their evil communications are known, and the more known the more suspected, even in their professions of pity for us. You will see we have been to Edinboro'. Poor Macbrair! what a poor tool the man is!"

R. S. Stanley to Rev. James Everett.

"Newcastle, Sept. 1, 1851.—I ought, perhaps, ere now to have written you, but have been indisposed and very busy. My whole time has been filled up, and having frequently to visit my dear brother on his death-bed when very unfit at times to leave the house: it was, however, a melancholy pleasure to be able to see, converse, and pray with him to the end of his time. You will anticipate I did not wait for an invitation when I heard that he was in danger, but went at once to the house, and up direct to his room, where I was always met with my dear brother's extended arm and the exclamation, 'My dear brother!' I was glad to find him conscious on each of my visits, that his confidence in God was strong, and Jesus precious. I am now left the only remaining direct branch of my father's family, and on next Sunday, if spared, will enter upon my 70th year. My brother was only 58 on the 27th May last, and died on the 27th August. The funeral took place on Saturday—self, son, and Fitzgerald, mourners; Mr. Wilkinson, Ralph Wilson, Hunter and W. Stephenson of Throckley, young Falconer and Dr. Nesham, pall-bearers; the Conference parrot, that is P, the parson, who rattled over the words in the Prayer-book like an empty carriage over a pavement, seemingly glad when his work was done; not one word of oration, not one song of praise or devotional prayer, except an incoherent attempt at the latter before the removal of the body from the house. Thus a local preacher of 38 years' standing, a leader and trustee, who had given his life and hundreds of pounds to Methodism, laid in his grave as an infant of days would be. Need I say I was indignant? Could I do otherwise than mark my indignation by both refusing to notice him, and refuse, as I did, his offered hand at parting? Next Sunday evening I am planned to Victoria, when probably I shall preach something like a funeral sermon. I must not forget to tell you that it has oozed out that my brother had a serious discussion with Burt and R. Wilson at the June meeting, which ended in

my brother withdrawing himself from intercourse with them on church matters; and Burt, ere he left, wailed out his complaint that he had twice called, and was not permitted to see him."

R. S. Stanley to Rev. James Everett.

"Nov. 8, 1851.—Through mercy I am alive, or I could not have told you—awake, in health, in the council, a preacher, and if spared they shall know that at Byker Hill to-morrow morning; and I am a Wesleyan reformer in canny Newcastle, despite of sulky Sammy of Richmond: this is my humble confession, and hope I shall not be hanged; yet I acknowledge my offence for so long a delay, and hope for forgiveness. I have had a queer time of it lately. At the solicitation of some friends, I commenced a canvas of South St. Andrew's Ward; there were three other candidates, two of whom withdrew on being informed I was in the field; the third, G. N. Clarke, surgeon, son of the late Mr. Clarke, local preacher, who went or was turned out with Alex. Kilham, tried his luck in opposition, and failed, leaving me 54 votes a-head of him; this notwithstanding he is a freeman and lives in the Ward, and tried to injure me by a dirty placard, in which he states the Methodists were going to put me into the council as a recompence for expelling me from office as a leader and local preacher, but admits I am an estimable man. I sent you a paper with the account of the election and garbled account of speeches to-day. We are trying to get a cheaper place for worship; we first of all thought of a wooden tabernacle in Green Court; then talked of brick, and then of stone; now the committee are after a coach-house behind the old Tower in Bridge Street. I do not approve of this last step, but submit peaceably to the current. I must go and mend my net for to-morrow morning; so good night."

R. S. Stanley to Mrs. Everett.

"Nov. 22, 1851.—I hear Thomas Marriott has just left your lord £100, with many other legacies, and that he has cut out his poor nieces; that Dr. Bunting and Alders are his two executors; and I suppose it is true. No doubt Bunting, Alder, and Osborn, and the Missionary Committee, Great Queen Street trust, the 42 £100 rings will all be purchased or fingered, under the lately-made will, after the man had reached the standard of a bad man, as described by St. Paul, 'without natural affection.' But if all be as I hear, I know *one* who will hand over *his* portion to the needy nieces."

R. S. Stanley to Mrs. Everett.

“June 14, 1852.—Mr. Harris from London is to be here on Sunday and Monday next to advocate the Local Preachers’ Mutual Aid Association. I wish your lord were with him. Excuse a short scrawl. We are going to help in packing the supervisor’s goods for a removal on Wednesday or Thursday to Durham, and our own house is not yet in order. How distressing is oftentimes the lot of the pilgrim! Love to your lord and everybody.”

“July 28, 1852.—I see by a Sheffield Plan that you are to be there on August 8th, and they have very foolishly planned me for the Lyceum on the 15th. I have therefore wrote to get my appointment changed for some less important place. I am to domicile with a ‘Mr. George Walker, of Osgathorp Cottage.’ Do you know them? I hope they are not red-hot teetotallers, or I shall soon be scarce. I cannot think of changing my habits of living now, just on the point of 70, and must and will have my pipe and a ‘wee drap o’ the crathur.’ You know I do not require very much of fire-water. The out-of-way name of the house leads me to dread getting into too refined a circle. I have seen one of the mediation party’s circulars to the Conference preachers, notifying their intention to send a deputation to the secret place of meeting; but that will be labour lost.”

R. S. Stanley to Rev. James Everett.

“Newcastle, August 14, 1852.—Thank you for yours of the 30th ultimo. I will try and contrive to pay for the printing, &c., of ‘the Queer Book’ when at Sheffield. The President, James Howarth, reports that I must preach in the Lyceum on the 15th, and if I must, I must; but they have done wrong. Have you seen the truly diverting article in the *Patriot* of Monday, on the boastings and whinings of the Wesleyan Conference? Do read it. I had a truly happy day in the Caledonian church on Sunday, and I think laboured not in vain. What will the moderates, the mediatives, do? Will they join the reformers? They are as great rebels as we, but I fear not so open and honest and straightforward. I expect we shall continue the war till victory crowns our efforts.”

Rev. James Everett to R. S. Stanley.

“Sowerby Bridge, October 16, 1853.

“My dear friend Stanley,—I feel obliged by your kind letter, and cheered with the tidings it conveys respecting home—you and

yours—and the abatement of the frightful disease that has afflicted the town and neighbourhood. Now for the ‘appointment,’ respecting which you require information. In this there is a mistake, into which you have been led by the simple fact of my name being opposite to Newcastle, &c. 1. There is a perfect understanding between the General Committee and myself that I go into winter quarters from the commencement of November 1853 to the 1st March 1854. 2. That during these four months I receive no salary from the Reform Fund. 3. That I be left at liberty to go out or keep at home, as may suit choice, health, and circumstances; in short, that I be a gentleman four months at my own expense. It would be of no service to me to bind myself to Newcastle or any other place the moment I am loose from my engagement with the Committee; I might, under the circumstances, have just remained as I was, under pay, as allow myself to be tethered immediately by a string of appointments, Sunday and week-day. My name, at my request, stands on the Plan simply as referring to residence, not to appointment; hence it is that Roberts is appointed, for they never would think of appointing two at the expense of the Committee. It is my intention, then, 1, to carry out my design, and to make winter quarters what I contemplated; 2, not to bind myself to any printed Plan as to place, but just to have my name on a Plan as a supernumerary during these four months; 3, nevertheless, to let myself out occasionally, both at home and abroad, as necessity, choice, or otherwise, may press, or I may feel free to engage such occasional services. But I do not intend to bind myself, subject to wet and dry, far or near, calm or storm, rain or snow, on any systematic plan. To prevent all disappointment, you will oblige me by hinting this, without trouble to yourself, and where and when necessary. In great haste, between preachments, with love to Mrs. Everett, your other half, and the odd quarter (Lizzy), I am for ever and ever,” &c.

R. S. Stanley to Rev. J. Everett.

“Newcastle, May 18, 1854.—I have to congratulate you on your reaching threescore years and ten; but what do the hard-hearted Methodist Turks who arrange your times and places of labour think of themselves for cutting out a person of your age so much labour? And yet you call them ‘the good people.’ They must be stupidly wanting in sympathy, or imagine you are made of iron. You really ought to turn sturdy, and tell them plainly you will not

commit self-murder. Brother Colman came here on Wednesday last week from Stanhope, much broken down with cruel slavery, and had to speak at Gateshead this evening, and gave a splendid speech : after resting till Saturday, he left with friend Reay to preach at Carville, and the next day for Shields. I hear he nearly broke down on Monday night at South Shields. I wish you gents. would positively refuse to do more than Sunday and three evening meetings in any week. Thank you for the tidings regarding the great movement. The uneasiness felt in many places must, if possible, be put an end to by some wise system of organization. On the question of amalgamation, I have no hopes of any except the New Connexion, and have often wished we had united with the body earlier on in our struggle."

Rev. James Everett to R. S. Stanley.

"August 3, 1855.

"My dear friend Stanley,—I moved that the enclosed resolution should be printed, which forms the connecting link between the Reformers and Associationists. It passed by a large majority just before a late dinner, after a long debate. There were only ten hands against it. Every point of the 'Basis of Union' was tested, and so also of the plan of 'Organization.' A message was telegraphed to Manchester, and a message was returned signifying adhesion, except on one point, which is left for mutual agreement when the two bodies meet. Some alterations were made both as to the 'Basis' and plan of Organization by the delegates. In consequence of this, together with explanations and conversations, some of the brethren who attended, and were opposed to amalgamation, voted in favour of it. Suspend your judgment till you read the discussions. The feelings and opinions of the circuits on the subject of Union were,—46 for amalgamation, 20 against, 21 deferred, 6 neutral.

"Mr. Hirst, Mr. Hanson, of London, and myself, were appointed to draw up a Protest to the Conference ; the two brethren left it to me. I seasoned it somewhat highly, and was astonished that the delegates did not attempt to soften it ; but it was sent, and has been acknowledged : what is more remarkable, we have heard on good authority that it was read in open Conference—the first time this has been done."

R. S. Stanley to Rev. James Everett.

"Durham, January 23, 1858.—I had intended writing you some days since, but prevented by a severe cold, which brought on

inflamed eyesight. A thousand thanks for your very kind offer to visit Durham and to preach for me on the 4th April next. I am, however, truly sorry to hear from Mr. Bramwell that our dear friend Reay is ill of a bilious fever. How uncertain are all our earthly joys! Praise God, there is a rest in reversion for the people of God. Hallelujah! The delightful hope of this in my midnight hours, a few days since, filled my abounding heart with joy! A few days since I was able to take a very active part in a tea-meeting, to engage in public prayer with considerable enlargement, and give a long address, seemingly without any injury, and now hardly able to see, yet praising God, much freed from pain, although in a rather enfeebled state. I am a wonder to myself, and shall not be much astonished if I recover some capability to try to blow the Gospel trumpet very soon. The issues of life and death are in the Divine hands. I am thankful, certain that in the Lord's care all is well."

R. S. Stanley to Rev. James Everett.

"Durham, March 23, 1858.—The late stormy blast has done me great injury; the pains in my side are severe, and my poor head is getting worse in bewilderment; indeed, I am almost entirely confined to the house. Thank the Lord, the spring has commenced, and it may be my day of grace and probation may be lengthened out a little longer. The Lord is rich and full of mercy, and, like Manoah's good wife, I am disposed to conclude that if the Lord had been pleased to kill us, He never would have shown us such things as He has, and I therefore sing Hallelujah; yet I remember I am going the way of all the earth, while one after another are suddenly dropping off around me. I deeply sympathize with dear Mrs. Dewar and family, and pray the solemn death of my worthy friend will be made a blessing to the members of the family. Mrs. Stanley begins to shake; we are wandering to the grave, but I hope getting a brighter prospect of the land of rest."

"Buxton, August 30, 1858.—Mrs. S. and self left Durham, and accompanied by Elizabeth went to Ashton on the 17th August, and on the 19th to Buxton, and am reminded that in two or three days I shall have the anniversary of my attack of apoplexy (Sept. 1, 1855); yet, what a mercy! still alive, and now in part recovering the use of my mental powers. Truly, the Lord has been gracious to me, despite of deep, unnerving depression and fear, and now, I

hope is lifting up my head as I trust the day of redemption is drawing near. How is my worthy brother Reay and his good canny wife? I was truly sorry at not being able to enjoy myself at his hospitable house, and gratified to learn that he is some little improved."

"Durham, May 21, 1859.—I am hardly able to steady my head and hand to write, but hope to be able to enjoy your society and ministry here soon. I am really unwell, and treading my way to the silent tomb. Thank God for the hope of the Gospel! May I meet you in heaven! Mrs. S. mends but slowly of her broken arm, yet there is some improvement."

"Nottingham, August 10, 1859.—Many thanks for yours of the 23rd ultimo. We hope to reach Durham on the 15th or 16th in good time to rest before we have the pleasure of seeing and enjoying your society on the 21st instant."

"Durham, Nov. 3, 1859.—May I hope to see you, if possible, on Saturday? My head is in an awful state, and can hardly see to write, yet I cannot keep from a few words about friend Haskar. I have sent copies to my bairns in Southwell, Nottingham, &c."

Rev. James Everett to Mr. Thomas Stanley.

"Sunderland, Dec. 16, 1861.

"My dear Friend,—I received the mournful intelligence of your father's death yesterday, just as I was about to take train for Newcastle to preach for the Baptist friends in New Court chapel. While I was there in the pulpit, a telegraphic despatch was handed to me, announcing the death of Albert, Prince Consort. I was next informed by Mr. John Fenwick of the death of a grandson of a person in Alnwick whom your father and I knew in early life, exercising as a physician in Hull at the time of his death. Here one death after another came crowding upon me, saddening my spirit,—my old, my early, my endeared friend, your father, foremost in the list. I infer that it came somewhat suddenly at last, or you would have informed me. We shall have to follow. The Lord prepare us for our final change! God willing, I purpose being with you on Wednesday morning, to pay my last mournful respect to the memory of one long endeared to me. Present Mrs. Everett's love and sympathy, as well as mine, to your mother, Mrs. Thomas and family. God bless and sustain you all under the bereavement!"

Rev. James Everett to Mr. Thomas Stanley.

“Sunderland, December 24, 1861.

“My dear Friend,—I have drawn up a short sketch of your father, which I expect will be in the *Wesleyan Times* of next week. Short as it is, it is too long, I fear, for the columns of a newspaper. You can add to it, or, if you think proper, send it for insertion in the *New Methodist Magazine*. As to the funeral sermon, I am compelled to decline it. I objected to preach the funeral sermons of Mr. Dewar and Mr. Rowland; on the same ground I decline to officiate in the case of the demise of my revered and honoured friend, your father. Such services are too much for my feelings. I strive, but cannot suppress them, and this fetters me and interrupts the service. Reading the funeral service of a friend completely unmans me. You must not, therefore, take the refusal unkindly. Your father was my oldest friend, and I know my infirmity. With kind love, in which Mrs. Everett unites, to mother, Mrs. Thomas and family, ever yours most truly.”

The following letters give a full account of Mr. Stanley's expulsion from the Wesleyan Society.

R. S. Stanley to Rev. W. Burt.

“13, Ridley Place, Newcastle-upon-Tyne,
September 16, 1850.

“Rev. Sir,—You having, on the 10th instant, withheld my ticket at the quarterly visitation of my class, as you said, under the Plan of Pacification, which, however, does not authorize you to do so, and for the alleged purpose of consulting your colleagues, I have waited with considerable anxiety to receive your decision on my case, to ascertain whether, upon serious reflection, you dare, without giving me a trial, cut me off from communion with the Church of which I have been so long a member, and the interests of which I have served with my spirit as a local preacher for about forty-two years.

“It has therefore become with me a question whether I ought not, and I now demand, that as you have unjustly and merely *ex-officio* withheld from me my quarterly ticket of membership, that you give me notice of trial, agreeably to the Concessions of Conference to the demands of the delegates in 1797.

“Some of the reasons which influenced me to hesitate until now

as to the propriety of demanding a trial, arose from the following considerations as to your fitness to sit as my judge ; as, according to my humble opinion, you have disqualified yourself for the office :

“ 1. By aiding and abetting in the creation of the strife and consequent agitation in the Connexion, which it is and has been my object to counteract.

“ 2. By sitting as one of the conclave in the Committee of seventeen who recommended the unrighteous expulsion of the Rev. James Everett.

“ 3. By acting, during the sitting of the Conference of 1849, in the degrading position of constable, or subaltern officer, of the Committee of inquisition, in the ordeal through which two of our beloved ministers, Dunn and Griffiths, were dragged.

“ 4. By printing and circulating untrue and garbled statements of a case found in the Newcastle District Minute-book, for the purpose of scandal, and repeating such published statements after proved to have been unfaithfully extracted, for the seeming purpose of stopping the streams of liberality flowing in to prevent the starvation of the ministers unjustly expelled by the Conference.

“ 5. By the circulation of incorrect statements in a printed address extensively distributed in this circuit, together with some genuine and some forged signatures to three Resolutions, calculated to injure the character of myself and the three other delegates of the friends of Reform, being members of Society in this circuit.

“ 6. By jesuitically, on visiting me when under affliction, commending me in prayer to God as a long-trying and valuable servant of Christ, and on the same day exhibiting me in the leaders' meeting in Blenheim Street Chapel vestry as a troubler of the peace of the Church.

“ 7. By giving me the lie in the presence of above eighty of my brethren in the June last quarterly meeting, and reiterating the charge of falsehood on my statement of a fact, which you have now so far admitted as to stand pledged to apologize for on the next quarterly meeting.

“ 8. By having withheld my ticket of membership (under certain alleged provisions of the Plan of Pacification, knowing at the time that the said Plan of Pacification contained no such provisions, but really) under the iniquitous Resolutions of 1835 ; thus attempting to deprive me of the possible benefit of a trial, the privilege of the veriest felon in the land.

“ 9. By signing away your own liberty of independent and

honourable action, and becoming the mere tool of a party of priests, by affixing your name to President Thomas Jackson's disgraceful pledge, concocted for the apparent purpose of destroying the last vestiges of the liberty of the Wesleyan people.

"As I stated above, on these considerations—sufficient to appal the heart of any man not enrobed in conscious integrity—I demurred for a time to demand a trial by my peers before you; but remembering that the great principles of religious liberty are at stake, that my submission to your priestly tyranny might be adding to the unjust claims of your order, and aid in the prolongation of a government abhorred by every section of the visible Church of Christ upon earth except Popery and Methodism as it is; although I am aware that the court you will convene to try me will be composed in great part of men (perhaps ladies also) who have no scriptural right to the honour; that some of them have already (and before knowing what may be my defence) consigned me to the companionship and fate of Korah, Dathan, and Abiram; but that I cannot be arraigned for the violation of any of the laws of God, of any act of immorality, of any neglect of appointments or of the ordinances of religion, or of any law of Wesleyan Methodism having the authority of the Founder of the United Societies or Concessions of 1797, those alone being the regulations of the body when I was admitted a member and an officer,—I again repeat my demand, and require that I either have my ticket of membership delivered to me in the presence of the Church, with a respectful apology, or a fair, open, and honourable trial by a legally-constituted court.

"I shall wait two days for your answer, and remain," &c.

Rev. W. Burt to R. S. Stanley.

"33; Leazes Terrace, Newcastle, Sept. 17, 1850.

"My dear Sir,—I received yours of yesterday on my return home last night. I feel indisposed to write in these troublous times, but the character of your letter compels me.

"I have to inform you that it was my full intention to have been at your class this evening, as my colleagues and others can testify, and my leaving the class-book in your hands ought to have been a sufficient guarantee that I never intended anything rash in your case.

"When I was with you last week, I addressed you after your class with all the feelings of a kind Christian pastor, and asked you if there were any hopes of peace between us, when you positively

refused it, and stated that 'you would not deceive me,' that your mind was made up, and that you would persevere in the course you had chosen to the end; but had I seen you this evening, I should have been prepared to converse with you on the subject again.

"From the character of your letter, however, with the numerous misstatements which it contains, and some of which have been oft contradicted, as you know, I now perceive that all hope of conciliation, so far as you are concerned, is at an end; and I can but consider that your numerous attempts to injure my character have been both unkind and ungenerous; while, on the other hand, I have laboured to conciliate you on all suitable occasions, as you well know, and others have marked it also.

"Did it never strike you, as a Christian gentleman, that if myself and brethren, whom you so unsparingly malign in your letter, are the men you represent us to be, that the course taken by Abraham and Lot to avoid strife would have been far better than the one which you have chosen?

"Since you now demand that the matter should be brought to an issue, and you yourself appeal to a Leaders' meeting, it is not in my power to withhold it from you, and we must fix the time and place so soon as convenient, and let you know."

Mr. John Ward to R. S. Stanley.

"Newcastle, Sept. 18, 1850.

"Dear Sir,—There will be a special Leaders' meeting held in Brunswick Vestry, at 4½ o'clock, p.a., on Friday, 20th instant, when your presence is respectfully requested."

R. S. Stanley to Rev. W. Burt.

"13, Ridley Place, Newcastle-upon-Tyne, Sept. 19, 1850.

"Rev. Sir,—Your communication of the 17th instant is before me, and that there may be no misunderstanding between us as to my contemplated trial of membership in the Wesleyan Methodist Society, I remind you that my demand of the 16th current was, 'that I either have my ticket of membership delivered to me in the presence of the church, with a respectful apology, or a fair, open, and honourable trial by a legally-constituted court.' In your answer to this you state, 'Since you now demand that the matter should be brought to an issue, and you yourself appeal to a Leaders' meeting, it is not in my power to withhold it from you, and we must fix the time and place as soon as convenient, and let you know.'

“ But you will see from my demand that I have not made any appeal to a mere Leaders’ meeting, nor could I do so, remembering, as I do, the provisions relative to Trustees in the Conference Address to the Societies in 1794.

“ This, however, apart. I again remind you that I have demanded a fair, open, and honourable trial, whoever the members of the jury may be ; and that I may have such a trial, I demand—

“ 1st. That a copy of the specific charges against me be delivered to me in writing, together with a specification of the laws I am charged with violating, in time (say, at least two days before the time of trial) to prepare for my defence.

“ 2. That I be allowed the assistance of a lawyer.

“ 3. That the court be open to the reporters of the public press. And,

“ 4. That none of my accusers, or their special-pleaders or witnesses examined, be allowed to sit in judgment upon my case.

“ On no other conditions will I appear at your bar. And as there is nothing in Wesleyan Methodistic law to prevent my demand, I will hope (even though it be against hope) that, as my demands are scriptural and agreeable to the laws of all well-regulated communities, they will be righteously and courteously granted. Should you not grant my above demands, I agree as a Christian gentleman to the course you suggest, you representing Abraham and I Lot. Praying that you and I may be delivered from the fate of the latter, I am,” &c.

Rev. W. Burt to R. S. Stanley.

“ Newcastle-on-Tyne, Sept. 19, 1850.

“ Dear Sir,—The time appointed for the consideration of the charges preferred against you is Tuesday, 24th inst., at half-past four o’clock in the afternoon, in the vestry of Brunswick Place Chapel.”

Revs. W. Burt and W. Pemberton to R. S. Stanley.

“ Newcastle-on-Tyne, Sept. 19, 1850.

“ Dear Sir,—We were in hope that the conciliatory measures which we have adopted ever since we came to this circuit, and especially in reference to yourself, would have led to a different result ; but in this we have been disappointed ; and after forbearing so long, a conviction of duty, and anxious care for the Church of Christ, renders it necessary, in our opinion, that we should prefer against you the following charges :

“1. We charge you with taking part in meetings Methodistically unconstitutional in their character, and also in assisting to pass resolutions of a divisive and injurious tendency, and by which most serious consequences have been inflicted upon the Church of which you have been so long a member.

“2. We charge you with having acted in direct opposition to the opinion and advice of your own Leaders’ meeting, as expressed in three resolutions, passed ‘by a considerable majority,’ in the vestry of Brunswick Place Chapel, on Friday, the 29th March, and which read as follows, viz.

“Resolution 1. That this meeting feels itself bound to testify that the four persons belonging to this circuit who recently made their appearance in London in the professed character of ‘Delegates,’ have acted most unconstitutionally, and without the slightest sanction from any official meeting.

“Resolution 2. That it is also the decided opinion of this meeting, that the proceedings of these brethren are in direct opposition to the peace and harmony, as well as the prosperity of this circuit, and are calculated to bring down the most serious consequences upon themselves, and those who support them, in their present course of agitation.

“Resolution 3. That it is the further opinion of this meeting, that our ministers have acted judiciously, and in the true spirit of Christianity, in their application to the parties concerned, for the discontinuance on their part of all agitating and unconstitutional proceedings, either in our own circuit or elsewhere; which advice, we think, for the sake of Christ and his Church, their own peace, and that of their brethren, they were in duty bound to follow.

“3. We charge you with having, notwithstanding the kind and earnest entreaties to the contrary, expressed your determination to ‘continue acting’ in the course which you have so unhappily adopted.”

R. S. Stanley to Revds. W. Burt and W. Pemberton.

“13, Ridley Place, Newcastle-upon-Tyne,
September 20, 1850.

“Rev. Gentlemen,—In my letter of the 16th inst. to Mr. Burt, I demanded, and I have an unquestionable right to demand, as a subject living under a mild and paternal government, that I either have my ticket of membership delivered to me in the presence

of the church, with an apology, or a fair, open, and honourable trial; and in my answer of the 19th instant to Mr. Burt's letter of the 17th current, I demanded that a copy of the specific charges against me be delivered to me in writing, with a specification of the laws I am charged with violating, in time to prepare my defence, together with other requests of equally reasonable and just character. But as my demands are disregarded in your list of three charges received by me this morning, and those charges do not contain a plain, clear, and correct statement of what I am charged with doing or have omitted to do, or the dates of the alleged offences, or the names of the places where they were committed—if committed at all—or the name of the court before whom I am cited, or the penalty incurred by each alleged offence—whether suspension, or deprivation of office, or excommunication—with other matters generally considered essential in an indictment of a serious nature, I feel myself at perfect liberty to disregard the whole of your loose provisions as null and void, so far as my membership and offices in the Society is affected. But as I am anxious to demonstrate that I have not, as a Wesleyan reformer, offended any of the laws of God or of Wesleyan Methodism, having the authority of the Founder of the societies, or sanctioned by the delegated representatives of the people in 1797, I now remind you of the dread responsibility you are under to do me justice, agreeably to my demand, as you will answer me before a more tremendous tribunal.

“Your attempt, honeyed over in terms of love, to inflict a cruel injury upon an old disciple by calling me before a hole-and-corner jury, I will not submit to while I dwell in a land of liberty, nor shall you stop the free expression of my sentiments on the questions now agitating the societies.

“Let me commend to your attention the following extract from the Minutes of the first Methodist Conference, dated June 25, 1744 (burked in the Conference edition of the ‘Works’ published in 1831), on the subject of freely speaking and thoroughly debating every question which might arise :

“Q. Need we be fearful of this? What are we afraid of? Of overturning our first principles?

“A. If they are false, the sooner they are overturned, the better. If they are true, they will bear the strictest examination. Let us all pray for a willingness to receive light, to know of every doctrine whether it be of God.

“In the spirit thus expressed by the Founder of our societies, I

call upon you—beware of rousing the anger of God by devouring the people of his pasture!

“Give me a fair, open, honourable trial.”

Rev. W. Burt to R. S. Stanley.

“Newcastle-upon-Tyne, Sept. 20, 1850.

“My dear Sir,—I received yours of the 19th instant this morning, and have to state to you in reply, that as some of your requirements in reference to your anticipated trial are unknown to both Wesleyan law and Wesleyan usage, that you are indeed ‘hoping against hope’ if you for a moment entertain the thought that the terms which you have specified can be agreed to.

“Since, therefore, we must part as members of one section of the Christian Church, let us part in peace. I have but one remark to make. I think that you have been more severe on me than I have merited at your hands; but this I can overlook and forgive for the sake of Him who died for us both upon the cross.

“And if now in parting I must ‘represent Abraham,’ as you honour me to say, while you take the path of ‘Lot,’ should it ever be in my power to come to your help, as Abraham came to Lot’s, I shall be most happy to do so, and can only regret that the strife of the times should have led you to separate from a Church of which you have so long been a member. Let us therefore henceforth pray for each other, and hope at last to meet in the kingdom of Heaven.

“P.S.—As this matter now ends, I will thank you to return by the bearer the charges forwarded yesterday, and also the class-book which I left in your hands.”

R. S. Stanley to Rev. W. Burt.

“13, Ridley Place, Newcastle-upon-Tyne, Sept. 21, 1850.

“Rev. Sir,—I cannot comprehend the meaning of your letter to me of the 20th instant. You write about us ‘parting as members of one section of the Christian Church,’ about ‘parting in peace,’ and about me ‘separating from a Church of which I have so long been a member.’

“Now what the English of all this is I am at a loss to divine, as I neither have or intend leaving the Church of which I have been, and yet claim to be, a member and a minister.

“Probably you will explain your meaning, in pity to my duller understanding, and tell me what you mean in plain English.”

Rev. W. Burt to R. S. Stanley.

“Newcastle, Sept. 21, 1850.

“Sir,—Your letter, addressed to me and Mr. Pemberton, reached me last evening. But as my final answer in your case was previously delivered to you, I must refer you to that in reply.”

Rev. W. Burt to R. S. Stanley.

“33, Leazes Terrace, Newcastle, Oct. 18, 1850.

“Sir,—As you are no longer a member of the Wesleyan Society, we shall supply your remaining places on the Local Preachers' Plan.”

The following correspondence relative to Mr. Burt's denial of what took place at a gentleman's house near Manchester will explain and show the terrorism and vacillation under which men, otherwise kindly disposed, were brought by the despotic rule of the executive in those days, the rule of Bunting, Jackson, and a host of minor celebrities.

R. S. Stanley to Rev. W. Burt.

“13, Ridley Place, Newcastle-upon-Tyne, July 5, 1850.

“Rev. Sir,—When you attacked me without cause on the quarter-day before I had uttered one word on the question then before the meeting, in my reply I called your recollection to a circumstance which took place in the rear of a gentleman's house near Manchester, in proof of what I considered you to have been—a friend of the Rev. James Everett—that there, in the presence of two other Rev. gentlemen, you took one of Mr. Everett's hands in both yours, saying, ‘I will give you both hands and heart too.’ This, which I stated as a fact, you unceremoniously denied, and in a loud voice gave me the lie in the presence of my brethren. I have therefore deemed it a duty to myself, as prizing a good name above precious ointment, to write to each of the Rev. gentlemen on the subject, although they are comparative strangers to me, and now have their answers corroborating the truth of my account.

“I now give you the opportunity, if you choose to avail yourself of it, to put me right on the subject in as public a manner as you charged me (I hope from momentary lapse of memory) with falsehood.”

Mr. R. Wilson to R. S. Stanley.

“Grey Street, July 10, 1850.

“My dear Sir,—Mr. Geo. Hunter and I am charged with a communication to you. If it suit your convenience, we will call this evening at your house about five o'clock. Should this hour not suit you, please say when we could have an interview with you.”

R. S. Stanley to Mr. R. Wilson.

“13, Ridley Place, July 10, 1850.

“My dear Sir,—It will suit my convenience to meet you this evening at five o'clock, as desired.”

“1850, July 10, at a little after five o'clock, met Messrs. R. Wilson and George Hunter in my front parlour (Mr. Weir, witness, present), to receive a communication which proved to be from the Rev. William Burt.

“After a few words with the two gents., who indulged in a laugh at Mr. Weir being present, R. Wilson read my letter to Mr. Burt of the 5th instant, which at his request I admitted to have been wrote by me. Mr. Wilson then proceeded to read a long communication, filling nearly four sides of a Bath sheet, from Mr. Burt, on first seeing which I involuntarily exclaimed, ‘Dear me! what a deal there is of it!’ The communication, which was only once read over, and was composed for the most part of irrelevant matter, admitted that he might have been in error as to the words which he addressed to Mr. Everett, complained that he was made an offender for a word, insinuated that I and the Rev. gents., Burdsall and Walton, had taken minutes against him, but acknowledged his error in charging me improperly, and promised to put me right with my brethren next quarterly meeting. Mr. Wilson refused to deliver the communication to me, when I said, unless Mr. Burt gave me into my own custody, in his own handwriting, an acknowledgment of his offence, with a promise to put me right with my brethren, either personally, if then in the circuit, or by some person deputed by him, I would not be satisfied.”

R. S. Stanley to Rev. W. Burt.

“Rev. Sir,—On the 10th instant, the brethren, Messrs. Ralph Wilson and George Hunter, waited upon me with a communication in your handwriting, with reference to my letter to you of the 5th current; but as they refused to deliver it to me, I then informed them that unless I had in my own custody your own written

acknowledgment of the injury done me, with a promise that you, or some person authorized by you, would put my character right with my brethren next quarterly meeting, I would not be satisfied. Not having heard from you since that time, and it being possible that from the noise Mr. Wilson made he may not have distinctly heard me, or any person except himself, I therefore inform you of the above facts.

“Waiting your answer before taking any further steps (in hope that no further steps will be needful), and which I shall hope to have before you proceed to Conference, I am,” &c.

Rev. John Burdsall to R. S. Stanley.

“York, June 28, 1850.

“Very dear Sir,—In compliance with your request, I now write you on the subject of your dispute with Mr. Burt. My memory is so feeble and defective, especially within the last three years, that I can place but little dependence on it in comparison with what I could have done before that period. But the occurrence of the circumstances at the last Conference, and particularly the conversation and facts which you refer to in Mr. Makinson’s garden, made too deep an impression on my mind to be easily obliterated or blurred. And I am pained at the circumstance of Mr. Burt’s denial of them, as I can vouch for the correctness of your statement.

“Truly sorry am I that so much evil has resulted from the proceedings of the last Conference, and that so much temerity and pertinacity should be found among poor fallible men. They surely are infallible—or, at least, ought to be, before their steps can be justified. O, my dear Sir, what work shall we have to retrace our steps, and find our way back to the Divine throne, preachers and people, in the spirit of humility, charity, and brotherly kindness, thinking no evil of each other, and loving with pure hearts fervently! May God baptize the Conference and the Connexion with a better and with a right spirit! This, my dear Sir, is the spirit I am wishful and resolved to cultivate to the uttermost of my power, and hope both to live and die in it.

“I hope that yourself and dear Mrs. Stanley are enjoying your wonted share of health and happiness. May every blessing of the upper and nether springs be your everlasting portion! So prays your sincere and abiding friend.”

Rev. David Walton to R. S. Stanley.

“Bradford, June 28, 1850.

“Dear Sir,—I have a distinct recollection of having met you,

with Messrs. Everett and Burdsall, at Mr. Makinson's, on the 7th of August last, at dinner. My journal, in which the fact is recorded, enables me to fix the date.

"I also recollect the conversation in the garden. But as to particulars, my journal, in conjunction with my memory, enables me only to testify so far as this—that Mr. Everett was very cheerful and Mr. Burt (as is usual) very kind.

"I know it was a very pleasant meeting—more so, perhaps, than it would have been to any of us if we had foreseen that in four hours more Everett would find himself severed from the body which he has served and adorned.

"I join in your fervent prayer that the Head of the Church may interpose for us, and heal the wounds of our Zion."

Rev. James Everett to R. S. Stanley.

"York, July 3, 1850.

"My dear friend Stanley,—I have just reached home after unusual absence ; and, with a swarm of other letters before me to answer, have time only to write two or three lines. Your account of the quarter meeting, combined with that given in the Wesleyan Times of Tuesday, enables me to form a pretty correct opinion of the 'doings' of both sides of the house. Burt, I fear, is untruthful. He received me with the greatest apparent cordiality ; and your account of the reception, both as to manner and expression, is correct. It has, indeed, brought a lively recollection of the whole to my mind again, which I had no wish to retain, owing to the fact of his having been one of the seventeen (in committee) to recommend my expulsion, and his base attempts to damage me since, in W.'s case. The vile hypocrite ! Butter was in his mouth and the poison of asps in his heart at the moment he said, while grasping my hand in both of his, 'I will give you both hands and heart too !' He was equally free, warm, and cordial, during dinner, and gave me the fraternal grasp on leaving, when I retired to meet the deputation at my lodgings.

"The duplicity, cowardice, and despotism of the preachers produce frightful impressions in my mind as to the Christianity of the men. D., of the Beadle circuit, said to an official recently, 'I could wash my hands in the blood of that Everett, and tread him underfoot till the last drop was squeezed out !' This has been authenticated. I exposed him in the public meeting, which we held last night, at Northallerton. S., who is on the Worksop circuit,

wished, a short time back, that I might break my leg while on my way to the place to preach charity sermons for a Sunday-school. Look at the *animus* that gives rise to such frightful expressions!

“ We have had some triumphant meetings in the Isle of Man, and elsewhere.

‘The combat deepens ;—on, ye brave,
Who rush to glory and the grave :
Wave,’ Wesleyans, ‘ all your banners wave,
And join the’ hallowed ‘ revelry !’

“ I hope you have carried out your design of conveying your Protest to the meeting, and leaving it on the table ; then marching out with dignity in your mien. In haste, but brimmed with love to you and Mrs. Stanley, Mr. and Mrs. Reay, &c., in which Mrs. Everett joins.”

With reference to the honour of the Wesleyan Methodist Executive, it must be stated that Mr. Stanley, when a member of that Society, was applied to to assist the Conference in the Warren division and dispute, to retain the “ Shiney-row Chapel,” in the county of Durham. A document was presented to him to sign ; he demurred doing so ; the parties presenting the document refused taking a five-pound note then and there produced, saying that there was no necessity to pay that amount, as most probably they should not require more than a sovereign each. He understood that only £5 was guaranteed by him in the document, therefore signed without reading it ; but the word, and “ expenses ” therein, resulted in his having, after being expelled from the Society, to pay £32. 6s., or stand a law-suit which was threatened herein. Mr. John Reay, of Carville, was obliged to pay the same amount, although no longer a member of the Society. Ye simpletons ! beware of signing documents upon the faith of the honour of any corporate body ! Surely, if there had been a spark of honour in the Conference, after expelling those two gentlemen, they never would, after that, have forced them to pay their Conference debts. Perhaps some people will still doubt the truth of this statement ; but I have documents in my possession to prove its correctness. On April 16, 1850, Thos. William Panton, of Sunderland, wrote as follows :

“The Chancellor having decided that Mr. Ward shall convey this chapel to a new trust, and receive from them his costs, and Mr. Ward having taken proceedings against the relators, it is necessary that a new trust be immediately formed, and the money raised to pay the costs of the suit. You are requested, as one of the parties to an indemnity to the relators, to attend a meeting for that purpose on Friday next, at 3 p.m. in the vestry of Fawcett-street Chapel.”

Mr. S., having forgot signing this document, replied as follows :

“My dear Sir,—Yours of the 16th instant astonishes me. I am not aware of ever having any connection with ‘Shiney-row Chapel,’ except occupying the pulpit occasionally nearly forty-six years since; but personal affliction will prevent my attending any meeting in Sunderland at present on that or any other business.”

On the 17th of October of the same year he received the following note :

“My dear Sir,—I have this day delivered to the relators my bill of costs, and immediately on the expiration of one month from this day I intend to take steps to enforce its payment. I want nothing more than money actually out of pocket. And as I hold your joint guarantee to the extent of £250, counsel advises that I should bring against you a joint action. ROBERT BROWN.”

On October 25, 1850, another notice was issued for a meeting to be held in Brunswick-place Chapel in Newcastle-upon-Tyne, stating the probability of the President of Conference being present. On the 5th of May, 1851, he received the following note :

“Sir,—We have pleasure in forwarding your promissory note for £32. 3s. 6d. as requested. Please to send us 2s. 6d. in postage-stamps, the charge for noting.

“HILL PARKER,
“Managing Director, Sunderland Joint Stock Bank.”

The postage-stamps were sent on the 6th of May. I have other letters upon this unpleasant subject, but I presume my readers will say this is enough, and I may say I trust the

record of this transaction may be a warning to those who peruse it.

I shall give you another case, if the one already related be not sufficient, to satisfy my readers of the want of honour in Conference legislation. On October 15, 1845, Mr. Stanley received the following missive from the Wesleyan Superintendent, Hexham :

“My dear Sir,—At our quarterly meeting last Monday, it ‘was unanimously recommended that the Trustees of Wark Chapel be urgently requested to pay their respective portions of the debt thereon immediately.’ The total amount of debt is £60, and as there are seven Trustees, your proportion will be £8. 10s.

“Several of the Trustees have consented to this arrangement, and as the person to whom the money belongs has been applying for it for some months and now demands it without delay, your remittance of the above sum (£8. 10s.) at your earliest convenience will be duly acknowledged.

“I am, &c., yours truly,

“ROBERT COOKE.

“N.B.—Your remittance may be sent either to Mr. Dinning or myself. R. C.”

To this application Mr. S. replied :

“October 25, 1845.

“Rev. Sir,—In answer to your letter of the 15th instant, I respectfully inform you that when I consented to sign the lease for the ground on which Wark Chapel has been built (in the presence of one of Mr. John Fenwick’s Solicitor’s clerks and one of my own clerks), it was under the express understanding that I would not and could not by signing the document incur any responsibility except one-seventh part of 5s. per annum rent, &c. If I have incurred a responsibility exceeding that sum, and that for any charge but rent, I have been betrayed—and now without at present alluding to the capability of a Wark Wesleyan congregation enjoying the ordinances of religion as paupers on men out of their own parish, and without alluding to the modesty of your quarterly meeting, to go no further, I think it best to be candid and to tell you what I have continued to purpose doing ever since a former polite application was made for money (that was to pay the lighting and cleaning), and that is, not to pay one penny unless

compelled by law. I am sorry to write to you in this strain, but your having become the correspondent in this affair leaves me no alternative under my present purpose."

"Hexham, March 12, 1852.

"Sir,—We have been instructed by Mr. William Charlton, of Rushylaw, to give you notice to pay to him at the expiration of six months from this day the sum of £42. 8s. 8d., with interest thereon at 5 per cent. per annum from the 10th December, 1850, due to him on a promissory note from you and others.

"We shall be obliged by your acknowledging the receipt of this notice.

Your obedient servants,

"To Mr. R. S. Stanley."

J. & R. GIBSON."

"13, Ridley Place, Newcastle-on-Tyne,
March 17, 1852.

"Gentlemen,—I respectfully acknowledge the receipt of yours of the 12th instant, giving me notice to pay to Mr. William Charlton, of Rushylaw, the sum of £42. 8s. 8d., with interest thereon from the 10th December, 1850, and stated to be due to him on a promissory note from me and others.

"But as I am an entire stranger to Mr. Charlton, and as I have no recollection of the obligation you mention, and fearful that if my name be found in any such note it must have been placed there without my knowledge, I shall feel obliged by your informing me when, and for what purpose, the money is stated to have been borrowed, with the other names besides my own attached to it.

"I am, &c.,

"Messrs. J. & R. Gibson, Hexham."

R. S. STANLEY."

Copy of Promissory Note.

"At six months after notice, we jointly and severally promise to pay to Mr. William Charlton or order the sum of Sixty Pounds, with five per cent. per annum interest, for value received for the use of the Wesleyan Chapel at Wark.

"£60. 0s. 0d." "R. S. STANLEY, SMITH STOBART,
D. FLINTOFF, JOHN NICHOL."
EDWARD B. STAMP,

"13, Ridley Place, Newcastle-upon-Tyne,
April 20, 1852.

"Rev Sir,—Messrs. J. & R. Gibson, solicitors in Hexham,

having, as instructed by Mr. William Charlton, given us notice by letter of the 12th ultimo to pay him, at the expiration of six months from the above date, the sum of £42. 8s. 8d., with interest thereon at 5 per cent. per annum from the 10th December, 1850, said to be due to him on a promissory note from us and others, the said sum being, it appears, part of an original sum of £60 for the use of Wark Chapel in your circuit,—

“We respectfully inform you that we are not now acknowledged members of the society in connection with the Conference, and that we beg you will inform us as early as possible whether you have any proposal to make to us on the demand for the above sum, and especially as the lease held by us of the ground contains no reference, either direct or indirect, to the chapel erected thereon.

“We are, &c.,

R. S. STANLEY,

“To Rev. J. Whitehead, Hexham.”

JOHN NICHOL.”

“Hexham, April 22, 1852.

“Gentlemen,—In reply to your letter received yesterday, all that I have to say on the subject is, that I have no proposal to make, and that you had better apply to Mr. Charlton himself, or to Messrs. Gibson & Co., his solicitors.

“JOSEPH WHITEHEAD.”

“Newcastle-upon-Tyne, August 7, 1852.

“Dear Sir,—Messrs. J. & R. Gibson, solicitors, Hexham, under instructions from Mr. William Charlton, of Rushylaw, having given us notice to pay him, at the expiration of six months, £42. 8s. 8d., with interest from December 10, 1850, said to be due to him on a promissory note from us and others, for the use of Wark Chapel; the Rev. Joseph Whitehead, superintendent preacher of Hexham circuit, having by letter informed us that he has no proposal to make on the subject :

“Messrs. Flintoff and Stamp having departed this life, leaving no legal representatives or visible property, we communicated the fact of the receipt of the above notice to Mr. Smith Stobart on the 20th of April last, and expect that he and Mr. Dinning, of Hexham, have conferred with you on the subject, as you, with Messrs. George Dean and William Charlton, are lessees with us of the ground on which the above chapel has been built. The lease expires on the 25th March, 1857, but we are advised that it is

renewable. We therefore respectfully request you will inform us as early as convenient whether you wish to keep possession of the ground in question, with the erection built thereon ; and if so, on what conditions with reference to the sums claimed on the promissory note. A copy of this communication has been directed to Mr. George Deans, of Chipchase, coal-owner, and Mr. William Charlton, of Rushylaw, farmer, who is presumed to be the son of the holder of the note.

“ We respectfully add, that unless an amicable arrangement be entered into in time to prepare for meeting the demand for £42. 8s. 8d., and the interest claimed thereon, we shall feel compelled to put the case into the hands of a solicitor.

“ R. S. STANLEY,
JOHN NICHOL.”

“ To Mr. Ralph Fairland, of
Wark, Grocer.”

“ 3, St. Thomas' Crescent, Sept. 6, 1852.

“ Dear Sir,—Mr. William Charlton, Jun., of Rushylaw, by letter of the 21st ultimo, promises for himself and Mr. Deans, that if you, Mr. Nichol and your humble servant, will pay £8. 10s. each to Messrs. J. & R. Gibson, solicitors, and lift the promissory note, they will make up the remainder of the sum of £42. 8s. 8d. and interest.

“ He proposes that the chapel be used for preaching the Gospel in, the proceeds to be collected and deposited with Mr. Dinning, of Hexham, the proceeds to be equally divided.

“ Mr. Nichol and self purpose visiting Hexham, for the purpose of settling the case, on Friday, the 10th instant—probably by the 1.20 a.m. train, arriving at Hexham at 2.21 a.m. Presuming you will be as willing to settle this affair as we are, we trust you will contrive to meet us for that purpose. “ R. S. STANLEY.”

“ Smith Stobart, Esq., Acomb, near Hexham.”

On the 10th September, 1852, Messrs. Stanley and Nichol paid £8. 10s. each as a compromise of the affair ; but I must not refrain to give a copy of a letter from Mr. Dinning, of Hexham, of 25th March, 1854.

“ Market Place, Hexham.

“ Dear Sir,—I have all along felt a little unhappy that we could

not, as you suggested, take the responsibility of the Wark Chapel finances on ourselves.

“We have now, however, an opportunity of doing so. Some friends of mine wish to build a school at Wark, and I have agreed with them (subject of course to the consent of the Trustees) that they alter the plan of the inside work, and give us at the time of taking possession the amount of the present debt, so that I may have the pleasure of returning to each of you the amount you have advanced, and to pay over to me about five pounds per year for three years, making altogether sixty pounds,—the overplus, after paying the present debt and expenses, to be applied to the liquidation of the debt of Hexham Wesleyan Chapel,—the Wesleyans of this circuit to have the use of the building as a preaching place on Sunday. Will you do me the favour to say whether you will consent to such an arrangement, and whether Mr. Nichol will do the same? You will of course be required to sign an agreement with the purchasing parties, and when completed, which I trust will be at May-day, I shall receive and pay over the cash. Your reply as early as convenient will oblige, dear Sir,

Yours truly,

“R. S. Stanley, Esq.”

THOMAS DINNING.”

“3, St. Thomas' Crescent, March 30, 1854.

“My dear Sir,—I duly received yours of the 25th instant, but have not been able to confer with Mr. John Nichol until this day.

“He, however, thinks with me that we ought to accede to the proposition in your letter respecting Wark Chapel, and we will sign the agreement with the purchasing parties, as you suggest.

“T. Dinning, Esq.”

“R. S. STANLEY.”

In addition to those cases just recorded, Mr. Stanley was Trustee for Blenheim-street and other chapels in the Newcastle circuit, and in consequence of these proceedings, and having been cut off from the Wesleyan Society, determined to rid himself of the association, and by the kind assistance of the learned and acute lawyer, John Bramwell, Esq., J.P., and Recorder of Durham (son of the late Rev. W. Bramwell), got released, after considerable trouble, from the responsibilities of Wesleyan requirements.

Moral to be learnt from these memorials:—That services, however long, useful, or self-denying, in Wesleyan Methodism

as it is, are of no avail. The ministers are supreme ; offend them, and your status in the society is gone, and the most cherished connexions are ruthlessly broken up, by a power unscriptural in its nature and awfully significant in its effects. Woe to the men that exercise such unholy and self-imposed tasks! We have hope, however, that a better day is dawning upon the Wesleyan societies by the infusion of laymen in the Conference. Whether they will be able to bring the ministers to reason, and induce them to abrogate the tyrannical laws of 1835, is yet a problem. No layman's reputation or standing is safe as long as they remain in existence.

MRS. ANN STANLEY.

As in Nature we meet with variety blended with many points of resemblance, so in the Church of God we meet with every variety of character co-existing with the grand underlying principles of faith, and hope, and love. He who " divideth to every man severally as He will," gives to some of his members talents for peculiar and active service, and calls them into prominent positions ; while to others He gives talents of another kind, not less to be used for his glory in a quiet sphere. The beloved sister whom the Lord has just taken from among us, the oldest member in our Durham society, was of this latter class, called specially to illuminate the sanctuary of home, and to glorify God in the domestic relations of life.

Our sister was born at Hebron, in Northumberland, on January 6th, 1781 ; and was joined in marriage to Mr. Robert Swan Stanley on October 20th, 1803, which union, fruitful of domestic happiness to both, was continued until December 14th, 1861, a period of over fifty-eight years, when her beloved husband was called away to God. Soon after their marriage they joined the Methodist New Connexion at Alnwick, under

the earnest ministry of the Rev. J. Grundell, from which time to her death our sister has been a member of the Church of God.

In her husband she found a true helper in all that was good—a man who adorned his station in life by singular fidelity to his duty, and who reaped the honourable rewards of uprightness and efficiency ; a man, also, who adorned his Christian calling by a long, consistent, holy, and useful life.

As a wife and as a mother, Mrs. Stanley was untiring in her devotion to her duties, making her home, which often changed from place to place on account of her husband's profession, a place of happiness, an abode of love.

Removing from Alnwick to York, where we had then no interest, she with her husband joined the Wesleyan society, with which they continued until 1849, when they returned to the Church of their early choice, whose interests had been ever dear to them, and in which both continued until death. But whether in the Old or the New Connexion, her attachment to the cause of God was the same, and all that interested the Church interested her. She was pre-eminently given to hospitality, her house being ever open to the servants of God, and the ministers of Christ ever being welcomed as friends. Though not possessing aptitude for public duties, and being of retired disposition, a person of few words, she was, nevertheless, very conscientious in attending the public worship of God, allowing nothing but sickness, either personal or relative, to detain her. She also loved and valued the class-meeting, and attended with punctuality, until prevented by the feebleness of advanced years, to the last manifesting concern about her relation to the Church by inquiring for her quarterly ticket, and by scrupulously contributing to the Church's funds.

Being human, she was not faultless, and often mourned over a naturally hasty temper. She, however, threw herself upon the mercy of God through Christ, and through life relied upon the merits of her Saviour for present peace and eternal salvation.

After being confined to the house by increasing infirmities

for many months, on Thursday, September 14th, she evinced a strong desire to see once more her beloved friend and class-leader, Mrs. Thwaites, on her bed of affliction. She seemed endued with peculiar strength for the occasion, and approaching the bed of her friend, the meeting was a deeply affecting one. They repeated together the words :

“ Refining fire go through my heart,
Illuminate my soul ;
Scatter thy life through every part,
And sanctify the whole ;”

and they conversed for some time of the things of God and the blessings of former days of Christian fellowship, both saying that their meeting was like meeting in heaven.

Within an hour of this conversation, our dear friend Mrs. Thwaites was attacked with paralysis, having never since entirely regained consciousness. On the following Thursday, September 21st, the writer took Mrs. Stanley her quarterly ticket, and conversed with her respecting her past and present experiences. She spoke humbly of herself in view of her long life of mercy, and felt herself an unprofitable servant ; but at the same time she spoke with strong confidence of her trust and hope in Jesus, and of her home on high. She manifested great interest in the passage upon the ticket : “ Rejoicing in hope, patient in tribulation, continuing instant in prayer ;” and we bowed together in prayer. She knelt and rose with peculiar ease for one so advanced in years, and responded feelingly and fervently to the prayer. On that night, or on the following morning, a crisis came, and she was found in a state of great prostration, reduced almost to infantile weakness, which continued and increased, without the slightest apparent pain, until the morning of the following Friday, September 29th, when, without a sigh, she gently breathed her last, exchanging mortality for life, and rejoining her beloved husband on the happier shore where death no more shall sever.

During her last illness she was unable to speak distinctly, but at its onset, being asked, “ Have you any pain ?” she replied, “ No ; I cannot live ; I am thankful.” “ So,” says one

of her dear ones, "passed away peacefully one who had been for a long course of years a faithful wife, a self-denying and loving mother, and a God-fearing Christian." Though, therefore, we have not to record in her case the ecstasy and triumph which often mark the death of the child of God, nor any particular death-bed testimony, there is, what is far better, the life-long testimony of holy faith and humble love, continued to the advanced age of nearly ninety-one years. Her end was peace: she rests with God. R. C. T.

ROBERT SWAN.

ROBERT SWAN, son of Thomas Swan, farmer, Bires of Balmeroney, Fifeshire, Scotland, was born Sept. 10th, 1731. His parents were members of the Kirk of Scotland; but his father dying when he was young, and his mother marrying a second husband, he was bound an apprentice to a shoemaker in a small village near St. Andrews, Fifeshire, at the age of fourteen years. The Lord was pleased to call him to the knowledge of Himself. It was then he saw himself a sinner, and it was then his heart was opened to receive the Saviour; and like those who receive mercy of God themselves, his soul burnt with desire for the salvation of his fellow-men. He was therefore, while an apprentice, employed by the minister of the place, in his absence, to visit the sick, to mourn with those that mourn, and weep with those that weep; his soul was in earnest in prayer to God, and his delight was with the excellent of the earth. About the year 1750, he married Jennett Taylor, of the same place, where they resided together for about fourteen years, living in the favour of God from day to day. On or about the year 1764, they removed to Dundee; and a few months after the first Methodist preachers went there to proclaim a free salvation, the sentiments of his mind being in unison with theirs, he cast in his lot with the then persecuted followers of Christ, and was the first local preacher that

Dundee produced. It was then also, the Lord having work for him in his vineyard, he was called to sound the honours of the Saviour's name; and to his great joy, when he preached his first sermon, a sinner was converted, and one who had come with his pockets filled with stones to stone him. Mr. Swan was also the first class-leader in Dundee. But, the Lord having work for him to do, he was called out to travel amongst the Methodists, as a regular preacher in the year 1776, in which capacity he laboured, though not with the powers of an orator, yet with the zeal of an apostle, for twenty-six years, in which time he cast the Gospel net in most of the counties of England, Scotland, and Wales, till in Ripon circuit, the last he travelled in, he was obliged to resign this arduous employment, having first been made instrumental in the conversion of scores of immortal souls, particularly in Yorkshire about Ripon, Stockton, Scarbro', Pocklington, and Walton, where there were many to rise up and say at such a place and under him they were awakened, convinced, and converted to God. He was a man who constantly declared himself a non-conformist to the world, and to the sinful practices of the day, particularly in the article of dress. This procured him many enemies amongst the gaudy sort of people who call themselves followers of the lowly Jesus. In the year 1796 he gave up travelling, from which time his natural faculties were sensibly impaired. During the fourteen years following, he resided in Alnwick. Within six months before his Lord and Master called him to his everlasting rest, he was visited very painfully with the rod of affliction: his memory failed him; and at the last awful trial he was struck with a paralytic stroke, in which he remained thirty-six hours, without ever speaking to or seeing any of his friends who attended the death-bed of this servant of God. That he is happy with his Saviour we trust is beyond the possibility of a doubt, having a little before he departed left this testimony: "I know (says he) whatever come of the body, all will be well at last." He died Sept. 19, 1810, lamented by his friends and respected by all who knew him.

The Wesleyan Minutes of Conference for 1811 bear the following record :—“ Robert Swan, a native of North Britain, who laboured as an itinerant preacher twenty-six years. His labours were blessed to the salvation of many ; some of whom are now employed in the ministry of the word. During the last fifteen years of his life, he resided at Alnwick, where his usefulness was much impeded by affliction. As far as his health would permit, he diligently attended the ordinances of religion. Towards the close of his life, his sufferings were great ; but he endured them with the patience and resignation of a Christian ; and on the 19th Sept., 1810, he finished his course with joy.”

MR. THOMAS STANLEY.

MR. THOMAS STANLEY was the youngest son of Thomas and Eleanor Stanley, and was born in Alnwick on the 27th of May, 1793.

From a child he was delicate, and rapidly increasing in height, at a very early period of his youth there was witnessed in him considerable physical weakness, which was however checked and overpowered by a fine flow of spirits and constant playful action.

At an early period of his life he was apprenticed to the late venerated father of his late respected partner ; was shortly afterwards transferred to the shop and warehouses of the brothers Wilkinsons and Landalls ; and on the dissolution of their partnership he entered into business with one of the dissolved firm, in which business he continued until his death.

When about eighteen years of age, he was deeply convinced of sin, and from that time and onwards communicated the exercises of his mind to me as opportunity offered, occasionally in conversation, and more generally by letter, in consequence of our distance from each other.

In one letter, dated in 1811, he informed me that he could

not better express the state of his mind than in the words of the 1st verse of the 145th Hymn in our Hymn-book, quoting the lines :

“O Jesus, let me bless thy name ;
All sin, alas ! thou know'st I am ;
But thou all pity art.
Turn into flesh my heart of stone ;
Such power belongs to thee alone ;
Turn into flesh my heart.”

In this burdened state he continued for some time, his mind alternating between hope and fear, until the spirit of bondage gave place to the spirit of light and life and liberty, and he was divinely enabled to repose his spirit on the great atonement of the Saviour, when he was filled with joy and peace and holy triumph.

Soon after his conversion to God, his new principles of action began to develop themselves ; and, sweetly constrained by the love of Christ, he sought the spiritual interests of his fellows. Following on, as the providence of God directed his way, and availing himself of the communion of saints, from thence his steps were guided as a teacher in the Sunday-school. From thence, again, he passed into prayer-meetings, where he occasionally engaged in public exercises, and commenced as an exhorter.

When only between nineteen and twenty years of age, he entered upon the solemn and deeply interesting work of preaching the gospel of Christ ; and as a local assistant to the ministry of God's word, he continued to devote himself up to the termination of his earthly career—with what acceptance, is known to the hundreds who sat under his instructive ministry ; and with what success, the day of the Lord will reveal.

Were I to speak of my dear departed brother, I would bear my testimony in this way :

As a *Son*, he was eminently affectionate to his venerated parents, was ever ready to sacrifice his own comfort to promote theirs ; and this was in him an ever-rolling current

which ceased not but with their lives.—It gratifies me to state that

As a *Brother*, he was considerate and kind. In no instance did he ever address me but in terms of brotherly love ; and if in one instance, under the influence of mistaken zeal, he acted so as to give me unmerited pain, he lived to make, and did make, ample atonement ; and on all my visits to him on his death-bed he recognized me as his beloved brother.

As a *Husband*, he was known ardently to love his dear wife, and in everything to consult her interests and wishes.

As a *Father*, he was truly loving to his dear children, and he was by a delightful reaction beloved by them all ; whilst the frequently renewed sorrows which agitated his breast as one after another were torn from him by death, called forth the emotions of his parental and Christian affections.

As a *Christian*, he was in all times and under all circumstances devoted to his Lord.

As a *Wesleyan Methodist*, his attachment to its grand doctrines was unvarying, and in the cordial reception and enjoyment of the glorious Gospel of Christ, as expounded in its pulpits, he passed away to behold and enjoy that Saviour whom unseen he loved, and whose name was precious to him amid the swelling floods of death. Whether his attachment to the discipline of Methodism as it is, continued to the end, is indeed a subject of considerable doubt. Perhaps the revelations of the last June meeting, if they are ever permitted to be known, may throw some light upon his sentiments then, and also upon his subsequent conduct, and may, and I believe would, demonstrate that he (as some thousands of our Israel) saw the necessity of Reform in the body—yea more, that he contended for it.

I only add, in his death I have lost an affectionate brother and friend ; his dear wife has lost one of the most affectionate of husbands ; his two surviving daughters have lost a venerated father ; the Church of Christ on earth has lost one of its most devoted members ; and society at large, one of its ornaments.

My hope is to meet him in heaven.

He died at Newcastle-on-Tyne, August 27th, 1851, in the 59th year of his age.

R. S. STANLEY.

MR. EDWARD STANLEY

Was one of the first Methodists in Alnwick. He was a consistent, pious member of society for more than seventy years, and a zealous and faithful local preacher and class-leader upwards of sixty-five years. He was seized with apoplexy one Sabbath evening while singing in the chapel, and died in his eighty-ninth year. Few men have made nobler gifts to Methodism than did this venerable man, by giving two such sons to her ministry as were Thomas and Jacob Stanley. He was a slater by trade, the same as his brother Thomas Stanley, father of Mr. Robert Swan Stanley. An amusing incident occurred to Mr. Stanley one Sabbath morning on his way to an appointment as a local preacher to a village adjacent to Alnwick. A well-known lawyer of Alnwick was taking an airing upon horseback, and on meeting Mr. Stanley passed the compliments of the day, and inquired where he was going. He replied, "I am going to proclaim to my fellow-men the unsearchable riches of Christ." "Oh, indeed, Mr. Stanley; but there is one text you cannot preach from." To which Mr. Stanley said, "Then it is not between the backs of the Old and New Testament." "Yes, it is this: 'Abraham begat Isaac.'" "My dear Sir," he replied, "that is the best, or at least one of the best, texts in the Scriptures;" and began to show the lawyer how he would treat it; that by Divine appointment, through the seed of Abraham, all the blessings of salvation flowed to the children of men, &c. The lawyer feeling that he was worsted, said, "Good-bye, Mr. Stanley; I wish you well." He departed this life, October 24th, 1825, aged 88 years, his partner having died April 3rd, 1814, aged 68 years.



MR EDWARD STANLEY



REV^d THOS STANLEY



REV^d JACOB STANLEY

REV. THOMAS STANLEY.

The Rev. THOMAS STANLEY was a brother of the Rev. Jacob Stanley. He was born at Alnwick, Northumberland, June 11th, 1773. In early life, Thomas was gay and worldly, and his career would have been one of frivolity and sin but for the providence of God. All his apprenticeship-days were unfriendly to religion. In March, 1791, he came to London, resolving to be a Christian, and took a sitting in West-street chapel, at the same time forming an acquaintance with a pious young woman in that society from his native town. Deeply impressed one Sabbath-day under a sermon he had heard at the chapel on the uncertainty of life, his convictions were deepened on his way home by his witnessing, in Soho Square, a woman suddenly fall down dead. How little did he then foresee that just forty years afterwards his own death would be as sudden, and in the street, and within almost a bow-shot of the same spot! He saw the hand of the Lord in this solemn event, and he at once gave his heart to the Lord, and soon after he joined the community preachers, pious young men who visited and instructed the poor in the work-houses on the Sabbath-day. In the same year, 1792, the Rev. William Thompson, President of the Conference, appointed him a class-leader at West Street, and in 1793 the same excellent minister urged him to enter the itinerant ministry. He took some time to prepare himself by study and preaching for this sphere of labour; and at the Conference of 1795, on the recommendation of the Rev. John Gaulter, he was received into the ministry. From that time forward his labours were abundant, and very successful. In August, 1799, he was married to Miss Jane Edgecombe, a pious Methodist lady of Helstone, who died in 1806. In July, 1800, he was admitted into full connection at the Conference held in City-road chapel. In all the circuits he travelled, he left behind him the blessed results of many souls saved, and not a few new chapels built. In Dudley, from 1826 to 1829, he and his brother laboured together, and in those three years they were

blessed with prosperity in almost every society in the circuit. In 1829, he was stationed in the Hinde-street circuit, London. After two years' happy labours there, he had one day visited Mr. Charles Wesley, the eminent organist, and was returning home to Beaumont Street, Marylebone, in the afternoon of October 9th, 1832, having under his arm the portrait of the venerable Charles Wesley, the poet of Methodism, which he had borrowed for the use of the Wesleyan Book Committee. Whilst passing one of the houses in Paddington New Road, he was observed to gradually slide down upon the pavement. Soon surrounded by passers-by, on examination he was found to be dead. He had been suffering from a diseased heart, and now, without even a moment's warning, he closed his labours and life together. The suddenness of the event made a deep impression upon all the London societies. The preachers' grave was made at the City Road to receive his earthly remains as its first tenant, and it is believed many were awakened to the necessity of serving the Lord by this solemn dispensation. He was a man richly endowed with all the graces of the Spirit, and was extensively and deservedly beloved.—*Methodist Magazine*, September, 1833.

REV. JACOB STANLEY, SEN.

He was born at Alnwick, Jan. 14th, 1776. When only eleven years of age, deeply convinced of sin, Mr. Stanley united himself to the Methodist society, at that time and in that neighbourhood a despised and persecuted people. He soon obtained, through faith in our Lord Jesus Christ, remission of sins and a change of heart. Whilst yet a youth, he removed to London, and began to warn sinners "to flee from the wrath to come." His zeal and ability attracted the attention of the venerable John Pawson, and by him he was introduced into the Methodist ministry. For fifty years he preached the word of life with fidelity and great acceptance,

as a regular minister in our body ; and when growing infirmities compelled him to cease from the more active service of the Church, he cheerfully withdrew into the comparative retirement of a supernumerary minister, in which retirement the last three years of his life were spent. In the year 1845, he was elected by his brethren to fill the highest office in the Connexion ; and both during the sittings of Conference and throughout the year of his Presidency, he proved himself equal to the demands and responsibilities of his position, and secured from his brethren an affectionate expression of their thanks. Firmly attached to the constitutional principles of Methodism, he supported by the weight of his venerable years and character the recent disciplinary acts of his brethren, which he regarded as necessary for the conservation of ministerial purity and of our Connexional integrity. Mr. Stanley had cultivated his mind in early life by diligent and judicious reading and study, and the result was, that he became an "able minister of the New Testament." The staple of his ordinary ministrations was uniformly good. He found the material of his sermons in the Scriptures. He was skilled in analysis, and in exhibiting truths in their mutual bearings and general harmony. He was a man of quick and playful wit ; but he never suffered the indulgence of humour in the pulpit to degrade the dignity or detract from the serious authority of his teaching. His ministry, like his life, was brightest at its end. In fact, it was a ministry which time mellows, but which time never impairs. It did not owe its excellence at any period to vehemence, impetuosity, or warm passion ; but afforded proof how possible it is for a ministry to be clothed with power which is characterized by a calm, impressive, and dignified exhibition of divine truth. His Protestantism was thoroughly sound-hearted, and never wavered on account of political considerations. An ardent lover of constitutional liberty, he regarded Popery as inimical to the rights of man, both civil and religious ; and in the pulpit and by the press he bore a fearless testimony against its arrogant pretensions. He cherished, however, a genuine catholicity of

spirit towards all the real followers of our Lord, and was able to maintain difference of judgment without suffering alienation of affection to arise. He returned from the last Conference in declining health, but his mind had lost none of its vigour or acuteness. His conversation was still marked by vivacity and interesting reminiscences, and by shrewd notice of character, blended with wisdom and kindness. The devotional exercises which he conducted in his family for the last few weeks of his life were peculiarly characterized by fervour, filial confidence, and comprehensive charity. "I know not," said he, at the commencement of his last illness, "what may be the issue; but, life or death, all is well." He spoke of himself uniformly in terms of deep humiliation. "A sinner saved by grace," was a frequent designation of himself. In replying to the anxious inquiries of his relatives, his frequent answer was: "As regards the body, feebleness extreme; as regards the soul, great peace through faith in Christ." When near death, his children watching around his bed, the oppressive stillness was broken by his exclamation, "Thou, Lord, refreshest my soul!" They bowed their knees in reverence and in silence, whilst his spirit, thus refreshed from the Lord, was gently breathed forth into the hands of his faithful Creator and Redeemer. The event took place on Thursday, September 5th, 1850, in the seventy-fifth year of his age.—*Methodist Minutes of Conference, 1851.*

JOSEPH LOVE, ESQ.

At an early hour on Sunday morning last, Feb. 21, 1875, Mr. JOSEPH LOVE, one of the great captains of industry in the North of England, breathed his last, at his residence, Mount Beulah, near this city. Mr. Love's death, though it will be much deplored, was not unexpected. Five weeks ago, the deceased gentleman was struck down by a severe attack of



MRS J. LOVE



J. LOVE, ESQRE



ISAAC PEARSON LOVE ESQRE



R. THWAITES ESQRE



MRS R THWAITES

gastric fever, for which he was attended by Mr. R. N. Robson, who has been his medical attendant for upwards of thirty years. Some days afterwards, the condition of the patient excited alarm amongst his friends, and at their desire Dr. Embleton, of Newcastle, was called in. Dr. Embleton, after a careful examination of the sufferer, informed the anxious friends of the deceased that Mr. Love's frame was free from organic disease, and, notwithstanding his great age, there was some hope, if the fever could be subdued, that he might recover. Dr. Embleton quite approved of the treatment of Mr. Robson, and said nothing better could be done; all would depend upon the strength of the patient's constitution, and the care and attention he received. These were not wanting. Mrs. Robinson Ferens was most devoted and unwearied, and all day long and into the still watches of the night she remained by the bed-side of Mr. Love, ministering to his wants and cheering him by her presence. Mrs. Love, though suffering from much physical prostration, did all that she could to soothe the pillow of her afflicted husband. Mr. R. Ferens and Mr. Thompson (Mr. Love's private secretary) were also in constant attendance, and it appeared to be a great comfort to the sufferer to be surrounded by his intimate friends. Mr. Love, who was perfectly sensible during the attack of fever, occasionally conversed freely, and at the outset hopes were entertained that the inherent vigour of his constitution would enable him to overcome the malady with which he was attacked. This proved to be the case, the fever having entirely subsided more than a week before death; but the patient, who in the meantime had received three visits from Dr. Watkin, was left in a state of complete exhaustion and prostration. Inability to take food—the usual concomitant of gastric fever—followed, and Mr. Love gradually sank until Saturday, when he appeared to become better, and partook of refreshment. It was, however, but the last flickering of the expiring taper, the spark of life gradually dying out, and becoming finally extinguished at an early hour on Sunday morning. Deceased, at the time of his death, was in the 79th

year of his age, and had been married nearly half a century. Indeed, it had been arranged between himself and the partner of his joys and sorrows, that if they lived until September next they would celebrate their golden wedding.

Mr. Love was born at New York, a small pit village near North Shields, on the 6th April, 1796, his father being William Love, a miner, who was twice married. Joseph Love (the deceased), William Love, Thomas Love, and Alice Love, were the offspring of the first union. William died at Belmont many years ago; Thomas, who became a coal-owner, died at Willington; and Alice died at Whitley in 1830. The children of the second marriage were Anthony Love, of Shincliffe House; Mr. George Love, coal-owner, of Redgate; and Mr. Ralph Love, of Sunnybrow. When he was between three and four years of age, Mr. Love's parents removed to Oxclose. In 1807 they went to Biddick, then to Chatershaugh, and in 1812 to Westmoor. On the removal of the family to Westmoor, Joseph Love continued to work in the mine. At this time Mr. Moody was the viewer at Westmoor; under him, in their chrysalis state, was the great mining engineer, Nicholas Wood, and the celebrated locomotive engineer, George Stephenson, acting as a fireman at the engines. In 1815, Mr. Love left Westmoor, and worked a short time at Percy Main Colliery as a hewer. The under viewer at Percy Main at that time was Mr. Cooper, grandfather of Mr. Philip Cooper, the present manager of the Thornley, Ludworth, and Wheatley-Hill Collieries. At this time, two of deceased's half-brothers were "putters" to him, and he was noted for his unflagging industry and his dexterity in the use of the pick. He was equally remarkable for the steadiness and the frugality of his habits, and he endeavoured in his leisure moments to repair the educational deficiencies of his boyhood. He shunned the public-house, never lost any time, and devoted every moment he could spare to mental improvement. Mr. Love proceeded to Jarrow, still working as a pitman, the viewer of this colliery at this particular period being a gentleman well known and esteemed in the north of England—Mr. Matthias

Dunn, many years Government Inspector of Mines. A singular incident is about this period related of him. One day, on passing the viewer's house, his mind was impressed with the comfortable and respectable aspect by which it was surrounded, and he there and then resolved, if he should attain to mature years, to have a residence at least equal to it. It is almost needless to observe that this ambition was realized when he went to live at Willington Hall; but it was more than realized when, selecting a picturesque site on the outskirts of this city, he built his mansion called Mount Beulah, furnished it in a magnificent and costly fashion, and laid out its grounds in a manner worthy of the taste and culture of a country gentleman. In 1821—when Mr. Love was about twenty-five years of age—he abandoned working in the mine, went to reside at Lumley, and began business as a hawker of teas, coffee, drapery goods, &c.—a modest venture, but one that proved exceedingly successful and remunerative. Two years before this time—although almost from childhood he had been connected with the body—Mr. Love's name was placed on the local preachers' plan of the Methodist New Connexion. His preaching journeys, performed on foot, were long, trying, and exhaustive; but his heart was in his work, and the self-sought, self-imposed duties were ever cheerfully and punctually performed, and were continued up to a few years ago, after wealth and position had rewarded his energy and enterprize. In 1825, Mr. Love married Miss Sarah Pearson, daughter of Mr. Isaac Pearson, timber merchant, North Shields. He set up house, and also opened, at Lumley, a shop for the sale of groceries, draperies, &c. In 1829 he went to live at Easington-lane, where he opened a similar establishment, which, like everything else he had hitherto undertaken, his perseverance and energy did not fail to render successful. Mr. Love now turned his attention to another enterprize—that of building cottages for the workmen at the surrounding collieries. The speculation was eminently successful, and in one instance he cleared £10 per house on one hundred houses he had built. In 1837, Mr. Love took

Shincliffe Corn Mill, and resided at Shincliffe village. His highest expectations seemed about to be realized, when his first great business mishap befel him. He became involved in the disasters of the Newcastle District Bank, and in order to relieve himself from the embarrassments into which he was plunged, he was compelled to dispose of nearly the whole of his property. Shincliffe Mill was sold to Mr. Appleby, by whom it was disposed of to the father of Mr. Oliver, the present owner. Once again he removed to Tyneside, and there became connected, at North Shields, with the firm of Joseph and John Straker, ship-builders and timber-merchants, and a large trade was carried on with the Baltic, the timber purchased consisting principally of the battens and planks used for such multitudinous purposes about a colliery. In 1840, Mr. Love and his partners, together with the late Alderman Thwaites and some other gentlemen connected with the city and county of Durham, who soon retired from the undertaking on account of an impression that it would not prove lucrative, purchased the Brancepeth Coal Royalty, and commenced mining operations. In 1841, Mr. Love removed to Durham with a view of superintending the operations of the Brancepeth Colliery. When the coal was reached and worked, it was found to be so soft that it was quite unfit for household purposes, and fears were entertained that the whole project would have to be abandoned. Here it was that Mr. Love's remarkable fertility of resources succeeded in converting what threatened to be a disaster into a most splendid success. He conceived the idea of making the coal into coke, and after a few experiments the project was attended with triumphant results. Samples of coke, in waggons, were sent to the Quaside, in Newcastle, and narrowly inspected. The coke was pronounced to be excellent; that it had been manufactured at Brancepeth was believed, but that it had been made from Brancepeth coal was considered doubtful. However, plenty of the same quality was soon forthcoming, and the coke proved to be of such superior excellence, that it speedily took the lead in the market, and maintains its supre-

macy to the present day. This was the turning-point in Mr. Love's fortunes. The North-Eastern and other great railway companies became anxious to procure the famed Brancepeth coke; oven after oven sprung up with marvellous rapidity, and ultimately Oakenshaw, Sunnybrow, and Willington were added to the list of coke-making collieries. Brandon was developed later, when the branch line of railway between Leamside and Bishop Auckland came into existence. The result is, however, that to Mr. Love's enterprising spirit and readiness of resource many hundreds of coke ovens have been erected, thousands of people have been brought into the district, and the trade of Durham and the neighbourhood has received an impetus which probably would otherwise have been wanting. The firm of Straker and Love developed year after year, fresh royalties being purchased from time to time. Beechburn was purchased of the late Mr. George Coates in 1843, and was won in 1860. With the view of personally overlooking these large and extensive undertakings, Mr. Love, in the year 1850, removed from Durham to Willington Hall, where he resided until 1858, in which year he entered into occupation of his mansion at Mount Beulah. In 1863, Mr. Love purchased an interest in Shincliffe and Houghall Collieries, and in 1869 those properties became absolutely his own. In 1866, in conjunction with Mr. Robinson Ferens, Mr. Love purchased Inkerman Colliery of Mr. H. K. Spark. They also purchased Cornsay royalty of Mr. Spark, and won the coal there. All these ventures proved commercially successful—the least successful, owing to the great quantity of water which has to be encountered, being the Shincliffe and Houghall Collieries. But his ventures were not all uniformly successful. It was not every undertaking in which he engaged that turned out a Golconda or an El Dorado. His failures as well as his successes have their lessons to point, and no one was more ready to raise the finger of warning in reference to his own losses than Mr. Love himself. He once, in a light and somewhat jocular tone, said until he became fifty years of age no one struggled harder

than he did to make ends meet, and the harder he laboured the more fortune seemed to baffle his projects. Ultimately, when the turn of the tide came, and wealth flowed in upon him, he became almost as much troubled with his money as he had been before. He invested a large sum in a Californian scheme, which turned out a gigantic swindle, but he had no more trouble with that money, for he never saw a penny of it afterwards. The gentlemen to whom he spoke sympathized with him upon the magnitude of his loss, but he told them to reserve their sympathy for, and, if possible, lend their assistance to, the widows, the orphans, and others who had been deprived of their all by that nefarious scheme. Mr. Love also lost a considerable sum of money in an iron-foundry at Seaham Harbour, and not a few who were under deep obligations to him became insolvent.

Wealth commands luxuries and worldly honours; but to these Mr. Love was indifferent. He lived plainly, and was utterly devoid of pride or ostentation. But he was given to hospitality, and few things pleased him more than to have assembled under his roof a number of the ministers and friends of the Church in which he so much gloried. Every summer, for many years, the Rev. Dr. Cooke, of London, was a guest at Mount Beulah, and his company afforded much delight to Mr. Love, who admired and enjoyed the genial doctor's learning and conversation. Perhaps Mr. Love was never more at home than in presiding at anniversary meetings in Bethel Chapel, and that these occasions were a source of intense and almost overpowering delight to him was apparent to every one in the audience. We believe the last time he took a prominent part in public affairs was when he formally opened the North Road British Workman, in the early part of last year.

Mr. Love had one son, Mr. Isaac Pearson Love, who died leaving one son, Joseph Horatio Love, of Hawkhill, near York, who attained his majority December 31, 1874. The widow of Mr. I. P. Love is now the wife of Mr. Robinson Ferens, of Willington Hall. Mr. Love was a generous friend to the poor, and it would be impossible to estimate the number

of those who have been recipients of his unostentatious and lavish bounty. At the collieries belonging wholly or partly to Mr. Love, not only did he put in practice the maxim that property has its duties as well as its rights, but from a higher motive—a motive inspired by deep, earnest, religious feeling and conviction—he built places of worship, schools, public halls, opened reading-rooms, encouraged the formation of libraries, and the provision of innocent modes of physical recreation. At Willington, Shincliffe, Oakenshaw, Brandon, &c., there are buildings which will long perpetuate his name. Until within a year or two ago, Mr. Love was most diligent in the discharge of his multifarious business transactions. Up to a comparatively recent period he paid regular personal visits to most of his collieries, and he had ever a kind word to say, not to his officials only, but to the men, women, and children whom he met. Wherever he went, he let fall words of kindness and encouragement.

No member of the Methodist New Connexion Church has done more for it than has Mr. Love. To subscribe munificently to its funds, to advocate its claims in public and in private, in season and out of season, was with him a kind of passion—a passion that only abated when illness overtook him. His public gifts to the Connexion in one year alone (1873) amounted to about £14,000. If such was the sum given to his own church in the space of a twelvemonth, what must he have done for it in the many years during which almost untold wealth was at his disposal! There was hardly a struggling circuit in any part of the kingdom which he did not aid liberally. In fact, the members and ministers of the New Connexion body discovered, in course of time, that there lived in or near the city of Durham a certain wealthy commoner, named Joseph Love, “whose fame was in all the churches” by virtue of his unbounded liberality, and to him they applied for assistance in their projects of chapel building, school building, organ building, and the like. To these appeals Mr. Love never turned a deaf ear; on the contrary, the desired aid was readily and freely given. In September, 1852, the mem-

bers and friends of the Sunderland circuit held a public meeting in the Durham Town Hall for the purpose of presenting Mr. Love with a testimonial, consisting of an elegant candelabrum of the value of 100 guineas, the inscription on which was as follows:—"Presented to Joseph Love, Esq., of Willington Hall, by members and friends of the Methodist New Connexion in the Sunderland Circuit, as a mark of their approbation of his high moral character, and as an acknowledgment of the great liberality and devotedness to the interests of religion by which his career has been distinguished." From what Mr. Love uttered on that occasion we may obtain a true glimpse of his character, and understand the motives which actuated his conduct throughout life. "Out of the fulness of the heart the mouth speaketh," and thus spoke Mr. Love:—"I am not one of those people, neither would I wish to be, who set no value either upon the praise or the disapprobation of their fellow-men. I esteem the good opinion of my fellow-men, in order that I may be of more benefit to them, have greater access to them, and be the means of promoting their spiritual happiness. My principal desire is, not to shine in the world, nor to mingle with the great and noble, but to mingle with the pious and the good. I esteem it a much greater honour to receive an expression of this kind from the church than from the world. I love the church, I delight in it, and it has been my happiness from infancy to be connected with it; and I attribute all my happiness to my piety to God, and to my devotedness to his cause. This testimony comes from that section of the church of God to which my heart is closely wedded, more so, indeed, than to any profit I have in the world. I delight more in the prosperity of the New Connexion than I do in the prosperity of my own business, or in my family. It was the choice of my youth, and I have admired it as I have advanced in life. The more I consult the principles upon which the Connexion is established, the more I admire them; and though I never saw our Founder, yet I love him and admire him for the wisdom which guided him in the adoption of the discipline by which we, as a body

of Christians, are governed. * * * * I never allow myself to do an act that I would not wish to be done to me were I placed under similar circumstances, and I always prefer drawing to driving, kindness to harshness ; and I believe it is to this that I owe my success in having gained the affections of the men under me. I can see individuals of every grade of society, and I look back along the road which I have come, and this enables me to treat the men better than if I had never moved in other circumstances than those in which I now am." Those who knew Mr. Love, and have marked his career, must be constrained to admit that the sentiments above expressed were those which he exemplified in his every-day life, in all its varied and manifold relations.

At the Methodist New Connexion Conference, held at Hanley, last year, the Rev. S. Hulme called the attention of the meeting to a resolution he wished to submit in recognition of the munificent contributions to Connexional objects rendered during the year by Joseph Love, Esq., of Mount Beulah, Durham. The gifts of £1,000 to the new chapel at West Hartlepool, of £1,000 towards a new chapel at Barrow-in-Furness, of upwards of £1,800 in relief of chapel trusts and in renovation of buildings in the Yarmouth circuit, of £100 each to chapels at Leicester and South Stockton, with many other benefactions, reaching a total of £10,000 or £11,000, were instanced ; and further testimonies were presented of the forms and extent of these gifts by the Rev. Dr. Cooke, Rev. H. Downes, and Mr. A. Thompson (Durham), who, as private secretary to Mr. Love, referred to cases of his liberality—to wit, the gift of £1,150 to the Durham British Workman, and of £1,000 towards indemnifying the Liberal candidates for North Durham in the recent election for that division of the county. It is needless to say the resolution was carried amid hearty applause.

At the services connected with the re-opening of the chapel at Yarmouth, towards which building Mr. Love had subscribed £1,800, various speakers bore eloquent testimony to that gentleman's liberality, the Rev. Dr. Cooke stating that Mr. Love, at the very time the Yarmouth effort was being prosecuted,

had, in the course of thirteen weeks, subscribed £1,300 for London. At the same meeting, the Rev. H. Downes presented to Mr. and Mrs. Love, through Mr. Thompson, who presided in the absence of Mr. Love, the Perlustration of Great Yarmouth, bound in the same manner as that presented to H.R.H. the Prince of Wales. Mr. and Mrs. Love were subsequently presented with the model of a life-boat ("The Joseph and Sarah Love"), prepared by the men on board the lightship off Spurn Head. The boat is represented as proceeding to the rescue of the crew of a vessel in distress, ten men in full dress are at the oars, the steersman is at the helm, whilst at the bow the master stands, rope in hand, ready to throw on board the vessel. The bow of the boat bears the name "The Joseph and Sarah Love;" at the stern, "Yarmouth Life-boat." It is a perfect model of the "Mark Lane" life-boat stationed at Yarmouth. It is mounted on a mahogany stand, and covered with plate glass in brass framework. Two plates bear the following inscriptions:—"An emblem and memento of generous aid rendered to the rescuing of the Methodist New Connexion, Yarmouth, 1874;" "Presented to Joseph Love, Esq., J.P., and Mrs. Love, of Mount Beulah, Durham, by an obliged and grateful people." At the ends are placed shields bearing Mr. Love's crest.

Mr. Love was very frequently called upon to lay the foundation-stones of chapels, &c., in various parts of the county, a task in which he ever took an especial pleasure; and there are few men, perhaps, have had the possession of so large a collection of memorials of such occasions, in the shape of silver trowels, &c., as the late Mr. Love. If not the sole subscriber towards the erection of most of these places of worship, he was ever a generous donor, both before, on, and after the day of laying the foundation-stones. On these occasions it was his habit to deliver short, pithy, earnest addresses to those assembled; and it was evident to the spectator that he was solicitously anxious concerning the higher, spiritual interests of his workpeople, and their wives and families. Mr. Love's life, indeed, and the vast sums he has given to religious purposes,

eloquently and unmistakably show that the present and future happiness of the people was a matter that engrossed his daily thoughts ; and if clergymen and ministers were more generally supplemented by the aid such as it was Mr. Love's to freely give—of wealthy laymen, there would be less talk, and less room for it, about “the spiritual destitution of the working classes.” Mr. Love felt the force and the truth of Drummond's maxim, Property has its duties as well as its rights, and acted upon that dictum. But he was inspired by a higher, nobler motive—a motive that had its origin in deep religious conviction—in the genuine spirit and essence of Christianity. Mr. Love was essentially a man of a pious turn of mind, and how much of his worldly happiness he attributed to his own devotion and attachment to sacred things may be inferred from the sentiments expressed in the speech we have already quoted—sentiments which were abiding with him, and which he was never weary nor ashamed of giving utterance to, in private, on the platform, and in the pulpit. A nature thus impressed and, so to speak, permeated with a profound religious sense of duty, susceptible of tender emotions, and swayed by large-hearted and benevolent impulses, was bound to find gratification in the building of places of worship and of education, and in contributing to the advancement of the best interests of mankind. In early years he consecrated his talents and strength to that which in later years he consecrated his wealth.

It would be difficult to enumerate the many chapels, &c., which he himself has built, or towards whose erection he has contributed. In addition to those mentioned in the resolution passed at the Hanley Conference, the following are some of Mr. Love's special gifts:—At the Manchester Conference in 1859, £1,000 to the Connexional Chapel Fund ; Bethel Chapel, Durham, £1,000, the preacher's house, £600 ; Willington Chapel, £800 ; to various other chapels in the circuit, £2,000 ; to chapels in North and South Shields circuit, £1,000 ; Gateshead chapels, £1,200 ; to chapels in Leeds circuit, £700 ; to Sunderland and Monkwearmouth chapels, £500 ; to Alnwick chapel, £200 ; to chapels in the metropolis, £4,000. These

are some of Mr. Love's donations to New Connexion Methodism ; but they represent not a tithe of his benefactions, and Bristol, York, Otley, Ripon, Newcastle, and many other places, might be mentioned as having received generous and most substantial aid from his purse. The above may be accounted as special gifts, and are totally independent of his regular subscriptions to the ordinary funds of the society. Thus it would be difficult to name, even approximately, the amount of money he has put into the coffers of his own church. A sectarian, perhaps, in his ecclesiastical and theological views, his charity was not sectarian—it was broad, comprehensive, catholic ; hence other denominations (the Church of England included) repeatedly sought the help of his purse, and as repeatedly these requests were liberally granted. Mount Beulah became a perennial spring of benevolence and charity of various kinds, and the streams flowing therefrom were full and fresh and free. To the city and county institutions, of secular or religious aims, he was a liberal subscriber ; and from no appeal which had for its object the good of the community, or the happiness and improvement of the working classes, did he turn away. Although he never publicly identified himself with the Temperance cause, he has rendered it invaluable service. A noble and striking illustration of his desire to benefit the labouring classes is found in the fact that about two years ago he contributed the handsome sum of £1,150 towards transforming a tap-room and public-house into a British Workman, a building which Mr. Love had the honour of formally opening in March of last year, and on that occasion he delivered a speech which showed how thoroughly he realized and understood the temptations by which the everyday life of the working man is assailed. He gloried in the establishment of such an institution as a "British Workman" in Durham, and predicted for it a career of great and extensive usefulness.

A pleasing testimony to Mr. Love's character is found in the warm attachment to him of his numerous agents and work-people. Their long service, no less than their utterances,

speaking volumes for his good and kind qualities as an employer. He ever appreciated talent, character, and worth ; and although, in spite of his shrewdness and penetration, he was sometimes deceived and imposed upon, he has been the means of raising many a young man to honourable and lucrative positions which, but for his friendly aid, they could never have attained to. To many he has given "a start in life," and there are hundreds in the Durham coal district who have to thank Mr. Love for their present comfortable positions in the world. As a specimen of his broad-hearted beneficence, it may be mentioned that when a deputation of his workmen called upon him with the view of obtaining the gift of a site for the handsome Oddfellows' Hall now erected at Shincliffe Bank Top, he made inquiry into the nature of the objects to which the building was to be devoted, and finding them to be accordant with his ideas of rational enjoyment and prudential forethought on the part of working men, he at once not only gave the site but promised to build the hall, and he faithfully fulfilled his word, at a cost of upwards of £1,000. It would be a difficult task to enumerate the sums which at various periods Mr. Love contributed to charitable and other institutions. To the Convalescent Ward of the Durham County Hospital he gave £300, and also subscribed liberally towards the erection of the memorial gateway.

A few years ago, Mr. Love was made a Justice of the Peace for the county. It was an honour that came unsought, but was one not the less creditable to Earl Durham. Deceased, however, never took any active part in magisterial duties. For some time he was a member of the Durham Board of Guardians ; but only at rare intervals, when great questions in reference to colliery assessment arose, did he take any part in the proceedings.

When the history of the Durham coal trade comes to be written, few names will deserve more prominence than that of Joseph Love—a name that has been familiar as household words in the county of Durham for nearly half a century, and allied with which there are many varied, important, and

eventful associations. Mr. Love's career has been a remarkable one. To begin life as a "trapper boy" and end it as a millionaire is the portion of few, but such has been the lot of Mr. Love. Born a poor, friendless lad—consigned, almost as soon as he could earn a coin, to labour in the dark recesses of the mine, he gradually, but surely, pushed himself forward, until he reached the highest pinnacle of commercial greatness, and died in a mansion, the possessor of untold wealth, leaving behind him a name which thousands will long hold in lively and grateful remembrance. Mr. Love was more than a successful man of business, more than a man of bold and daring enterprize, more than a large employer of labour—he was a good, simple-minded Christian, whose faith was child-like, and whose convictions as to the eternal verities of the Christian religion were reflected in the daily life that he led—a life thoroughly consistent and devout. Mr. Love was a man of princely munificence, and wherever there was distress to be relieved, sorrows to be soothed, or misfortune to be repaired by the aid of money, approach to his purse was ever freely and generously allowed. But perhaps his most enduring fame will spring from his connection with the Methodist New Connexion Church, not only in this county, but throughout the length and breadth of the land. His gifts to that body, extending over a long series of years, must be estimated at tens of thousands of pounds; and the good he has thus been able to do to society generally, and to that denomination in particular, may readily be inferred. In the death of Mr. Love the city and county of Durham have sustained a great loss—an ornament has gone from the Christian church, while that particular branch of it with which he was throughout closely, honourably, and prominently identified, has sustained a loss almost beyond conception.

The intelligence of Mr. Love's death occasioned feelings of wide-spread regret in this city, and on Sunday the circumstance was pointedly alluded to in the services at the Bethel Chapel, the pulpit and other portions of the edifice being draped with mourning out of respect to the memory of the deceased. The

remains of Mr. Love were interred yesterday in the churchyard of Brancepeth, and a full account of the funeral obsequies will be found as follows.

FUNERAL OF MR. JOSEPH LOVE.

The earthly remains of Mr. Joseph Love were interred in the churchyard of Brancepeth yesterday afternoon, Feb. 25th, 1875, in the presence of a large concourse of friends. It was one of the largest funerals ever witnessed at Brancepeth, and the fact that the mourning coaches and private carriages amounted to about fifty, is sufficient to convey some idea to the reader of the vast proportions of the mournful cortege. Had the weather been less inclement—snow fell heavily during the whole time that elapsed between the journey from Mount Beulah to Brancepeth—hundreds more would have been present on the mournful occasion. The interment at Brancepeth was originally fixed for one o'clock, the time of starting from the deceased's residence being named at half-past eleven. So soon as ten o'clock, friends of Mr. Love were seen making their way to Mount Beulah, and they continued to arrive in great force up to twelve o'clock, and thus the start for the journey to Brancepeth was considerably delayed. A short time before the coffin was removed from the house to the hearse, there was a brief religious service in the dining-room, where a large number of Mr. Love's most intimate friends had assembled. The Rev. Mr. Brierley read an appropriate portion of Scripture, and the Rev. Dr. Cooke—one of the deceased's most cherished and intimate friends—offered a touching and most impressive prayer, which brought tears into the eyes of many present. In parties of four, the relatives and friends of Mr. Love then took their seats in the mourning coaches awaiting; and, after a considerable delay—consequent on the large number of persons who had thus to be accommodated—the mournful cavalcade proceeded on its journey in the midst of a heavy snow-storm. At the gateway leading to Mr. Love's residence, hundreds of persons—men, women, and children—had long before assembled; and at the top of the

North Road, where the procession defiled for Brancepeth, there was an immense concourse of persons of all classes of society. The window blinds of houses on Western Hill, facing the park, those of houses in Sutton Street, Colpitts' Terrace, were also down; and at almost every point on the route from Durham to Brancepeth large groups of persons were congregated—particularly at the Boyne and Brandon Collieries. It was striking two by the tower clock at Brancepeth when the main part of the procession had arrived. The occupants of the various coaches then left their respective conveyances, and the funeral procession entered the churchyard, at the gates of which it was met by the rector, the Rev. A. D. Shafto. The service within the sacred edifice—which was crowded—ended, the mourners and friends retired, Mr. Gardiner, the organist, meanwhile playing the “Dead March in Saul.” The last sad rites were soon ended, and hundreds flocked to the grave to have a last sad look at the coffin containing the remains of Joseph Love, who was buried beside his only son, Mr. Isaac Pearson Love. The following is the order of the procession as it arrived at Brancepeth :

- 1st Carriage.—Rev. A. D. Shafto, Brancepeth; Rev. G. T. Fox, Durham; Mr. R. N. Robson, surgeon, Durham; and Mr. A. Thompson, Durham, private secretary to Mr. Love.
- 2nd Carriage.—Mr. W. H. Ferens, Durham; Mr. Jeckels, Mr. Lumley, and Mr. Cole.
- 3rd Carriage.—Mr. Robson, Mr. Crawford, Mr. Newby, and Mr. Rollin (all of Durham).
- 4th Carriage (Pall-bearers).—J. M. Ogden, solicitor, Sunderland; E. F. Boyd, Esq., South Moor; Joshua Heaps, Esq., Leeds; H. J. Marshall, solicitor, Durham; Wm. Marshall, solicitor, Durham; E. Peele, Esq., Durham.

THE HEARSE.

- 5th Carriage (Mourners).—J. H. Love, Esq., grandson of deceased; R. Ferens, Esq., Willington Hall; Thos. Robinson, Esq., Newcastle; Mr. J. Anderson Love, Cornsay.
- 6th Carriage (Mourners).—Mr. A. Love, Shincliffe; Rev. H. Downes, Yarmouth; Geo. Love, Esq., Wolsingham; H. Love, Esq., Wolsingham.

- 7th Carriage (Mourners).—Mr. Jas. Strong, Shincliffe Colliery ; Mr. Redhead, Shincliffe Colliery ; Mr. John Watson, Shincliffe Colliery ; Mr. J. Love, Shincliffe Colliery ; Mr. John Love, Sunnybrow ; Mr. M. Elliott, Jun., Willington.
- 8th Carriage (Mourners).—Mr. Jos. Campbell, Shincliffe ; Mr. G. Morrison, Shincliffe ; Mr. R. Preston, Willington ; Mr. R. F. Forster, Houghall.
- 9th Carriage (Friends).—Rev. W. Wilshaw, President of the Methodist New Connexion Conference ; Rev. W. Cooke, D.D., London ; Rev. S. Hulme, Missionary Secretary, Stockport ; Rev. S. Goodall, Durham.
- 10th Carriage (Ministers of the Durham Circuit).—Rev. E. Wright, Durham ; Rev. D. Brearley, Willington ; Rev. J. E. Walsh, Crook ; Rev. J. Shipardson, Spennymoor.
- 11th Carriage.—Jos. Straker, Esq., Willington ; J. C. Straker, Esq., Willington ; Arthur Pease, Esq., Darlington ; George Gradon, Mayor of Durham.
- 12th Carriage.—Jos. Ferens, Esq., Durham ; J. D. Stephinson, Esq., Willington ; J. W. Barnes, Esq., Durham ; J. Anderson, Esq., Wisbech.
- 13th Carriage.—Thomas Heaps, Esq., Leeds ; B. I. Prockter, Esq., J. P., Newcastle ; J. D. Welch, Esq., South Shields ; W. Allan, Esq., Wallsend ; J. B. Hansell, Murton House.
- 14th Carriage.—W. Burrell, Esq., Durham ; W. Coulson, Esq., Durham ; W. H. Marshall, Esq., Durham ; W. Barber, Esq., Easingwold.
- 15th Carriage.—J. Rogerson, Esq., Durham ; J. F. Marshall, Esq., Sunderland ; J. C. Wishart, Esq., West Hartlepool.
- 16th Carriage.—Mr. George Coward, Sen., Durham ; Mr. Alderman Fowler, Durham ; Mr. George Coward, Jun., Durham ; Mr. John Coward, Durham.
- 17th Carriage.—Mr. G. Greenwell, Durham ; Mr. S. Monkhouse, Jun., Durham ; Mr. C. Burlison, Durham ; Mr. J. Bell, Darlington ; Mr. R. Lambert, Newcastle.
- 18th Carriage (Agents).—Thos. Bootiman, Esq., Newcastle ; J. G. Blumer, Esq., Darlington ; W. O. Wood, Esq., Coxhoe ; J. G. Russel, Esq., Shincliffe Colliery.
- 19th Carriage (Agents).—Mr. N. Gott, Willington ; Mr. Wm. Rutter, Willington ; Mr. R. Hansell, Darlington ; Mr. Wm. Rutter, Durham.
- 20th Carriage (Agents).—Mr. D. Knox, Cornsay Colliery ; Mr. A.

Browell, Cornsay Colliery ; Mr. W. Hepburn, Cornsay Colliery ; Mr. H. Welsh, Inkerman Colliery.

21st Carriage (Agents).—W. Heppel, Esq., Brancepeth Colliery ; J. Catron, Esq., Shincliffe Colliery ; J. Dunn, Esq., Brancepeth Colliery ; Mr. J. Rutherford, Willington Colliery.

22nd Carriage (Agents).—Mr. Laws, Shincliffe Colliery ; Mr. Brown, Shincliffe Colliery ; Mr. W. Waine, Houghall Colliery ; Mr. H. A. Brogden, Willington Colliery ; Mr. G. Benson, Cornsay Colliery.

Among the numerous persons who attended the funeral, in addition to those named above, were Mr. W. Gott, Redheugh ; Mr. W. Brown, Shincliffe ; Mr. W. L. Robertson ; Mr. Waine, Sunnybrow ; Mr. M. Coulson, Spennymoor ; Mr. Catron, Shincliffe Bank Top ; Mr. Thomas Ford, Shincliffe ; Mr. Thomas Shields, Shincliffe ; Mr. George Benson ; Mr. John Mann ; Mr. R. Lindsley ; Mr. O. Angus ; Mr. George Spark ; Mr. W. E. Welch ; Mr. Richard Preston ; Mr. Campbell ; Mr. Strong ; Mr. Watson ; Rev. J. Taylor ; Mr. J. Burdon ; Mr. M. Elliot ; Mr. T. Wibley ; Mr. John Wortley ; Major Monks ; Mr. W. O. Wood ; Mr. T. Henry, Durham ; Mr. John Davison ; Mr. G. D. Newby ; Mr. Wood, Durham ; Mr. Hansel, Darlington ; Mr. N. Gott ; Mr. Longstaff, Willington ; Mr. S. Barningham, Newcastle ; Mr. John Mavin ; Mr. Roger Mole ; Mr. W. Pringle ; Mr. Jos. Wallace ; Mr. W. Richardson ; Mr. W. Kelsey ; Mr. Allison ; Mr. Hall, Brancepeth ; Mr. W. Shadforth ; Mr. McCree ; Mr. Hume, &c., &c. Representatives of the Good Templars of Durham, the Durham Mechanics' Institute, and the Durham Liberal Association, attended the funeral. Following the mourning coaches were the private carriages of the following gentlemen :—Mr. Joseph Love ; Mr. Robinson Ferens ; Mr. J. Rogerson, Croxdale Hall ; Mr. Arthur Pease, Darlington ; Mr. Harrison Love, Wolsingham, &c.

The Recorder of Durham (John Bramwell, Esq.), and other gentlemen of eminence in the city and county—for whom carriage accommodation had been provided—were unable to be present at the funeral from indisposition and other pressing causes.

We understand that Mr. Love's funeral sermon will be preached by the Rev. Dr. Cooke, in Bethel Chapel, on Sunday next. The funeral arrangements were most satisfactorily carried out by Messrs. W. H. and Jos. Ferens, Market Place, Durham. The coffin, of plain oak, with plate of brass, bearing the name and age of the deceased, was supplied by Messrs. R. Robson and Son, Claypath, Durham. During the period of burial, a mourning peal was rung on the cathedral bells.—*The Durham Chronicle, July 26, 1875.*

A handsome marble tablet has been erected to the memory of Mr. Love, bearing the following inscription :

In memory of
JOSEPH LOVE, ESQ., J.P.,
of Mount Beulah, Durham,
whose useful and successful life
peacefully closed
on the 21st of February, 1875,
in the 79th year of his age.
By energy and perseverance
he rose to affluence and honour :
His talents and wealth were consecrated
to the cause of God generally,
but especially to the Methodist New Connexion,
to whose interests he ever gave his best
sympathies and munificent support.
This chapel
and many other chapels and schools
are monuments of his liberality.
Religion, Education, Temperance,
and the Poor
lost in his death a devoted benefactor.
Admiring friends
placed this Tablet as a Memorial
of his inestimable worth.

It should be added that the cost of this memorial, £100, was contributed without any personal solicitation. A mere notification of what was proposed sufficed to raise the requisite amount. It had been the special desire of many persons to

contribute to this object, and it was in deference to their earnest wish that Mrs. Love consented to forego the purpose of placing herself this memento to her honoured husband on the wall of Bethel Chapel, Durham.

MR. LOVE, MR. PARRINGTON, AND THE LESSONS OF THEIR LIVES.

Two men, whose pursuits in life were widely varied, but who in their day and generation exerted a marked influence on the community amongst whom they resided, were interred in the churchyard at Brancepeth yesterday afternoon. The eldest of these, Mr. Love, was one of those rare examples of what an iron will, an undaunted spirit, and persevering industry, can accomplish against apparently insurmountable obstacles, overwhelming difficulties, and most adverse circumstances. Commencing life as a trapper boy on tenpence a day, spending from twelve to fourteen hours at a time in total darkness, relieved only by the occasional gift of a candle-end left by some compassionate miner who was leaving the pit, Mr. Love rose from this lowly position to be one of the wealthiest coal-owners in the kingdom. By what extraordinary means could such an immense change in the condition of a human being be brought about? Mr. Love's was not a case of lofty genius bursting the bonds which enthralled it; his great success in life was due to the qualities many men possess, but few have the energy, the courage, and the perseverance to apply. Mr. Love's elementary education was of the most slender character, but he had the inherent good sense to be able to appreciate his own ignorance, and he determined, as he grew up towards manhood, to repair, as far as he could by self-culture, the deficiencies of his early education. In this he was in a great measure successful, and having

a shrewd idea of the advantages of trade, he soon entered into commercial dealings with his fellows. The probity and fair dealing with which his transactions were conducted, soon established for him an honourable reputation ; and from very small beginnings he gradually advanced to most gigantic undertakings, until he became one of the leading men in the kingdom, and the employer of thousands of industrious workmen. Patient purpose, resolute working, steadfast integrity, and unflinching determination, were the qualities which won for him his great success in life. It is impossible to estimate the advantages conferred on the community at large by such a man as Mr. Love. Even the humblest person who sets before his fellows an example of industry, sobriety, and upright honesty of purpose in life, has a present as well as a future influence upon the well-being of his country ; for his life and character pass unconsciously into the lives of others, and propagate good example for all time to come. What, then, will be the example taught by the conduct of a gentleman like Mr. Love, who attained the highest mining and commercial eminence ? His life will teach the virtues of self-denial, untiring industry, unswerving integrity, and unconquerable determination. But Mr. Love's efforts were not confined to mere money-making. Of all the immense wealth of which he became the nominal possessor, an infinitesimally small proportion of it was expended in ministering to his own personal wants. His accumulated savings were chiefly employed in setting in motion the springs of industry, in providing homes and employment for thousands. Mr. Love, keen as he was as a business man, did not permit his daily avocations to engross all his attention. From early life he was imbued with deep religious convictions, and the highest welfare of his fellow-men was a matter in which he took great concern. The cares of wealth did not choke the good seed sown in early life, and he could say with St. Paul, "I am not ashamed of the Gospel of Christ." He not only contributed with splendid munificence to the erection and maintenance of many edifices of Christian worship, but he did his best person-

ally to fulfil the divine injunction to go forth into all the world and preach the Gospel to every creature. Mr. Love, like a true philanthropist, while he did good to the souls, did not neglect the bodies of men. In all the new collieries with which he became associated, he built a very superior class of houses for his workmen, and largely contributed towards their health and home comforts. Mr. Love's energies on behalf of his fellow-men were chiefly devoted to the improvement of their religious, moral, and social condition. Although he did not take a very active share in the politics of the day, he was nevertheless a staunch supporter through life of those great constitutional and fiscal reforms with which the great Liberal party of this country has been so closely identified; and so steady was his adherence to these great principles, that even the candidature of his brother coal-owner, Mr. George Elliot, in 1868, could not tempt him to swerve from the political faith he had adopted when a poor, unimportant, obscure toiler in the mines. He was a thorough disciple of progress, and was most zealous in his support of civil, religious, and commercial freedom.—Mr. Parrington, whose ashes will mingle in the same churchyard with those of Mr. Love, was a man of another type of practical intellect. His earnest study was to develop to the highest extent the capabilities of the soil, and bring forth abundantly those fruits of the earth which contribute so largely to the wants, the necessities, and the comforts of the people. In his vocation, Mr. Parrington obtained a degree of distinction as honourable as that which Mr. Love achieved in the busy world of commerce. They have each done a good work, and gone calmly and peacefully to their rest,

“Leaving no memorial but a world
Made better by their lives.”

MRS. LOVE.

Mrs. SARAH LOVE, widow of Joseph Love, Esq., is still living, and was the daughter of Mr. Isaac Pearson, timber-merchant, North Shields. Much of Mr. Love's prosperity arose from this marriage; her dowry gave an impulse to his circumstances and determination to his efforts; and Mr. Love evidenced his appreciation of her worth by leaving the bulk of his immense property at her disposal. I merely add, she carries out his benevolent intentions by liberally supporting the funds of the Methodist New Connexion and other institutions, and I know that in several cases her private charity has been timely and abundant.

MEMOIR OF ISAAC PEARSON LOVE, Esq.,
OF DURHAM.

In the arrangements of Divine Providence there is often a profound mystery, and perhaps in nothing is this more apparent than in the infirmities and afflictions of many of God's people, and in their sudden and unexpected removal from earthly associations and scenes, to the enjoyment of their eternal reward. In the final day, a revelation of these things will doubtless be imparted, and until then our duty is to recognize the hand of God, and bow in submission to His will.

This remark has been suggested by a brief consideration of the life and death of Mr. I. P. LOVE. During a considerable period of his life he was subject to physical infirmity, which prevented much active labour in the Church, and at a time when least expected he fell a victim to the power of death.

The incidents of his life were not particularly numerous and striking, but the qualities of his mind and heart made him valuable as a companion and friend, and we should prove unfaithful to him, and unworthy of his affection, did we not

preserve his memory, and record for the benefit of others a few of his excellences and deeds. Our friend was born in the neighbourhood of Durham, on the 15th of September, 1827. His parents, Joseph and Sarah Love, generally known, and as highly esteemed, were themselves living in the enjoyment of religion. To their youthful son they communicated a knowledge of its principles and facts, and in their own deportment exemplified its precepts and spirit. At an early age he was brought under religious influence, and throughout his future life were seen the advantages resulting therefrom. In his earliest years he evinced much vivacity of feeling, much amiability of spirit, considerable facility in the acquirement of knowledge, and a tendency of mind eminently devotional. When about eleven years of age, he met with an accident, the effects of which were painfully felt during the whole period of his life. In playing with his school-mates, he fell upon the ground and hurt his knee. Various means were resorted to in order to heal the wound; the most distinguished medical men were consulted, and neither labour nor expense was spared; but all failed in effecting a perfect cure: he was lame for life. By this accident, and the illness consequent thereon, he was for a considerable time deprived of regular school tuition; but when confined at home, he continued, as far as strength would allow, to cultivate his mind. After this, much of his time was spent with his grandfather, Isaac Pearson, Esq., of North Shields. The religious principles which had been previously implanted in his heart, now began to develop themselves. Under the judicious training of Mr. Pearson, he advanced in knowledge and grace, and, like a second Timothy, "from a child he knew the Holy Scriptures, which made him wise unto salvation." In writing to a juvenile friend, when only thirteen years of age, he expressed his confidence in the Lord, and his desire for spiritual improvement. An extract from this letter will furnish an idea of his then religious condition. "I trust the Lord has blessed you both in body and mind. For my part, I have severe trials, yet I can say, The Lord is good, and kind are all his ways. It is now two years

since I was first taken poorly ; please inform me how you have been during that time. It is meet that young Christians should help each other forward in the way to heaven ; and it will gladden my heart to hear that the Lord has brought you from darkness into his marvellous light. Look unto the Lord, and He will bless you ; believe in Him, and He will comfort you. I often think about you, and would like much to see you. Dear William, pray for me ; and I hope we shall both meet in heaven, to praise God for all his mercies.”

In a few years subsequently, he so improved in health as to be partially employed in his father's business. At the same time, his attention to the church increased ; he met regularly in class, and was diligently striving to leave the first principles of the Gospel of Christ, and to go on unto perfection. In 1848, he resided for some months in Newcastle-on-Tyne ; there he sat frequently under the ministry of the late Rev. J. Hilton, was a member of his class, and was much profited and blessed by the ministrations of that devoted man. He then removed with his parents to Willington, and in the year 1850 he married Miss Stephenson, of Sunderland, in whom he found a companion suited to his condition. In a short time his health began again seriously to decline, and being entirely independent of business, he retired from its anxieties and cares. He now sought ease and recreation in frequent visits to his friends in different parts of the country, in social associations at home, and in exercises in music and drawing, and in reading and composition. In 1851, he took a tour on the Continent, visiting France, Germany, Switzerland, and some of the most memorable places and scenes on which the eye of the traveller can gaze. It is much to be regretted that during this tour he kept no regular journal ; but in frequent conversations with me, he has expressed his high gratification at the scenes which came under his notice, has sometimes indulged in the most glowing descriptions, and has often declared his intention of renewing his tour under more favourable circumstances.

Before and after his return from the Continent, he evinced the deepest interest in the welfare of the Church, and evidently

advanced in the possession of personal religion. His name was placed upon the Plan as a local preacher ; he originated and supported a Young Men's Mutual Improvement Society at Willington, and delivered one of a course of lectures during the winter of 1851, his subject being, "The Adaptation of External Nature to Man's Physical Constitution ;" he was appointed the representative of the Sunderland circuit at the Huddersfield Conference in 1852 ; he took a lively interest in the erection of our new chapel at Durham, giving, in conjunction with his father and other generous friends, a munificent contribution ; he attended the Longton Conference in 1853 as a visitor, and during the following year gave many substantial proofs of his Connexional attachment and Christian zeal. In the winter of 1853, his health began more seriously to decline, and, under the impression that the northern atmosphere was too cold for his constitution, he removed, with his wife and child, to Hastings, returning to Durham in the following spring. While at Hastings, his health was somewhat improved, and, as many letters would testify, did space permit of a few extracts, he was alive to his spiritual interests, and ardently desired and sought a meetness for the inheritance of the saints in light. After his return to the North, he gave frequent indications of feebleness and languor, exciting the fears of his friends, and setting at defiance all medical skill. His mind, however, was uniformly calm and tranquil. He frequently conversed on the vanity of life, on the importance of piety, on the solemnity of death, on the joys of heaven ; and though he made no blazing profession of religion, it was evident to all who had intimate intercourse with him, that he diligently cultivated its principles, was sustained and comforted by its promises and influences, and, in anticipation of its reward, he could rejoice with joy unspeakable and full of glory.

In the autumn of 1854, he removed from Willington to Durham, hoping a change of atmosphere and scene would exercise a salutary influence upon his too rapidly sinking frame. But his hopes, and those of his friends, were doomed

to disappointment. He became increasingly languid and feeble. In medicine, in retirement, in visiting, he sought for ease and improvement, but found it not. The machinery of his physical organization was gradually disjointed; the earthly house of his tabernacle fell rapidly to the dust. In the early part of November he visited Croft, for the purpose of availing himself of the baths, but whilst there he was taken considerably worse, and returned home immediately. When his physician was summoned, it was but too evident that life was at its close. He retained his consciousness to the last, but suffered acute pain. In the struggle of death, he expressed his Christian confidence, and hope, and joy; and early on Tuesday morning, November 14th, 1854, he closed his eyes and fell asleep in Jesus, aged 27 years. "Blessed are the dead which die in the Lord."

We can hardly attempt a delineation of the character of our friend. Though months have passed away since we followed him to the grave, it is difficult to repress the emotion which the preceding brief narrative has produced. But this notice, unworthy as it is, would be rendered still more so, without the mention of a few of the distinguishing features of his character. It is not our object to portray an ideal character. The recollection of his truthful and loving spirit is caution against an exaggerating word, and in a few brief sentences we would sketch him as he was.

It is not pretended that he was faultless, nor would it be a compliment to say that he was not deeply conscious of his defects. In the present life, it is impossible to attain the mark of absolute perfection; there is always some evil to be avoided, and some excellence to be attained. The wisest men and the holiest Christians are often heard to mourn over the limited extent of their attainments and the evil tendency of their nature; and it is doubtless the design of God that his people should gradually advance in knowledge and faith, in holiness and power, in love and joy, till they are called to the possession of their reward. This was the opinion of our friend, and whatever may have been the imperfections of

his religious character, no one was more thoroughly convinced of them than himself, and no one more fervently desired and prayed for the purifying and perfecting grace of the Holy Spirit.

In his general character and ordinary associations he possessed and manifested much vivacity of feeling and amiability of spirit, relieving the mind of anxiety and sorrow, and shedding a genial influence around every circle in which he moved. His natural vivacity was accompanied by much thought and intelligence, and by pure and disinterested generosity. He had read extensively and thought deeply. His memory was retentive, and his power of perception clear and correct. By reading and observation he had amassed a fund of information, and by conversation and writing he drew from his ever-multiplying store materials to enrich the minds of others. Many are the conversations we have had with him on subjects of the highest moment, and while many of his sentiments, verbally expressed, have been characterized by originality, clearness and accuracy, not a few of his poetic effusions and prose compositions evince a power of imagination and reasoning and expression, a purity of taste, and a depth of research, which were highly creditable to himself, and which, more assiduously cultivated, would have raised him to a high literary eminence in the Church and the world. His nature was eminently sympathetic; his heart overflowed with kindness; and, above all, his mind and conduct were under the sanctifying and controlling power of religion. He enjoyed the blessedness of communion with God; in his most retired moments, and in his most cheerful associations, he had reference to the Divine glory; under disappointment and affliction and bereavement, he encouraged his own heart to the exercise of confidence in God, and stimulated his friends to the same holy and useful exercise; and, like Moses of old, he renounced the pleasures of sin, and had respect unto the recompence of the reward.*

* That we may not be suspected of partiality and exaggeration, we append one of several notices of his character and death which appeared

It is right to allow our friend the opportunity of speaking for himself, and the reader may be gratified with the following extracts from two of his letters. And these are by no means solitary instances. In a number of letters which have come under my notice, there is breathed the same pious, prayerful, believing, and submissive spirit. Writing to a friend who had been subject to a painful trial, he remarks, "I will say no more on this subject than to ask, *For what* are all our trials? My own experience, in many respects bitter, leads me to answer,—To wean us from a world we are all too apt to love, and to make us seek happiness in a world we are all too apt to forget; to perfect our knowledge, and to discipline our moral faculties. Our Redeemer was made perfect through suffering. And I can of a truth say, that my most painful experiences have taught me the most useful wisdom, and that I can at this time thank God for every dispensation of his providence toward me. I do not hold myself up as a model for imitation, but give my experience; peradventure it may be any encouragement to you, yet knowing perfectly well that no circumstances can be exactly similar. But to all his creatures the Divine Being is the same kind Parent, and if you exercise faith in Him, you will have a consolation the most profound and reliable.

"I will now conclude. To me, life seems as a dream, and all earthly circumstances will soon be numbered among the things of the past. Then the all-important question will be,—Is my moral nature perfected, so that my love of holiness makes the contemplation of Deity a felicitous employment?

in the local newspapers. "In this city, November 14th, died suddenly, aged 27, Isaac Pearson Love, Esq., only son of J. Love, Esq., of Willington Hall. The death of this amiable young gentleman has cast a gloom over a large circle of friends and acquaintances, to which he was endeared no less by his varied talents and almost universal accomplishments, than by his mild and Christian temper and deportment. His death will be long felt, especially by the community to which he belonged, and of which he was so bright an ornament. They have, however, the consolation of knowing that he has made a happy exchange from a suffering to a better world."—*Durham Chronicle*.

Is my spiritual nature renewed, so that, instead of feeling the enmity to Christ natural to the carnal mind, I feel gratitude and love, and the spirit of obedience? This will be worth the universe to us when our transient earthly matters are lost in the abyss of the past." When writing to another friend, who had been bereaved of a child, he says, "I was very much pleased with the spirit of your letter, and the quotation you made from Isaiah came very forcibly to my mind. It would be well for us always, after a painful dispensation, to set about rectifying our errors. Why should we act so as to oblige our Heavenly Parent to chastise us? Why should a man set his heart on the riches entrusted to him for another purpose, and oblige the Universal Disposer of good to take them away to show him their true nature, and value, and uses? Why should we be stricken any more? O let us act up to the spirit of Christ's law, and depend upon it we shall then avoid every evil worth complaining of, and our trials will be sanctified to our good. I am glad your trial has been so sanctified—that it has led you to give up the world. Now, it is not so much the things of the world that we have to give up, as the spirit of the world. And, depend upon it, by drinking deeply into another spirit, the spirit of Christ, you will have no wish to keep any part of the world, and its spirit will die in you."

For some time previously to his death, he had thought and said much on subjects connected with that momentous event, but neither himself nor friends were apprehensive that his end was so near. Of his meetness for heaven, however, we have not the shadow of a doubt; and while we do not sorrow as those who have no hope, we may from his death learn the transient nature of earthly joys. On the attainment of two objects his mind had been intently fixed; *first*, his removal to Durham; and *second*, the erection of a magnificent organ in our new chapel at Durham. The first of these he had attained; the anxiety and confusion consequent on removing were past; his house was beautifully arranged and decorated; he felt himself at home; and rejoiced in the prospect of future associations and services in the city and in the Church. And

he was just upon the eve of realizing his second wish. The organ had been built and fitted up according to his own directions and plan, and at a cost of £400; by competent judges it has been pronounced one of the finest instruments in the North of England; having been presented by him to the trustees, it now stands as an ornament to the chapel, and a monument of his musical taste and Christian generosity. The Sunday following his death was the day on which we had arranged to open the organ; he intended to preside himself, and the last letter he wrote was an invitation to the Rev. J. Everett, who had engaged to preach on the occasion, to sojourn in his house during the services. But what had been anticipated as a day of high enjoyment, was made gloomy and sorrowful by his unexpected removal. From the earthly tabernacle he had been translated to a house not made with hands, eternal in the heavens; and while surviving friends expressed their sorrow in burning tears, he was employed in chanting the praises of the Lamb in that world where the inhabitants never say they are sick, and where God himself shall wipe away all tears from their eyes.

T. C.

ROBERT THWAITES, ESQ.,

LATE OF DURHAM.

ROBERT THWAITES, Esq., was born in the city of Durham, in the year 1788. His parents were seat-holders in the Wesleyan chapel, and he was accustomed to attend that place of worship from his earliest years. It was no small privilege to be blessed with the opportunity of hearing, as he did, in early life, the vital doctrines of the Christian religion stated, and its requirements enforced in plain language, and in a faithful and earnest manner. The good influence exerted by these means would certainly contribute much to form his moral character,

which was always distinguished for steadiness and order ; and though the first years of his youth were not decidedly given to God, yet was he, by restraining grace, kept from those vicious courses by which so many are disgraced and ruined. Once, indeed, he was induced to cross the threshold of a theatre ; but, happily for him, what he witnessed on that occasion served not to gratify and attract, but to offend and repel. His moral state unfitted him for the enjoyment of the profane and presumptuous exhibition he there witnessed. He retired disgusted and alarmed, and never ventured into the pestiferous atmosphere of the playhouse again. From that time he was more thoughtful and serious ; his conscience smote him, and he sought for peace. He became an earnest inquirer after the real and pure pleasures of true religion.

He found the blessedness of Gospel peace and salvation under the ministry of that apostolic preacher and devoted man of God, the Rev. William Bramwell, who entered the Sunderland circuit (of which Durham was then a part) in the year 1806. So, at the time of his conversion, Mr. Thwaites would be approaching the twentieth year of his age.

He had not been long united with the Church before he was employed as a local preacher, in which capacity he laboured much in the surrounding villages to make known the saving truths of the Gospel and win immortal souls to Christ. He filled the office of local preacher for about fifty-four years, and for many years he was also engaged in the important work of a class-leader. But though his official life in the Church extended over so long a period, in which it is reasonable to suppose that many things of an interesting nature must have occurred, yet we have not the pleasure of relating them. He has not left any record bearing on his own life and experience, and others are unable to supply us with the proper information. He was not distinguished so much for force and energy of character, as for order and steadiness. His course was not fitful and boisterous, but tranquil and uniform. Friendly in disposition, he was ready to serve others in the spirit of kindness as occasion offered and his

means enabled him. He was much and generally respected by his fellow-citizens; and in choosing him to fill the office of Mayor, they invested him with the highest civic honour they had to confer.

Mr. Thwaites continued in connection with the Wesleyan society in Durham till a little more than thirty years ago, when a secession took place, and he was one of those who deemed it proper to withdraw and unite with our denomination. His Christian character and official position were not affected by this change. The interest he manifested in the cause of Christ was the same as before, and he continued to labour for its advancement till the weakness and infirmities induced by age made active service impossible. He took a deep and lively interest in the erection of our Durham Chapel, contributing liberally towards meeting its cost,* and giving such other service as it was in his power to render; and great was his pleasure when he witnessed its public dedication to God, and united with others for worship within its sacred walls. He was regular in his attendance at the house of God while health permitted; but as the infirmities of age stole gradually upon him, his presence was less and less frequent, till, for some months before his decease, he was entirely deprived of the pleasures of public worship. But when unable to attend the sanctuary of God, he still continued, as a class-leader, to give, at his own house, religious counsel and encouragement to those under his care; till at length he found it necessary to transfer even this work of love to his assistant. Yet he was with them when they met together, and enjoyed the social worship and Christian fellowship afforded by the class-meeting till within the last week of his life.

For many weeks preceding his death, Mr. Thwaites, though exempt from pain, was yet the subject of extreme bodily weakness; and this had its effect upon his mental powers, indisposing him for much conversation, and preventing that free and full expression of Christian experience in his affliction

* In the year 1854 he gave £200, and 1856 £150, with sundry other subscriptions towards it.

which is generally deemed so desirable. But we know that our future state cannot be affected by any sayings nor by any silence in such circumstances. The certainty of our happiness must depend upon the reality of our Christian faith and love—our union with the Lord Jesus Christ; and though our departed friend said but little on his death-bed, he said sufficient to assure us that his faith and hope in God were firm. He always expressed himself as having peace with God and enjoying the happiness of his favour. I recollect that when I last renewed the tickets of membership to his class, a few weeks before his death—the meeting being held in his bedroom—Mr. Thwaites, in stating his experience, said, with other things, very distinctly, “I feel that I have strong consolation in Jesus Christ.” A Christian friend, who frequently visited him, asked him, on one occasion, if he felt that the religion he had professed so long was able to support him in the time of sickness. He answered, with much feeling, “Quite so, quite so.” A similar inquiry was made about a week before his death: “Do you feel the religion you have professed for so many years supporting you now in the last great trial?” “Oh, yes! oh, yes!” he said, with much earnestness; and then added, with great emphasis, “I have no doubts, no fears; God is with me—God is comforting me.” Thus was manifested, though not that high feeling of triumph which is sometimes enjoyed, yet the possession of calm confidence and sweet comfort in Christ. He passed away to the realms of the blessed, not as in a triumphal chariot of fire, but as in the arms of peaceful slumber. His life closed gently, as shuts the eye of a summer’s day. He fell asleep in Jesus on the 14th day of January, 1863, in the seventy-sixth year of his age.

Those best acquainted with him would observe some imperfections in his character, for they are common to man; but they would also observe in him predominating the grace of God. His imperfections are to be avoided; his faith and goodness are to be followed. One thing in his life is especially worthy of mention for our imitation—namely, the regular and frequent observance of private and domestic

prayer. The true spirit of devotion is always both the evidence and the means of spiritual life. He felt this, and no ordinary hindrance could induce him to forego this duty. How much would be gained by the Church were all its members given to prayer! The religious experience of professors would be deeper and happier if the habit of devotion were more cultivated; and the power of religious feeling in families would be mightier, and lay a firmer hold on the hearts of its individual members, if every one at the head of a household daily performed, as he ought, the work of a royal priest at the family altar. Let us follow our departed brother in the path of prayer, that we may unite with him in the praises of heaven.

T. SMITH.

MRS. ANN MARIA THWAITES.

“WE SHALL MEET AGAIN IN HEAVEN.”

“Yes, we part, but not for ever,
Joyful hopes our bosoms swell;
They who love the Saviour, never
Know a long, a last farewell;
Blissful unions
Lie beyond this parting vale.

“Oh, what meetings are before us!
Brighter far than tongue can tell—
Glorious meetings, to restore us
Those with whom we long to dwell!
With what rapture
Will the sight our bosom swell!”

The subject of the following memoir was born at Stowe-on-the-Wolds, in the county of Gloucester, on the 22nd of June, 1802.

In her youthful days she attended the services and professed to be a member of the Church of England: it was not until the death of her first husband that she united with the

Wesleyan Methodists: this she did from mature conviction that the means and ordinances of Methodism conduced more than any other section of the visible Church to personal consecration of time, talents, and influence, in promoting the welfare of human-kind; in fact, was convinced that Methodism was Christianity in earnest.

On Sept. 23rd, of the year 1847, our beloved friend was united to Robt. Thwaites, Esq., of this city, a union which resulted in much spiritual fruit, personal, social, and connexional: personal, inasmuch as they were both like-minded in religious aims and habits—social, as their prevailing tastes were for religious associates, of course not prohibitory of respectable and moral friendships—connexional, as they were of one mind and soul in attachment to the rules, usages, and ordinances of the Methodist New Connexion; and for the success of the society they both consecrated their means, talents, and influence, denying themselves of several of the luxuries of life for the good of others, and by visitation, exhortation, and example, luring others to a better world, themselves leading the way.

In the Church "she hath done what she could" (*Mark* xiv. 8). Her anxiety for the well-being, well-doing, and success of the means of grace, was as strong as her intellect, zeal, and affection could make her; she loved the gates of Zion, and nothing but *stern duties*, personal, relative, or social, would keep her from the public and private means of the society to which she had betrothed herself.

In the Class Meeting she was eminently successful, like a magnet of the first order, attracting her fellows to this means of grace, and then enriching their minds and spirits with Gospel knowledge and consolation, and in their social circle taking a lively interest in all that appertained to them and their children and connexions, sympathizing in distress, relieving their temporal necessities, advising in cases of difficulty, and encouraging them when under mental, spiritual, or temporal depression—in a word, she was a mother in Israel. Yes, many are the souls whom she tenderly directed in sick-

ness, relieved in want, comforted in distress, or encouraged in difficulties.

In the Sabbath School she took an active part, never allowing the visits of friends or relatives to hinder her attendance at this useful institution: her concern for the welfare of the young lay heavy upon her mind; like a true master-builder, she saw the necessity of laying a good foundation for the time to come—laying in youth the foundation of repentance towards God and faith in our Lord Jesus Christ as the Saviour of sinners in the hearts of her charge, thus securing, as far as human agency can do, in after life, the fruits of holiness of heart and practice.

In all the Charities of the city she took deep interest, but especially so in the Penitentiary, of which she was a visitor, and exercised the tenderest sympathy and charity to her erring and unfortunate sisters, and endeavoured to minister to them the consolations of religion as the chief, the only effectual barrier to future relapses into sin and misery.

By the poor, Mrs. Thwaites was greatly beloved, and often has she with sympathetic emotion, and tears in her eyes, detailed to me the scenes of misery, neglect, and destitution visited by her; and I know she never withheld relief in such cases, even if she was sure that imprudence, intemperance, or want of thrift, was the cause of distress: her knowledge of human nature and the love of God to fallen humanity was too enlightened and heart-operative to arrest her hope that kindness was the chief lever to raise fallen humanity to self-respect, virtue, and well-doing. No one in her locality had a larger circle of attached friends, and their sympathy and affection solaced her in her dying days. For nearly two years she was confined to her house, suffering from a painful illness, and lingered until Nov. 8th, and then in an assured belief of the redeeming efficacy of Christ's blood, she rendered up her gentle spirit to the God who gave it. Those only who enjoyed the privilege of her friendship could appreciate the whole worth of her gentle and noble nature. Public esteem was the just reward of her public virtue. She was accessible at all

times to the poorest, without reference to their religious profession, and took an affectionate interest in their trials and sorrows. She was very genial, and there was a large-hearted unselfishness about her, such as has seldom been equalled. Her kindness and charity towards others were as beautiful as the patience which clothed her as a garment. She ever had a heart to feel for the sufferings of others, and a healing hand to be stretched out to their relief, only bounded by her means—yea, in some cases exceeded her means. If she had one fault more than another, this stood most prominent; her heart pulsated in active sympathy in relieving the wants of others beyond the resources of her worldly income. Many times has the writer of this memoir remonstrated with her for this error on the side of virtue, knowing that the consequence was willing, but enforced, denial of some of the comforts and pleasures of life which her position justified and required.

Her surviving relatives and friends have this consolation, that she has been removed from a suffering world to the bosom of that Saviour in whose merits she humbly trusted, and whose will it was her constant study to do. We therefore conclude in the language of the Apostle: “And we desire that every one of you do show the same diligence to the full assurance of hope unto the end; that ye be not slothful, but followers of them who through faith and patience inherit the promises.”—*Hebrews* vi. 11, 12.

THOMAS STANLEY.

“GONE HOME.

“Gone home: gone home! She lingers here no longer,
A restless pilgrim, walking painfully,
With home-sick longing daily growing stronger,
And yearning visions of the joys to be.

“Gone home: gone home! Her earnest, active spirit,
Her very playfulness, her heart of love!
The heavenly mansion now she doth inherit,
Which Christ made ready ere she went above.

“Gone home! gone home! The door through which she vanished
Closed with a jar, and left us here alone.
We stand without, in tears, forlorn and banished,
Longing to follow where our loved has gone.”

Durham, Nov. 10, 1871.

THOS. STANLEY.

Mrs. Thwaites was buried on Saturday, Nov. 11th, 1871, in Gilesgate Old Churchyard, Durham, in the 70th year of her age. With pleasure we add the following testimony to her character contained in the *Durham Advertiser* of November the 10th.

DEATH OF MRS. ROBERT THWAITES.—We regret to announce the death of Mrs. Robert Thwaites, which took place at her residence, on the North Road, on Wednesday. For several months past Mrs. Thwaites has suffered from a painful illness, which she bore with that Christian resignation which formed a distinguishing trait in her character. By the circle in which the deceased lady moved, her memory will be long treasured. Her kindly disposition drew many to her side, and the friendship which she formed in years gone by remained unbroken until the close of her earthly pilgrimage. Mrs. Thwaites was known to every inhabitant of the city, and gained the respect of all. Hers was a quiet life, it is true, devoid of all ostentation, and one which has few parallels. Mrs. Thwaites' career affords a striking illustration of the good which may be accomplished by stealth, yet secure more than a transitory fame. By the poor, Mrs. Thwaites was greatly beloved, and in the humbler walks of life all will lament her death. Her benevolence was sown broadcast. Wherever poverty, sickness, or distress existed, there might Mrs. Thwaites be found. To a piteous tale she never turned a deaf ear, and the pecuniary assistance was ever accompanied by the kindly word of sympathy which falls like balm upon those oppressed by sorrow. It is not only for her many deeds of benevolence that the lady whose death we now record will be long remembered. Mrs. Thwaites held no narrow sectarian

views in the work of Christian charity. She was ever ready at the post of duty; night and day for a long period she almost devoted to the suffering poor of the city. No call that was ever made upon her remained unheeded. In all the charitable institutions of the city she took deep interest, but more especially in the Penitentiary, the success and welfare of which she assisted as a visitor. In the schools attached to the Bethel Chapel, on the North Road, she evinced much interest. In fact, her anxiety for the religious training and education of the young was well known to many besides her personal friends. Imperfect as is the above sketch of Mrs. Thwaites, we cannot conclude without appending the tribute paid to her memory by a gentleman of this city, who was numbered among her friends. He says: "She is greatly and deservedly lamented by her family and friends, and by her death the poor of the neighbourhood have lost a kind friend, whose heart and hand were ever ready to relieve them in time of need and sickness. Her surviving friends have the consolation that she has been removed from a suffering world to the bosom of that Saviour in whose merits she humbly trusted, and whose will it was her constant study to do."

We are glad to hear that Mrs. Love has decided, at her own expense, to erect a Tablet to Mr. and Mrs. Thwaites in the Bethel Chapel, Durham. Their memory richly deserves this honour.

THE LATE JOHN WARD, ESQ.,

SOLICITOR, DURHAM.

We have now to record, while we deplore, the loss of another of the most distinguished inhabitants of this city—one whose sun of earthly existence has cast its lights and shadows over a period of eighty-five years—who was born, nurtured, educated



JOHN WARD ESQ^{RE}



JOHN BRAMWELL ESQ^{RE}

here—whose ripening talents and influence over the thoughts and feelings of the circle in which he was comprehended for more than half a century, cannot pass away to a nobler and more exalted state without arousing many interesting associations and reminiscences of no ordinary nature.

There are circumstances of delicacy which forbid that in the columns of *this paper* we should enter on a eulogistic or more elaborate view of the character of the departed; our intention might be pure, and the overflowing current of regret and warm attachment might urge our expression to the utmost limit of its power; but we remember that there are survivors whose silent sorrow could not be soothed, and whose taste and discrimination would not approve of aught which might even appear to approach the bound of mere human laudation. We shall therefore strictly confine our remarks within the narrow limits of a biographical notice.

Mr. Ward was born at Durham on the 10th Sept., 1771. His parents had sprung from those western hills and vales of Weardale, where beauteous nature imparts a sound physical constitution to the frame and a marked energy and independence to the mind. To remote circumstances of this order may often be attributed the long duration of life, when placed under even less favourable auspices, and the vigour of spirit which has led to the adornment and cultivation of the mind in those who have descended from such antecedents.

His youth was marked by indications of talent and decided predilection for the acquirement of knowledge, in preference to the enjoyment of juvenile exercises. At the usual period he was placed at the Grammar-school, under the mastership of that distinguished classic, the late Dr. Britton, a foundation and a chief renowned for the excellent scholars who issued from their fostering care. Unquestionably this was the fountain from whence the love of literature and the mental adaptation for the acquisition of language had flowed in a copious and fertilizing stream. It is certain that an extraordinary power of memory with which he was gifted rendered his acquisition of knowledge more facile, and retained the treasure

once obtained with the most tenacious grasp. To the latest period of his life, when decay of natural power had supervened, memory still shone forth in sunny gleams and vivid recollections of the winged words and wisdom of ancient lore.

At this period Mr. Ward attained a proficiency especially in Grecian literature, under Dr. Britton's tutorage, and that memory was faithful to the trust we are assured from the fact we have heard him state many years ago, that he could repeat the first book of the Iliad (it may have been more than one book, but we cannot assert it with confidence,) without the slightest hesitation. As a critical Latin scholar he was not less proficient, and the writer in early life remembers a task imposed of scanning impromptu a portion of the *Æneid*, in which the latter thought himself an adept, and which, by the observations elicited, proved that the scholarship of Mr. Ward was of superior order.

The facility of acquisition natural to his powers enabled him to study, in addition to the ancient, most of the modern languages. He observed to a friend that one month's labour enabled him to conquer the difficulties and acquire the knowledge of one dialect.

We may particularize his skill as a German scholar, a language at that time little cultivated in comparison with its later honours, and from its choice treasures translated various pieces for the instruction or amusement of his young friends.

The studious habits which were thus formed, and the dedication of many midnight hours to literary pursuits, enabled him to lay up an ample store of knowledge, the overflowings of which were not unfrequently communicated to the public. We recollect an early essay of a high order read before a Manchester Literary Society, which elicited the warm approbation of that institution. We may perhaps be permitted to express a hope that these may not remain in obscurity, and that a possibility may yet exist of collecting and arranging some fugitive productions of his pen.

It would be trite to remark upon the historic annals of the early and eventful period at which Mr. Ward entered upon

manhood. The frenzied and demoniac passions of a French Revolution had shaken the stability of England. None could then live unswayed by the tumultuous trembling of men's minds abroad, nor unmoved by apprehensions of dire calamities at home. On the first gleam of peace, Mr. Ward hastened to Paris, to mark the features of the political phenomena which had been unfolded, and the aspect of that National Assembly which had affrighted Europe. From his intimate acquaintance with the French language, and his powers of discrimination of the eminent personage who now received the crown and triumph of final approval. Nurtured by a mother a pattern of every feminine virtue, her precepts were illustrated by her example, and operated with a greater power on his superior advantages and qualifications ; in fact, he bowed early to the Cross, and never swerved from his allegiance.

We affirm this, not in praise of man, but of that mighty power which can work with energy within him, to the subjection of every spiritual enemy—re-affirm it, that others may dare to be like-minded, may dare to be Christian heroes.

It is easy to comprehend what peculiar advantages had conduced to this moral transformation. The French Revolution did not produce a more extraordinary effect on society than the preaching of the Wesleys ; the one was as the destructive waters of the deluge, the other as the dove with the olive-branch, indicative of their assuagement. It is probable that no one now remains in this neighbourhood a living witness of the angel visits of the noble-minded Wesley to this locality : we presume that Mr. Ward was the last of that race. We know from his statements that he saw, heard, venerated, and felt the power of the holy mission. In the immortal journal of the elder Wesley we find recorded the very hours, days, months, and years, of his visitations, interspersed with occasional *naïves* and interesting remarks on the city.

On Monday, June 9th, 1788, he writes : .“ I preached at Durham about eleven, to more than the house could contain. Even in this polite and elegant city we want a larger chapel.” Mr. Ward was then about seventeen, and we may correctly

presume that on this, as on another occasion in company with his excellent mother, he was one of the enraptured auditors.

The venerable apostle little imagined that the youth before him could become the founder of the very chapel, the want of which is thus expressed in his diary. "The meadow on the river side," which, like older evangelists, he commemorates, offered a pure and sacred place of assemblage for his overwhelming congregations in the deficiency of appropriate buildings.

Mr. Ward's acquaintance in early life with Mr. Parker, a barrister of eminence and commentator on the Holy Scriptures, who resided at Shorncliffe, had also, we believe, considerable influence on his decision of character. He had also the encouraging influence of a lovely sister, whose virtues and graces are in the memory of all who knew her. To any unacquainted with the state of religious feeling at that period, it would be difficult to explain what strength of mind, what energy of purpose, were requisite to sustain the man, especially of a higher order, in a determined abandonment of caste and prejudice, and the adoption of that which was contemned and persecuted by the multitude. Mr. Ward rose superior to their opinions, and chose the path in which he ever walked; for from his mental powers and position he exercised an influence which had the same beneficial tendency on many others.

The happy aspirations directed him to the critical study of the sacred volume in its original languages. We have heard him with delight as a commentator on the most difficult passages of the Epistle to the Romans, in a series of lectures particularly adapted to the improvement of youthful inquirers and the solution of their doubts. It was the spirit of the same gospel which animated him, in co-operation with others of a noble mind, to agitate until the infamous African slavery was abolished for ever. To extend the truths of that gospel throughout the world by foreign missions was another consequence of the principles it inculcates. None more powerfully aided by pecuniary contributions and advocacy of principle these works of charity than he. That the visitation of the

sick was an especial duty enjoined on every Christian, was early impressed on his mind, and his sentiments on the subject were communicated to the public in a tract, well adapted to commend obedience to the Divine command. These, and many other traits which cannot be brought within our limits, manifested the truth and power of the principles which influenced his conduct and governed his actions.

It is evident that Christianity was the salient point of his character. Here he stood impregnable, and here an example is presented in all the relations of life and connection with the church for imitation by every real worshipper.

The spirit of Christianity by which Mr. Ward was influenced was not a solitary, a separating or divisive principle, but one which produced an operative, social, and energetic abdication of power to the promotion of every subject in which the public welfare was concerned. He thus became a principal pioneer in the civilization and moral improvement of the people, laying the basis of those changes and ameliorations which have since adorned the philanthropy of a later day. We can scarcely conceive a period when a city laden with ecclesiastical wealth and exalted in dignity, possessed no good Samaritans to create an infirmary, a refuge for the suffering, the sorrowful and destitute, no public library for the mental culture or solace of the inhabitants, no institution for the advancement of the mechanic in knowledge, or his elevation in the scale of rationality, no bank for treasuring the hard-earned savings and production of toil, no Sabbath-school for the instruction of the children of the poor, no Benevolent Society for the visitation and relief of the indigent sick; yet such was the destitution presented within living memory. In supplying those wants and conferring those public blessings, Mr. Ward, if not the actual founder in all the cases we have referred to, was a principal supporter and adviser; the whole energy of his mind, in concert with other worthies, was engaged in effecting these great social improvements, and bequeathing them as a precious legacy to the care of posterity. If time were allowed, we could give some of the eloquent sentences

he uttered, particularly on the foundation of the Mechanics' Institute. It has been common with the worldling to charge the Christian with narrowness of mind, bigotry of spirit, and infirmity of purpose, in the cause of public good. We affirm the contrary. Christianity is the tension which gives the resulting spring to the bow, and the flight to the arrow: it is the magnificent in the array of force, terrible as an army with banners, and impetuously irresistible in its march. It knows no cowardice, animates our most illustrious "braves" in the camp and the field, furnishes athletes for every emergency, by almost superhuman effort, and in the midst of tottering dynasties it has often defended the throne and saved the country. Of this noble army he was one; and its aggressive principle of action against every other power, potentate, or dominion, was the influential motive. With the renowned Burke we may truly say, "When bad men conspire, good men should combine;" and this is the inborn virtue of Christianity.

We shortly advert to the profession (of the law) which Mr. Ward had adopted, and of which he was an ornament.

Open, candid, and sincere, in all his converse with his brethren, he won their good opinion and secured their esteem. Perhaps few individuals have passed the ordeal of sixty years' practice as an attorney with greater honour, reputation, and success. His mind was of such order that he naturally, we might almost say constitutionally, repudiated the petty warfare and contentious disputations incident to the common law; his forte lay in his knowledge as a property lawyer; in this he excelled, and, amid its weighty and intricate ramifications, obtained the highest confidence. By gentlemen at the bar, his opinions in this important branch were received with decided respect and deference; and parties not personally acquainted with him can scarcely form an adequate idea of the amount of the public professional honour and estimation which he enjoyed in his native place, especially in the immediate circle of his clientship. This is the more worthy of remark when we consider that no peculiarly advantageous or adventitious circumstances marked his entrance into life;

his success lay on his own right hand and his own sound heart. The propriety of his judgment often marked him as an arbitrator on every difficult occasion, and we never knew an instance where the judgment was arraigned.

As a testimony beyond our own, we select from a mass of similar evidence the following tribute of respect and estimation by one of the oldest and most eminent solicitors in the North of England:—"Mr. Ward was one of whom in early life I entertained the highest esteem; he was a pattern among the dissolute; and I have to this hour looked upon him as a Polar-star. Nothing in his life ever occurred to cast a shade over his character; there never was an imputation or stain upon him; and where is his equal? So long as memory lasts, I hope to retain a vivid recollection of his virtues."

It may be questioned, however, whether he was not adapted by talent and learning for a higher sphere of action, where honours equal to his genius would have rewarded his exertions and called forth a development of all his powers. Such is our opinion, that he would have succeeded, and advanced to high prosperity. There was capacity united with intense industry and fertile resources of mind, which would never have failed; while his manners, deportment, and conversational power, would have secured respect in every circle.

We may suggest, however, that this was not the order of Providence, nor is it consistent with the welfare of society that every development of piety and talent should be withdrawn from its birthplace, where, like the flower diffusing its odour and displaying its beauties, its charms adorn, instruct, and impart vitality to all around it.

It is this admixture and dissemination of virtue and wisdom which give the tone to our social institutions, embolden the timorous, strengthen the weak, and render the people united, determined, and vigilant—we may add, unconquerable.

We believe, therefore, that Mr. Ward performed his appointed work, occupied the proper position in life, and has now reaped the golden harvest which he sowed. Ambition

might have acquired a perishable column, but could not have raised the immortal spirit higher.

In the year 1813, Mr. Ward was united to Frances Leveson Gower, a lady allied to a noble family, whose energy in raising and supporting religious and educational institutions was remarkably successful, and whom he survived nearly eight years. The infirmities of increasing years have gradually withdrawn him from public observation and active pursuits.

Decay, silent and gentle, has slowly consummated the mortal pilgrimage, and at last the earthly tabernacle has fallen, and he entered into the rest of immortality on Friday, the 12th June, 1857.

During this solemn period of decay, his confidence has never been shaken, and his faith has remained firmly fixed on "the Cross."

A son and daughter survive him, who on Thursday, the 18th June, rendered the last honours and paid the last reverential tribute of filial piety to the mortal remains of an inestimable parent.

The judgment of the writer is solely amenable for the hasty remarks which have been made. If he has erred in any respect or trespassed upon domestic privacy, he can only apologize. He has not dared to step over the strictest bounds of truthfulness; he has not desired either to exaggerate or to extenuate. The spring is in his heart, and affectionate remembrances have been his only guide. The short summary of character which was applied to the renowned soldier Bayard, may, in his opinion, be inscribed on the spiritual banner of our departed Christian warrior: "Sans peur et sans reproche."

We cannot conclude this notice without first extracting a few sentences from a letter now lying before us, addressed by the deceased to one suffering the agony of bereavement. As a record of style and sympathy, of consolation and glowing piety, it forms our best illustration of some preceding observations, and its pictorial prospect of a better land may soothe the sorrow of survivors.

“My dear . . . ,—This moment I hear of the great loss with which the All-wise Lord has seen it good to try you. He visits in a way of mystery impeachable to eyes of fleshly wisdom. The motives of His procedure we cannot scan, and we are ready to say we *cannot* submit to it. But the latter is now our duty, and we know it; it is also our privilege; but of this we shall perhaps remain unconvinced until we meet our lost friends in the future bliss. To bid you rise above feeling and sorrow, would be to bid you at once to be an angel or a fiend. You *must* grieve, and I sympathize with you. You are left under a great loss and a great charge. It is at the foot of that throne on which He sits, whose sovereign will breathed forth and has now resumed your . . . , you will find the only alleviation of your painful bereavement, and the needful directions for your future guidance. His word can alone explain His providences; His spirit can alone give the perfect interpretation of His word; and His Spirit is given in answer to the prayers of the destitute. I recommend you to that throne as the only legitimate source of a Christian’s consolation. May you find it a sufficing one, and may you find it so speedily! and may the present weight of affliction be preparatory to and increase the coming weight of glory! Pardon my breaking in on the sacred privacy of your grief. I would not have presumed to do it, only that I wish to remind you that I am at your service entirely. . . . I write hastily, in a nervous excitement of sympathy, which makes me feel as if the loss were my own. May the Crucified support you! May His cross be your staff and stay, till you can take it up and carry it after Him!”

In these inspired words we have an eloquent expansion of his apostolic and consolatory injunction, Wherefore comfort one another with these words. It is almost needless to say that they came with power to the afflicted heart: the fountain of his eyes was opened, his grief was mitigated, and the balm of Christian hope of immortality imparted. Perhaps this may again soothe a similar sorrow.

Mr. Ward was a member of the Wesleyan society until about thirty years previous to his demise, at which time a secession took place at Durham, when he, with others, joined the Methodist New Connexion. He was a generous supporter

of every institution that had for its object the well-being of human-kind, and hospitably entertained the messengers of the Cross; and although by infirmity unable to attend the opening of Bethel Chapel, Durham, he evinced his interest in its erection by subscribing in 1854 £200, and in 1856 £120, towards its liquidation. On the 12th June, 1857, he departed this life.

MRS. WARD.

Died at Durham, August 29th, 1849, in the 67th year of her age, FRANCES, the beloved wife of John WARD, Esq., and daughter of the late Admiral, the Honourable John Leveson Gower.

She had been suffering from illness for nearly a month; but no symptoms indicating speedy death presented themselves until the previous evening, when she was attacked by apoplexy, and without any returning consciousness expired early on the following morning.

As far as human foresight can penetrate, her loss is irreparable to her family, her church, and the neighbourhood in which she resided. Her vigorous and active mind was always employed in devising and promoting some pious and benevolent object. Born and educated to move in the circles of nobility, she was through mercy led to see and appreciate the supreme importance of personal and experimental religion in youth, and soon became identified with the followers of the meek and lowly Jesus. She continued "faithful unto death," and we have every confidence of her association with the "church of the first-born." Her acts of benevolence and charity are too well known to need comment, but we may indeed say of her, "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours and *their works do follow them*" (Rev. xiv. 13).—*Methodist New Connexion Magazine*, 1849. C. A.

JOHN BRAMWELL, ESQ.

JOHN BRAMWELL, Esq., Solicitor, and Recorder of Durham, is a son of the late memorable Rev. W. Bramwell, Wesleyan minister. He received his education at Woodhouse-grove School. He is a lover of good men of every party and sect; has an acute intellect, fine mind, cultivated imagination, ready resources, and imposing delivery. As his likeness as Recorder of Durham shows, he is a gentleman of excellent exterior, and his mind and talents are highly cultured. He is a speaker of the first order. We regret not having preserved any of his orations, political or ecclesiastical: in both cases he is a reformer, or what some would call a free-lance. Brought up a Wesleyan, he believes and preaches its doctrines, but ignores much of its discipline, deeming some of its requirements more fitted for the nursery than for men and women professing to believe and live under the influence of Bible principles.

I have no authority to assert that he is the author of the article on John Ward, Esq., but believe from internal indications, viz., its pith, point, eloquence, and information, to be his, for it is the production of no ordinary mind.

The following account of a meeting held recently in Durham will evidence his readiness and facility on public occasions.

Public Meeting held on behalf of Women's Suffrage, in the Town Hall, Durham, on Tuesday, the 12th December, 1876,—the Recorder of Durham, J. Bramwell, Esq., in the chair.

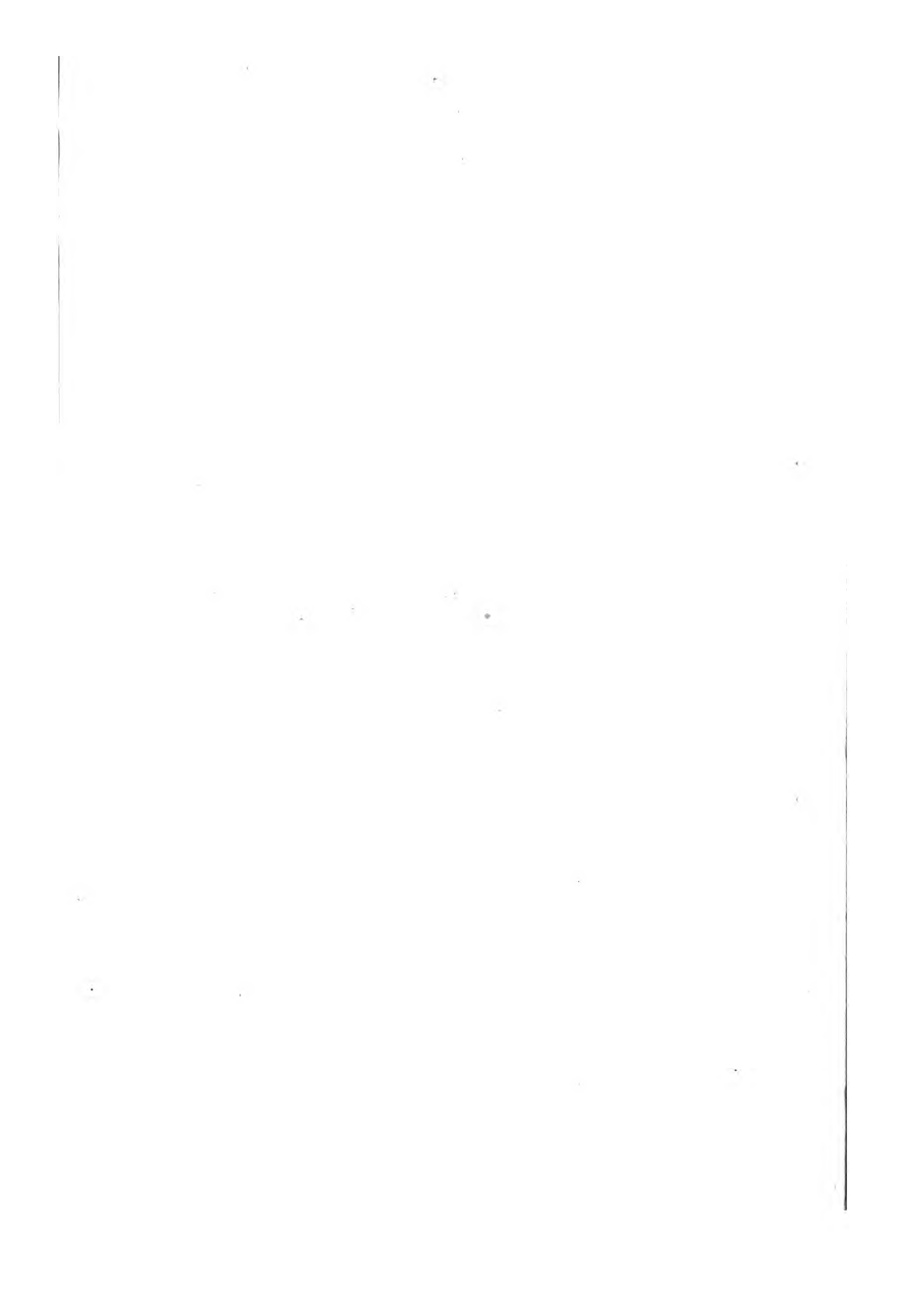
The Chairman, in opening the proceedings, said the occasion on which he had been called to preside was one of a most interesting character. Males had been accustomed to regard with great precision their own wants and their own requisitions, but they too often left the best part of creation with wants which ought to be supplied, and feelings which ought to be justified, by their introduction to those powers and privileges which he was persuaded the constitution of this country would ultimately grant (hear, hear). It was a degradation and a reproach that women, who in many

respects possessed equal powers with man, and in some instances superior, should have no control over Parliamentary proceedings. The Recorder referred to the unworthy feelings entertained in former times in reference to the social position of women, and stated that a relic of the narrow superstition of bygone ages still existed in our Cathedral, where a cross of blue marble running from the eastern to the western door marked out the boundary within which no woman was allowed to place her footsteps. Englishmen had happily shaken themselves free from many of the superstitions of the past, and it was now proposed to assign to ladies their proper position, not only in the domestic circle, but in society generally; and it was to be hoped they would no longer be insulted and degraded by being restrained from the full operation of their powers and virtues. Occasionally a Chairman was placed in a position where he could not fully concur in the object of the meeting, but on this occasion he had the happiness to say, that the object Miss Becker and her friends had in view had his most cordial and full concurrence (applause).

After speeches by Miss Lydia Becker and others, a vote of thanks was proposed by Miss Ashworth to the learned Recorder for kindly coming to preside over them, and for his generous and noble speech (applause). This was seconded by Mrs. Oliver Scatcherd; and the Recorder, in returning thanks, said he had discovered that evening why men objected to confer the political franchise upon women. It arose from a mean, contemptible, unfounded jealousy (laughter). Some of these imposing geniuses were afraid that the charms of the ladies and their powers of elocution would drive them out of the field, and that they would have to retire and hide their diminished heads in sorrow and bitterness and anguish (loud applause).

Such is the deliverance of a gentleman I believe about 82 years of age.

On the 7th February, 1847, a Portrait was presented to him by his fellow-citizens, as a mark of esteem for the zeal and integrity with which he discharged the duties of Mayor of Durham, to which office he had been twice elected. It is hung in the Town-hall, and is an excellent likeness, by Mr. Burlison, of Durham.





REV. JAMES EVERETT.



JOHN REAY ESQ.



MRS. JOHN REAY.

JOHN REAY, ESQ.

Mr. Chew, in his *Life of the Rev. James Everett*, says : “Mr. John Reay, of Wallsend, was a choice man. He was deeply religious, simple, trustful, loving, devout and cheerful, full of generous impulses, and fruitful in deeds of benevolence. He was a cheerful giver, feeling that it was more blessed to give than to receive. His heart went with his contributions to the cause of God and the poor. Neither praise nor power was the actuating motive. Giving may be divorced from generosity ; some men make large donations, particularly to certain objects ; but they are not generous ; expansive sympathy and true philanthropy lie not at the root of their gifts, nestle not in the heart. ‘Whatsoever thy hand findeth to do, do it with thy might,’—with heart, soul, strength, and purpose ; throw thyself fully into it. This principle is as applicable to giving as to working ; and John Reay was a rare and practical embodiment of it. The remembrance of him to those who knew him is an inspiration to the soul, and his memory is as ointment poured forth.”

In the *Methodist Free Church Magazine* of Jan. 1868, we read : “John Reay, Esq., Wallsend, near Newcastle-upon-Tyne, died at his residence on Thursday evening, Dec. 11th, 1867, aged 83 years. He had a long illness, borne with Christian fortitude and meekness, and died, as he had lived for more than half a century, an exemplary Christian. His death is greatly deplored, and his loss will be keenly felt, especially by our Church and the neighbourhood in which he resided.”

Mr. Reay was born at Washington, in the county of Durham. His parents kept a public-house in that village, and he was apprenticed to a coal-viewer ; hence in after life he worked his way to be proprietor of a coal-mine, first, I believe, in partnership in the mine called the “Goose,” on the river Tyne, and afterwards the one at Wallsend. He was a member of the Wesleyan society at Wallsend for many years, also trustee and leader, and a generous supporter of all its funds : to the Centenary Fund he subscribed £63, and his likeness is

in the Centenary picture; and after being cast out of the Wesleyan society, had to pay £32. 6s. in the Shiney-Row Chapel case, the same sum as his old friend Mr. R. S. Stanley had to pay under similar circumstances.

Previous to the year 1849, the missionary services at Wallsend each year was a festivity; every room of Mr. Reay's house was filled with visitors, and also the garden was obliged to be brought into requisition to accommodate the numbers that came, and all were welcomed and hospitably entertained; indeed, these services were looked forward to as a high treat by the Methodists of the surrounding country, in which old friends met once a year and enjoyed social converse, as well as forwarding the work of missions, Mr. and Mrs. Reay mixing with and kindly welcoming all comers. In fact, it was a Methodist gala-day at Wallsend. If proof were necessary of the kindness of Mr. and Mrs. Reay, the following extracts from letters to Mr. Reay by the late excellent William Dawson would afford it, and will be interesting to most readers.

“February 1, 1825.

“My very dear Friend,—You see my fingers can write Barnbow again. Blessed be God for it! I am at Barnbow in health,—at Barnbow, surrounded by every member of the family in health,—at Barnbow, to employ a few minutes to write to my truly dear friends at Carville. I cannot fill my sheets with lines of writing, though my life is filled and ‘crowned with loving-kindness and tender mercy.’ Could I fill my sheet with celebrating the praises of my God, yet not a ten-thousandth part of it would be told. Your attention, brotherly and sisterly attention, to my unworthy self, fills my eyes with tears of pleasure at the recollection. Indeed, ‘the servant is above his Lord.’ How differently was he treated by his friends! ‘He came to his own, but his own received him not;’ but when I arrived at Carville, every eye sparkled with love, and every tongue vibrated with the sound of welcome,—welcome to Carville! Well, thanks be to God that Christian friendship beggars all worldly joys, and proves the divinity of its divine cause by the holiness and happiness of its effects. But really my time is gone. I beg an interest in your prayers; and be assured that I am, with increasing affection, your brother in the Lord.”

“Barnbow, February 12, 1827.

“My dear Brother,—I thank God that my health continues uninterrupted, and my soul longs to see and feel the salvation of God. My temporal affairs continue as they were. I hope you continue to enjoy, with myself, that ‘sugar of all our mercies,’ health, and also prosperity in body and soul. Give my love to my very dear friend and sister R. I can never forget the more than brotherly attention which I have received from your eyes, your hands, and your hearts. Not to feel peculiar affection for such friends would be monstrous; and were there a string in my heart that would not vibrate with pleasure at the recollection of the name and house and presence of brother and sister R., I would tear out that rebellious string as a fibre which should not exist in the ground of my heart, and justly consider it unworthy of another hour’s existence in my bosom. May the Lord bless you both abundantly! May your ‘peace flow like a river,’ and your ‘righteousness as the waves of the sea!’ May all the blessings of ‘wisdom divine’ be your portion; and may I have my heaven heightened by sharing eternal glory with you! If I knew any better wishes than these, I am sure they would rise from the heart of your real friend.”

Extract from Speech by John Reay, Esq., on Oct. 19, 1850, at Sheriff Hill, Gateshead:

“The object of the meeting was to bring about a proper reform in the Wesleyan society, so that the work of God might go peaceably and prosperously on. He regretted to say, that from Berwick southward to Seaham, and from Durham up through Weardale, there had of late been no progress, no increase of numbers. He attributed this fact to the conduct of the Conference. Laws had been framed—the laws of 1835—which he always hated. They were contrary to the laws of God, and had produced, not good, but evil. It was no use saying they were enemies to Methodism. They denied it. They loved Methodism. He had evidenced his love of Methodism by forty years of devotion to its interests. It was true, he did not love Methodism as it now existed—corrupted Methodism; but he loved it as it once was, and as, under God’s blessing, it would hereafter be (applause). He hoped that the present movement would end in bringing back and uniting in one fold the bodies which had split off from Methodism (hear, hear). Why should divisions be amongst them? With a proper reform in the Wesleyan

society, they might all be healed (applause). It was distressing to think of the recent acts of the Conference and the Conference party. There was his brother Stanley (cheers), who had travelled thousands of miles and spent hundreds of pounds in the cause of Methodism ; yet, because he was not in all respects conformable to the will of the party in power, all his labours and sacrifices were treated as of no more value than a snap of the superintendent's fingers ; he was cut off from the society, and deprived of his sphere of usefulness (hear, hear). In former days there used to be gladness amongst Wesleyans when they heard of a decent fellow-being converted or becoming a local preacher. It was a subject of congratulation amongst them ; they rejoiced that their cause was increasing and their usefulness extending. But now, all this was changed. Members and preachers, however pious and useful—however long their labours and great their sacrifices—if they dared to whisper a word of disaffection, were kicked out of the Connexion without the slightest ceremony or compunction (hear, hear). Every means of bringing about a reconciliation had been exhausted by the people. Conference would not move a jot. It had come to this—either the people must unconditionally submit, or they must stop the supplies (hear, hear). To submit would be to prove faithless to conscience. If they wanted God's cause to prosper, they must stop the supplies (applause). He wished not to make a gain of godliness. Their contributions must be paid as usual ; and whatever surplus remained, after defraying the charges of the movement, must be applied to the preaching of the gospel. Submission was out of the question : they would never submit to the operation of the laws of 1835, which exposed a man to being twice tried for the same offence, or for no real offence at all. And then mark the absurd and arbitrary conduct of the Conference party ! Brother Stanley and Benson were dealt with, while he (Mr. Reay), one of the greatest sinners in the society, was not expelled (hear, hear, and laughter).* Mr. Reay showed that the present movement had already borne good fruit by inducing the Conference to be more economical. At the late missionary meeting in Carville, the reformers had been compared to physicians who, holding in their hands a specific, withheld it from the sick. But it was not from the work of missions that they would withhold their money ; they would give every encourage-

* Mr. and Mrs. Reay were afterwards, with about 100 members, cut off from the society at Wall.

ment and support to the preaching of the gospel. It was only to the unnecessary interception of their contribution from the missionary work by the managers of the fund that the reformers were opposed (hear, hear)."

MRS. JOHN REAY.

Mrs. DOROTHEA CRADDOCK REAY was a good, loving, and hospitable creature, and a fit companion for him who for many years called her his wife. Her death took place on Feb. 18th, 1868, aged 68 years.

REV. JAMES EVERETT.

The following account is taken from the *Alnwick Journal* of June, 1872.

At an early hour on Friday, the 10th ult., the Rev. JAMES EVERETT, the venerable Wesleyan reformer, author, and preacher, died at his residence, Tavistock Place, Sunderland. Mr. Everett was born in the Red Lion Inn yard, Bailiffgate Street, Alnwick, on the 16th May, 1784, so that he had all but attained the great age of 88. His grandfather, on the maternal side, James Bowmaker, was a master builder in Alnwick, and his father, who was the husband of a daughter of Mr. Bowmaker, was at the same time in the town, although he was originally a native of Huntingdon. Mr. Everett served his time with Mr. James Elder, flax-dresser and grocer, in Fenkle Street. The immediate cause of his leaving Alnwick was a freak which he and some other lads played upon a companion named Sawyers. Stephen Kemble, the father of Mrs. Siddons, had been playing in Alnwick, and some of the young men of the town, and among them Everett, were inspired with a desire to exercise their abilities in the histrionic line. Among their other exploits, they pretended

to act the play of Hamlet, and Sawyers, in the grave scene, was actually taken to the churchyard, the flat stone was removed from the top of one of the tombs, Sawyers was put into it, and the top replaced over him. So great a noise was made about this youthful trick, that Everett was obliged to leave the town. When John Wesley first visited the North, James Bowmaker connected himself with him, and his first wife, Jenny Keith—connected with the Keiths of Scotland—was a correspondent of the great Methodist patriarch, and some of his letters to her were published in the early volumes of the *Arminian Magazine*. Everett's mother, by Bowmaker's second wife, was also a Wesleyan, and died in 1839, in the eighty-third year of her age. He united himself to the Wesleyan body in 1803, and in 1849, when the Connexion was dissolved, we have three links in the same unbroken chain in Wesleyan Methodism, stretching through a period of upwards of one hundred years. Besides James, there were a brother and sister older than he, who both lived to the advanced age of eighty-three. Like many men afterwards distinguished, such as Goldsmith and Sir Walter Scott, James Everett had at first little delight in learning, although his capacity was from the first unquestionable. He preferred hunting and fishing, and when not employed in these genial exercises he threw his soul into drawing and music. His favourite instrument was the German flute, on which he was wont to practise for hours in a tower of Alnwick Castle, in the beautiful and inspiring evenings of summer. But drawing was his master passion, and now with black-lead pencil, now with Indian ink, and now with crayon, water, and oil colours, he delighted in painting landscapes from nature, as well as portraits of the human face divine. No one who has read or heard Mr. Everett but must feel that such training was perhaps better adapted to feed his genius and develop his idiosyncrasy than the dull drill of mathematics, or even classics, as usually taught. He prided himself, however, upon having been one of the first pupils of Mr. John Bruce, a man famous in his day as the author of some excellent geographical and

astronomical treatises, and whose son, the still more celebrated John Collingwood Bruce, equally famous as a successful instructor of youth, and as the great authority on all relating to the Roman Wall, still lives, an honour and a useful public servant to Newcastle-upon-Tyne. Mr. Everett attended the first Sabbath-school which was established in Alnwick, and, having a good voice, was wont to sing hymns to gratify his mother. He had the pleasure of seeing the venerable John Wesley on the occasion of his last visit to the North, the year before he died, and was addressed by him, in company with other boys, in the chapel in front of the communion rails. At the age of fourteen, he was bound apprentice to the grocery and flax-dressing business, for a term of seven years, which he fulfilled. When about nineteen, having been deeply impressed with religious convictions, he united himself to the Wesleyan society, began to speak in public, and to make preaching tours in the neighbouring towns. The Dissenters negotiated with the officials of Hoxton Academy, London, to prepare him for the ministry, but his doctrinal views prevented him from accepting the offer. This itself proves two things—first, the estimation in which others held his talents, and secondly, the value he himself set upon his principles. At the termination of his apprenticeship he went to Sunderland, and after acting as the leader of a class there, was entered upon what was called the “Local Preachers’ Plan” in 1804. In 1806, he was called to the regular work of an itinerant preacher, and travelled his first year in the Sunderland circuit. Hence he was sent to Shields, where he seems to have spent a delightful and profitable time, mingling with some of the excellent of the earth, and not a few of the master-spirits of the Church, such as Mr. John Ward, solicitor, Durham, a man of refined taste and clear intellect; Mr. W. Hailes, author of an answer to Volney’s “Ruins of Empires;” the Rev. W. Bramwell, “who burned like a seraph;” and the Rev. Duncan McCallum, called by John Wesley the “Northern Star,” and who was a descendant of the old Covenanters. His next ministerial appointments were Belper and New

Mills, Derbyshire, Barnsley, Dewsbury, and Bramley, in Yorkshire. In Bramley he made some very valuable acquaintances, such as the Rev. Edward Parsons, of Leeds; the celebrated Dr. Richard Winter Hamilton; and Mr. M. T. Sadler, M.P., whose maiden speech (on the Roman Catholic Relief Bill of 1829) was thought one of the ablest first appearances ever made in the House of Commons, and who ventured to measure lances with Macaulay and the *Edinburgh Review*. While here he assisted in establishing public missionary meetings among the Wesleyans. In the year 1810, he married Miss Hutchinson, Sunderland, a lady of great excellence, with whom he lived for fifty-five years, and who died a few years ago. From Bramley he went to Manchester, and here commenced what might be called an era of his life—his acquaintanceship with that extraordinary man, Dr. Adam Clarke, with whom he formed a sincere and lasting friendship, and became, after his death, the congenial and enthusiastic biographer. In Manchester, too, he became a member of the Literary and Philosophical Society; and met there the immortal John Dalton, a man not more distinguished as a chemical legislator and the author of the atomic theory, than as one of the most simple, childlike of men, who used, it is said, to attend regularly the bowling-green on Saturday evening, and exclaim, rubbing his hands for glee, "I wish there were two Saturdays in the week!" At one of the first of these meetings Mr. Everett heard Dalton read a paper entitled "Observations on the Anomalous Vision of Colours," distinguished by all his marvellous acuteness and profundity. Wherever he went, he uniformly availed himself of the opportunity of hearing lectures on scientific and literary subjects, as well as in attending public Bible, missionary, and anti-slavery meetings. From Manchester he removed to Hull and Sheffield. While in the former city, he took a pleasurable and profitable trip to Hamburg, visiting, among other notable places, the pulpit where Sturm, the author of the once well-known "Reflections," preached, and making a pilgrimage to the grave of Klopstock, the author of the "Messiah." He

was especially struck by the motto over the sepulchre—"The seed is sown in the grave and ripens in eternity." It suggested to him the following memorial sonnet:

"Oh, yes! what seed within the grave is sown,
 In beauty in eternity shall rise;
 The harp from which was drawn the varied tone,
 Though mute, unstrung, and now neglected lies,
 Will yet in sweeter notes re-echo through the skies;
 For death with thee is but a pause between
 The different parts of that which thou didst prize.
 Messiah's praise enlivening every scene,
 Which stills our woes, as if they had not been;
 Forgetting all in Him whose name is Love,
 And thou and they and all happy I ween,
 Who learn on earth the notes of heaven above;
 Lay for a space those notes aside below,
 Then grasp the 'Harp of God' whence still they flow."

About this time he was led into a correspondence with Southey. The Poet Laureate, writing a sketch of Wesley's character in a periodical called *The Correspondent*, had misrepresented one or two points on which Mr. Everett, along with Mr. Joseph Benson, the editor of the *Wesleyan Magazine*, and Sarah Wesley, John's niece, sought to put him right. Southey, in his correspondence with Mr. Everett, complimented him on the spirit and temper he displayed, and promised, when his full Life of Wesley appeared, to profit by his strictures. That Life, when it was published, did not satisfy some of the Wesleyans, and Richard Watson criticised it rather severely. Three years after his reply appeared, Southey, meeting Mr. Everett, said he had never read Watson's production—rarely anything written against him—but said, "No man can take up my 'Life of Wesley' and say, 'An enemy hath done this.' I may have misunderstood him, but an enemy I could not be. I revere Wesley's memory. When I was a little boy he laid his hand upon my head and blessed me;" adding, with his eyes suffused with tears, "I feel as if I had the blessing of that good man upon me to this day." We know from Southey's correspondence that he had

a very high opinion of Everett. Passing through Sheffield on one occasion, he sent for him and Ebenezer Elliott to his hotel, and speaks of them as both being "remarkable men." Southey, who passes with most people for the very pink and perfection of orthodoxy, was in reality, according to Mr. Everett, very much at sea on religious subjects. He told him once that he could not say that he was as yet a disciple in Christ's school, but he was seeking in that direction; to which Everett replied, in the language of the Saviour, "He that seeks shall find." In Sheffield Mr. Everett found much congenial society of an unusually high literary tone. He renewed there his acquaintance, begun some time before, with James Montgomery, who then edited the *Sheffield Iris*. He met one of the famous Ongar family, Mrs. Gilbert, who, along with her more celebrated sister, Jane Taylor, wrote the pleasing book entitled "Original Poems for Infant Minds;" Ebenezer Rhode, author of "Beauties of the Peak;" John Holland, author of a work on "Metals," in "Lardner's Cyclopædia," and co-partner with Everett in "Montgomery's Memoirs;" and last, not least, Ebenezer Elliott, the manly Corn-law Rhymer. Although in religious opinions Elliott and Everett were wide as the poles asunder, they nevertheless became and continued friendly, and the former left to the latter, we believe, materials for a life of himself. Here Mr. Everett was, owing to a bronchial affection, laid aside from preaching, although he continued abundant in labours—carrying on the business of a bookseller and printer, travelling on public church affairs much, occasionally occupying other pulpits, and plying his facile pen with characteristic vigour and perseverance.

In 1834, he resumed his professional labours, and continued five years in the town of Newcastle-on-Tyne, from which he passed to York; and while occupying his pulpit there regularly on the Sabbath, he often on the week travelled at the rate of seven or eight thousand miles a year on special services. In 1849, the disruption in the Wesleyan body took place, when the Conference lost about 100,000 members at one fell swoop. In this reform movement Mr. Everett took a prominent part,

and while it continued his labours were well-nigh superhuman, travelling, in addition to public meetings and religious services, from ten to twelve thousand miles per annum for ten consecutive years; and one year from fifteen to sixteen thousand miles. In a letter to a friend he has stated that during his connection with the Methodist body, from 1844 to 1849, he preached 11,415 times, independent of platform addresses, and travelled, independent of shorter journeys, 177,341 miles. From 1849 to 1864, up to the eightieth year of his age, upwards of 1500 sermons have to be added, exclusive of public addresses, making a total of 12,915; while to the mileage of the same period we have 140,000 additional, making a total in journeys to and fro of 324,341 miles in connection with the ministry of the church. He delighted, in gratitude, to recount many providential and hairbreadth deliverances which he had experienced during his long pilgrimage—such as two narrow escapes from drowning, other two from lightning, once or twice from the shots of guns, once from the bursting of a reservoir, and four times from railway accidents, in which he was thrown off, but without a broken bone or dislocated joint. In the course of his life he visited various countries, preached in Wales and Ireland, in Hamburg, and the Shetland Isles. Through these last—the Ultima Thule of the ancients—in company with Dr. Clarke, he wandered with intense gratification, noting their primitive manners, sketching (for Clarke's projected "History of the Islands") that remarkable scenery which shall for ever live in the pages of the "Pirate," and which, next to that of Norway, is perhaps the boldest and wildest in Europe. A member of the Evangelical Alliance, Mr. Everett, in 1857, visited Berlin; was presented, along with hundreds more, to the King of Prussia, in front of the palace at Potsdam, became acquainted with d'Aubigné, and availed himself of the opportunity of visiting Flanders, the Netherlands, Belgium, Switzerland, France, Brussels, &c., and crowded a note-book with details of persons, places, and things, with sketches of scenery, and criticisms upon galleries of pictures. Mr. Everett at times flirted with the muses, and

began a long poem entitled "The Mount," full of sweetness and fire, part of which has been published in the *Alnwick Journal*. It was in the Spenserian stanza, and appeared in this Journal in the year 1860. It was, to use the words of the author in a letter to Mr. Tate, "descriptive of the scenery around Alnwick, the whole being webbed round a simple tale created for the purpose, the 'stand-point' of which is the Mount." We have only (says Mr. Gilfillan) heard him speak once or twice, but were struck with the exceeding richness of the imagery and beauty of the language in which even his extempore thoughts were clothed; and before we knew he wrote verses said, "This man is by nature a poet." We saw him lately in his library, and his venerable yet fresh and buoyant aspect seemed quite harmonious with the spirit of the spot. His collection consists of between five and six thousand volumes, many of them standard editions of common but classical authors, and many of them rare. For collecting curiosities of literature of every kind, his extensive travelling gave him uncommon facilities, and these he used with taste and discrimination. He has the copyright copy of Dr. Adam Clarke's Notes on the Scriptures. Mr. Tegg, who had purchased this work for a large sum, presented a copy to Mr. Everett as it was passing through the press, which Mr. Everett has got interleaved, and bound in twenty-eight volumes, and has gradually studded it with engravings to the amount of two or three thousands. This, report states, he is understood to have bequeathed to the British Museum, in honour of Dr. Clarke. One of the most interesting features in his library is a large case entirely filled with Clarke's works, printed in MS., comprising a vast amount of correspondence, &c. Nor must we omit the remarkable museum he has accumulated, including coins, antiques of various kinds, fine geological specimens, MSS., curiosities in endless variety, several Wesleyan relics (such as John Wesley's ink-horn and umbrella), a piece of the hair of Catherine Parr, taken out of her coffin; a piece of the parent granite of Mount Sinai, broken off by a nephew of Dr. Clarke's; a canister of preserved meat, taken out of the Arctic

regions by Captain Parry, left on the wreck of the *Fury*; Robert Burns's drinking cup; and, to crown all, Jack Shepherd's lantern, which certainly, if endowed with speech, would throw light upon many a midnight scene and daring act of housebreaking and robbery. He has, besides, an immense variety of autographs, the accumulation of half a century, including those of kings, statesmen, officers, judges, philosophers, poets, painters, preachers, travellers, American Revolutionists, not to speak of a seal of Joanna Southcote.

The deceased gentleman had resided in Sunderland ever since his retirement from the active duties of the ministry, and in his later years attended regularly the chapel of the Rev. Arthur A. Rees, which is near to his residence in Tavistock Place. He also became the biographer of Mr. Rees, the incidents of whose life he has recorded in a book published under the title of "The Midshipman and the Minister." "The Allens of Shiney Row" is another work bearing a local character; but these, of course, are not so well known as his "Life of Sammy Hick, the Village Blacksmith," and "The Wallsend Miner." One of the best of his writings is entitled "Adam Clarke Portrayed;" and as has been said already in the "Pulpit Analyst," since Boswell's *Life of Johnson*, no book has appeared so rich in anecdotal matter, so bristling with conversational wit, and so replete with practical wisdom.

The Rev. Robert Newton, on one of his journeys in the North, visited Alnwick, and called upon Mrs. Everett, mother of the Rev. James Everett, who resided in a cottage by herself, and in the course of conversation suggested to her that it was desirable at her advanced age to go and live with her son. She coolly took up the poker, and stirring the fire replied, "It's a canny thing to be able to stir your ane fire;" thus demonstrating that, like her son, she had considerable independence of mind.

The compiler of these *Memoirs*, a few years ago, spent an evening with some friends at Durham, when Mr. Everett's name was brought up, and a Sheffield lady related a ludicrous

circumstance that transpired with reference to him at a gentleman's house there. Dr. Adam Clarke was passing through Sheffield, accompanied by two high-priests of Budhoo, whom, at the joint request of Sir Alexander Johnstone and the Wesleyan Missionary Committee, he (Dr. Clarke) undertook to instruct in Christianity and science. They remained at Sheffield for the night, and the gentleman at whose house they resided invited a few friends to meet them, amongst whom was Mr. Everett. The evening was no doubt spent in a happy and interesting manner, and Mr. Everett, being in one of his rakish moods, suddenly got behind an old gentleman of the company who wore a wig, and severed it from his head. The Budhoo priests, not knowing its use, and supposing the old gentleman was decapitated, flew, one out of the room, and the other under a sideboard in the room, in great alarm, afraid it might be their turn next. After considerable trouble and explanation, they were pacified, and with the rest of the company enjoyed a good laugh over the jocular scene.

The Rev. James Everett having died on the 10th May, 1872, the Annual Assembly of the United Methodist Free Churches met in Bristol on the 31st of the following July, and resolved, "That in the judgment of this Assembly it is desirable that some memorial should be erected to the memory of the late James Everett. The Assembly would therefore recommend the erection of a marble Tablet in our Metropolitan Chapel, surmounted by a Medallion, and bearing a suitable inscription." The marble Tablet was erected, the bust being life-size, and bearing the following inscription :

In Memory of the
Rev. JAMES EVERETT,
Author of "Adam Clarke Portrayed" and other popular works ;
Born May 16th, 1784, and died May 10th, 1872,
Aged 88 years.
He was a man of rare gifts, varied and extensive information,
Enlightened piety and strict integrity ;
A wise counsellor, a faithful friend, a generous man,
An able and successful preacher.

As a biographer he was greatly esteemed.
Possessing great independence of character, he was
Ever true to his convictions, and maintained them at the cost
of
Ministerial status and long-cherished friendships.
His industry was untiring, his life self-denying,
And his end was peace.
This Monument has been erected by the Members of the
United Methodist Free Churches,
As an expression of their high appreciation
Of his character, and of their admiration for his
Unflinching vindication of their principles of religious liberty.
"He, being dead, yet speaketh."

Mr. Everett, with numerous other works, was the author of "Methodism as it is" (W. Walker and Sons, Otley). The Rev. Richard Chew observes: "The book is full of information, and must have involved immense labour both in preparation and writing. It is a monument of intelligent and patient industry;" and sums up his character as follows: "Everett possessed a mind of rare excellence. He was quick in perception, ready in wit, playful in fancy, retentive in memory, poetic in feeling, refined in taste, and scathing in satire." He subscribed twenty guineas to the Wesleyan Centenary Fund.



APPENDIX.

THE GOWN.

*Verses on hearing the Proposal of a Gown for the President of the
First Wesleyan Conference held in the Town of Newcastle-upon-
Tyne, 1840.*

SOME tiny imps, on mischief bent,
Whose time was with the Levites spent,
Forth to the "weaker vessels" went,
As erst to Eve,
Aware they would—such aid once lent—
The priests deceive.

Full well they knew, in days of yore,
What Vestments did for Bab'lon's whore,
And what for Britain's church—nay, more,
Dissenters too,
When kilt, and bands, and "pin-a-fore,"
Beguiled the view.

All squat, like Milton's frog, they lay,
Injecting thoughts by night and day,
Of naught—save innocent display!
With aims more deep,
Assured, if shepherds went astray,
So would the sheep!

Who on the dove-like thought could frown?
The first high conclave in the town!
And what more harmless than a Gown
For President?
Yielding the dames themselves renown,
Though him they meant

It caught ; and grave debate ensued ;
But eloquent withal, and shrewd,
Without a breath of "border" feud,
 For all were one ;
With clipping, stitching sprite embued,
 Thus they went on.

The Gown was fixed ; but queries rose,
Before their meetings saw a close,
As what materials should compose ?—
 What hue and cut ?
Some thought of this, and some of those,
 But most for smut.

Still minor queries, less profound,
Both maid and matron would propound,
While various answers went their round,
 With sagely mien,
And tender as the lute's sweet sound,
 And all serene.

If silk, and hue more black than night,
Why not the magpie's streak of white ?
A sweet relief, to human sight,
 With hook or tie !
And, are not sleeves, like wings for flight,
 To meet the eye ?

Shall it—for queries still would float—
And summon forth the further vote—
Have shoulder-folds, or to the throat
 With cape aspire ?
Be worn without or with a coat,
 In dog-day fire ?

And is it but to grace the seat ?
Nay, make the puppet-show complete,
And let the public have a treat
 When forth to meals,
And see it float along the street,
 With mob at heels.

Each place its wardrobe must display,
Since, till the morn has shed its ray,
No one can tell whose head the bay
 With joy shall crown ;
And, if no robe ! O, "lack-a-day"
 For priest and town !

But if the He a She be made,
Why on the shoulders—not the head—
Is all the glory to be laid ?
 O, then—"How smart !"
With ribbon, cap, and frill display'd
 Of Sempstress' art !

The toilet must the platform grace,
The writing-desk, of course, give place,
That She—Her Ladyship—may trace,
 In mirror bright—
With whiskers shorn—Her lovely face,
 And keep all right.

But if to man again She rise,
Why not a wig ?—to make him wise,
Like Wesley's "Owl," who swell'd in size
 " In ivy bush ;"
Whose voice and form, fix'd ears and eyes,
 Like hymning thrush !

O, to be back to days of old,
When buttons made of horn were sold,
And all were sleek within the fold,
 Each clipp'd and clean !
Days, not of tinsel, but of gold,
 And purely sheen !

With little minds, attached to glare,
The She-like thing will promise fair ;
But woe to him who first shall dare
 To mock his wife,
The bib and petticoat to wear—
 A She through life !

Hark to the tales that Preachers tell,
 How churches—ere we heard their knell—
 By little and by little, fell
 Till clos'd their hours !
 A corpse but left, the dirge to swell,
 All deck'd with flowers !

WESLEYAN WORTHIES.

FROM THE STATIONS OF THE PREACHERS OF 1841 AND 1842.

If "union is strength," or if aught's in a name,
 The Wesleyan Connexion importance may claim ;
 For where is another, or church, or communion,
 That rivals the same as a pastoral union ?
 A Dean and a Deacon, a Noble, a Squire,
 An Officer, Constable, Sergeant and Cryer ;
 A Collier, a Carter, a Turner, a Taylor,
 A Barber, a Baker, a Miller, a Naylor ;
 A Walker, a Wheeler, a Waller, a Ridler,
 A Fisher, a Slater, a Harper, a Fidler ;
 A Pindar, a Palmer, a Shepherd and Crooke,
 A Smith and a Mason, a Carver and Rooke ;
 An Abbott, an Usher, a Bachelor, Gay,
 A Marshall, a Steward, a Knight and a Day ;
 A Mayer, an Alderman, Burgess and Ward,
 A Wiseman, a Trueman, a Freeman, a Guard ;
 A Bowman, a Cheeseman, a Coleman, with Slack,
 A Britton, a Savage, a White and a Black ;
 French, English and Scots, North, Southern and West,
 Meek, Moody and Mesey, Wilde, Giddy and Best ;
 Brown, Hardy and Ironsides, Manley and Strong,
 Lowe, Little and Tallboys, Frank, Pretty and Young ;
 With Garrets and Chambers, Halls, Temples and Bowers,
 Groves, Brooks, Parks, and Levels, Orchards and Flowers ;
 Woods, Warrens, and Burrows, Clough, Marshes and Moss,
 A Vine and a Garner, a Crozier and Cross ;

Furze, Hedges and Hollis, Broomfield and Moore ;
 Drake, Partridge and Woodcock, a Beach and a Shore ;
 Ash, Crabtree and Hawthorne, Lemmon and Box,
 A Lion, a Badger, a Wolf and a Fox ;
 Fish, Hair, Kidd and Roebuck, a Steer and a Ray,
 Cox, Catts and a Talbot, Strawe, Cattle and Hay ;
 Dawes, Nightingales, Buntings and Martins, a Rowe,
 With Bustards and Robins, Doves, Swallows, and Crowe ;
 Ham, Bacon and Butters, Salt, Pickles and Rice,
 A Draper, a Chapman, Boothes, Byers and Price ;
 Sharp, Shears, Cutting, Small, Wood, Cubit and Rule,
 Stones, Gravel and Cannells, Clay, Potts and a Poole ;
 A Page and a Beard, with Coates and a Button,
 A Webb and a Capp, Linsey, Woolsey and Cotton ;
 A Cloake and a Setchell, a Snowball and Raine,
 A Leach and a Bolas, a Smart and a Payne ;
 A Stamp and a Jewel, a Hill and a Hole,
 A Peek and a Posnett, a Slugg and a Mole ;
 A Horn and a Hunt, a Bond and a Barr,
 A Hussey and Wedlock, a Driver and Carr ;
 A Cooper and Adshead, a Bird and a Fowler,
 A Kay and a Castle, a Bell and a Towler ;
 A Tarr and a Shipman, with Quick, Foot, and Toase,
 A Leak and a Lilly, with Green, Budd and Bowes ;
 A Creed and a Sunday, a Cousen and Lord,
 A Dunn and a Bailey, a Squarebridge and Ford ;
 A Noall, a Doolittle, Hopewell and Sleep,
 And Kirks, Clarks and Parsons, a Goose and a Heape ;
 With many such worthies, and others sublimer,
 Including a Horner, a Pipe and a Rymer.

Thirsk, July 11, 1842.

M. A.

AN IRISH FRAGMENT.

The appointed morning came—the earliest guest
 Was Father Mulligan, the parish priest.
 Soon as his horse's clattering hoofs were heard,
 A crowd of rustics filled the stable-yard,

And round his beast with pious zeal they ran,
And, lowly bending, hailed the holy man.

Not with more pride did Rome's stern Pontiff glow
When prostrate monarchs kissed the sacred toe,
Nor never yet did priest-rid monarch feel
Such blind submission or such bigot zeal.
The priest looked round indignant ere he spoke,
Then thus the soul-appalling silence broke :

“ Was't one of you, ye hellish pack of rogues,
That stole Pat Blarney's bran-new pair of brogues ?
Och ! ye're the Devil's brood, and he won't fail
To have them out of you in malt or meal.
You spalpeen with the gallows' face, do y' hear !
Why won't you bring me home that keg of beer ?
So, Juggy Huggins, what are you about ?
Is the yarn spun yet—is the clutch come out ?
Why don't you send me home them pair of fowls to cram ?
And, Nell Kilrooney, where's the little lamb ?
So, Cissely Faloone, you're sitting mighty spruce ;
Did you not promise me a fine broad goose ?
And, faith, you said, and swore too, you would not fail,
Whene'er your cow would calve, to give me veal.
The cow has calved, and 'mongst their sports and feastings,
Bad luck to me, if I got veal or beestings.
But by my soul, the reck'ning day will come,
And then I'll clap ye snug beneath my thumb.
Ho ! Bully Phegan, this way, if ye please ;
Have you shorn the lambs yet ? Did you thrash the peas ?
Do you hear me, Phegan ? In troth, you're not the thing ;
You think that I forgot your acts last spring.
Moll Doran, you promised me a pair of pullets ;
But och ! you'd rather cram your own curs'd gullets !
I vow to man, I'm dwindled to a rod—
Purty usage for the clergy sent from God !
The Devil burn the pastor in the nation
Has half so beggarly a congregation.
Ah ! ye pack of varmint ! But I humbly hope
That my mother's son may get the rope.”

As thus the priest his godly matins sung,
The squire's appearance stopp'd his fine harangue.

Not shortly were the salutations o'er,
 When young O'Donnell met him at the door
 With much respect. The hospitable squire
 Bestowed his reverence at the parlour fire.

“Come, boy,” he says, “and take away my coat ;
 That's right ; now clap your toe upon my boot.
 That's my fine boy ! O, do ye hear, my honey ?
 Be sure you don't forget to feed my poney.
 The Dev'l a pick he got to-day at all ;
 An empty sack, you know, can't stand against a wall.
 Och ! ho ! upon my soul, myself is weary ;
 The Devil burn that plaguy Tipperary,
 The roads so dirty, and 'tis so far off ;
 Besides, I'm hampered with this cursed cough ;
 It makes a body so fatigued and weak :
 Pray have ye nothing here that one may take ?
 A plate of ham, a dish of cold goose-pie,
 And something for to drink—for troth I'm dry.”

They spoke obedience to the seer's command ;
 The dishes flew as if by magic hand ;
 Instant the table groan'd with gen'rous cheer,
 With good old port, and porter strong and clear,
 And cackagay * that sparkled like champagne,
 And stout old whiskey mix'd with fruit—and plain.
 The doctor eyed the feast, nor did he fail
 To make, as he was wont, a monstrous meal.
 Then in his hands he grasped the foaming can,
 Saying, Squire, towards your good health,
 And yours, young gentleman.
 I knew your father after he was dead ;
 Och ! as pretty a corpse as ever wore a head !
 And you're his very model, faith and troth ;
 A body would swear he spit you from his mouth.
 He was my cousin too ; for both did spring
 From great O'Driskle, Munster's famous King.
 Our ancestors wore crowns upon their brow,
 But, by my soul, their sons want half-crowns now !
 Och ! it's a grievous sight to see our lands
 And rich possessions in the Protestants' hands.

* Cyder.

Well, who can tell but we may make them pay ?
For every dog, you know, must have his day."

"We have our day," replied the generous youth,
Whose candid bosom glowed with love and truth.
"Let not a narrow zeal your reason blind
To nourish peevish discords in your mind ;
Let's henceforth banish each disgraceful feud,
Each low reproach, illiberal and rude.
The right of conquest gives a just command,
And by that right the English rule the land.
Our ancient jealousies and discords cease,
Twined in the olive wreath of dove-like peace,
Fond union flourish in her genial smile,
And love fraternal flows throughout the isle.
What parent love relenting in our cause !
Our country abrogates the penal laws,
Bursts each vile bond, and woos with tender grace
Her alien children to her fond embrace.
Now say, had fortune given us leave to chase
From this fair island the invading race,
Would Romish zeal more tenderness display
Or rule the vanquished with a milder sway ?"

The doctor eyed him with a side-long scowl,
And muttered, "Purty talk, upon my soul !
The right of conquest ! By my soul and conscience,
In all my life I never heard such nonsense.
A fine comparison to make indeed !
The heathen curs that never told a bead !
I wish our saint had driven those toads away,
With th' other venomous reptiles, to the sea.
What if for lands we'd leave them in the lurch,
And give them all the rights of Mother Church,
Free them from Satan's bondage and control,
And if we damn the body, save the soul ?"

O'Donnell viewed him with indignant eye ;
He smiled reproof, but deigned not to reply.

YORKSHIRE METHODIST BEGGING.

They said as how one Jabez Bunting preach'd
Better than any man that ever teach'd.
Now I'm no Methodist, nor aught o' the kind ;
I likes ould Mother Church too weal, ye mind ;
She'll let one go to heaven just as they please,
But Methodists demand both heart and knees.
Howe'er, it matters nowt my standing grunting,
I went to the Boggart House to hear this Bunting.
I liked his sermon, ne'er was a completer ;
His text was " Fishes mouth and Simon Peter."
He talked as how i' th' Scripture it is shown
As all the good things we have is not our own.
Just as he summed up all, he said, " My friends,
The cause before you gloriously tends ;
The work is great, the Heathen ask your aid ;
Give freely, and you'll freely be repaid.
They want the Gospel ; Britons are its nurses ;
Come forward with your prayers and with your purses.
O that at last with them we may be found !
Our friends will please to take the boxes round."
Thought I, it's but a timely chance, I'm willing
To give the honest preacher an odd shilling.
I did so, and went home and telt my wife
I ne'er was better pleased in all my life ;
But then, said I (and speak just like an ass),
These beggings varry seldom comes to pass.
Happen when he's not begging for that land,
He talks plain things just as they come to hand.
They say next Sunday neet but one, they'll meet ;
I'll go and hear him then at Albion Street.
I went ; he preach'd that neet about life's brink ;
The text was summat about help, I think.
Howe'er, I like his sermon more and more,
And he concluded sooner nor afore ;
Took up his Hymn-book, scanned it at both ends,
And then to my amazement said, " My friends,
You and the members of this vast Connexion
Will recollect the quarterly collection."

Thought I (and so I lay then thoughts as many),
 Begging ageean ! I'll gie ye but a penny.
 I did ; musing, went home. I liked the man,
 But then I couldn't bide this begging plan.
 Howe'er, thought I, I'll try him once ageean ;
 They say next month he'll preach in Meadow Lane.
 I went wi' some suspicion, that's the truth ;
 He preached that neet about religious youth.
 Some make o' schools for garnishing, he browt,
 Where lads were fed and taught and clothed for nowt :
 Ane skoel to great advantage forth he set,
 Then said, " It's now three hundred pounds in debt."
 Well done ! thought I : the house can't be varry small
 That hads so many lads, maisters and all.
 However me ; pray what he was to do.
 He stopt a bit, and then he let us know.
 " I hope ye all your liberal mites will bring ;
 Our friends will please to gather while we sing."
 Nay, Jabez, nay ; this money all things mellows ;
 One o' our kine and ye is just right fellows :
 She always gives a right good meal, does Plover ;
 But then, like you, she minds to kick it over.

YANKEE HONOURS,

OR THE FISH HOOKED, AND THE ALDER FELLED IN THE CLASSIC
 STREAMS AND GROVES OF CANADA.

Diplomas erst were known to grace
 The cedars only of our race,
 High in scholastic fame ;
 But Hebrew, Greek, and Latin lore,
 Nay, English too, to say no more,
 Now no attention claim.

Ah ! lost indeed, poor Fish, to thee
 Such tongues are now, and e'er must be,
 To thee, though now so brisk ;
 But thou hast cropt—so cropt the ass—
 Some plants, and herbs, and flowers, and grass,
 Which, booked, were sent to Fisk.

For this thou wear'st the scholar's prize,
And with it must look wondrous wise ;
 But, oh ! it seems to sit
Like silver saddle—nay, much worse—
Like one of gold, on spavin'd horse ;
 'Twas never made to fit.

“ Man, know thyself ! ”—thy brethren know
That thou for it has nought to show ;
 With thee 'tis out of place ;
A flow'ret on a barren wild,
A giant's coat upon a child,
 A pauper dressed in lace !

So think the public ; and 'tis said
That hucksters in the cabbage trade,
 And gard'ners—if you will—
With farmers, graziers, ploughmen too,
May look for Yankee honours now,
 As wreaths for turnip skill.

Alas for Bunting's honest pride,
And modest Hannah by his side,
 Men whom the study yields !
Mated with one whose loveless looks
Are bent on stitching grass in books—
 Himself, stale hay from fields.

The laurels by the former worn
Would seem of half their glory shorn,
 By stiling meaner men :
Just think of Fisk, who in his grants
Confounds with mind a book of plants,
 The scissors with the pen !

Pray take advice, my little Fish,
And what within thy “ little dish ”
 By chance thou may'st have caught,
Conceal at once, or bear the laugh—
Jests, jokes, and sneers, in plenty quaff,
 While here thou hast thy lot.

The title cannot make thee wise ;
 'Tis known to be but merchandise,
 As gift for gift succeeds ;
 Thou gavest Fisk a book of herbs,
 And lo, we see thee with superbs,
 Diplomas changed for weeds !

And what of Alder shall we say,
 Who bears the higher prize away,
 For voy'ge across the deep ?
 He knows, as know the brotherhood,
 That, but for this, he still had stood
 Remote from fame's proud steep.

The tar may now with ardour burn,
 Demand diploma in his turn,
 Be hail'd as Doctor Jack ;
 And show the quid and walk the deck
 With mate and captain at his beck,
 In boat or Berwick smack.

Say, now that honours rate so low,
 Why not at once to market go,
 And buy the groaning stock ;
 And sell, as new or second-hand,
 To every dulbert in the land,
 Meads fit for barber's block ?

"Put up in lots," or "sold in shares,"
 Or, classified, to go in pairs,
 A man might aid his wife ;
 And thus "the weaker vessel" raise,
 Diploma-like, in modern days,
 And march, enwreathed, through life.

Hail to the days of "cheap and good,"
 From dross to gold, in clothes and food,
 Our lowly case to meet !
 When Doctor Thomas Thumb may strut
 With little Master Lilliput,
 Apart from learning's seat.

Hail to this bright millennium day,
When wit and toil are done away,
And when both great and small,
Without "respect of persons," join
To share the wreath and look divine,
Dick, Bill, and Bob, and all !

Hail to the days of "equal rights,"
To lev'lers of Parnassian heights,
Heights which so few could scale !
So now the fertile plain we find
For infant feet, the halt, the blind,
Which none to cross can fail.

No wonder, Fuller, Hall, and Jay,
Should cast, like weeds, such wreaths away,
Unworthy of their brow ;
But if then they deem'd them base,
As not to sit on worth with grace,
Much more they'd spurn them now !

Each village bumpkin with a school,
Though in accounts the veriest tool,
May now send forth degrees ;
And ragged urchins, bare of head,
May now with equal honour spread
Abroad their M.'s and D.'s !

'Tis time the public made a stand
To fix on such abuse its brand,
Refusing all to own,
In letter and in oral strain,
With titles, save the men of brain,
Who high in lore have shone.

'Twould seem from Yankee little springs
But what must mar the state of things,
And level man with man ;
But why should Britons be his tools,
Be dubbed as wise, to look like fools,
The first in Folly's van ?

Stay ; dwarfs and babes are men in shape ;
 And why not learning have its ape,—
 The monkeys of its race ?
 And thus, like nature, link by link,
 Proceed from blanks to men that think,
 Till titles sit with grace.

The Muse resolves to banish hence
 Whate'er outrages common sense,
 The family of the Fudge ;
 For, after all, propriety
 Of things that fit or disagree,
 The mass must be the judge.

The hungry who for titles sigh,
 May grin at Satire passing by,
 Themselves well-nigh despair ;
 Condemn the Muse, though felt as just,
 And throw around their clouds of dust,
 To hide what else lies bare.

The few with tenderness will melt,
 Affect a candour never felt,
 Pronounce the Muse severe ;
 Will " Doctor " this and that the while,
 But with an inward roguish smile,
 For who can be sincere ?

'Tis but a poppy, not a rose ;
 Pretty, 'tis true ; but, oh ! the nose—
 A good expressive sense—
 Turns up, and so the under-lip,
 On finding every unschool'd chip
 Look sage at lore's expense.

For common sense and moral worth,
 The heroes sung may sally forth,
 And so may thousands more ;
 But if diplomas are for these,
 Why then each Wesleyan, if you please,
 May hope on high to soar.

Yet well they know complaints are heard,
Though none have dared the thing to beard ;
 And now with feigned distress,
They yell and raise the " hue and cry,"
And next, to find the author try,
 And set each witch to guess.

'Tis Who ? Why me ! " And who is me ? "
Pray what is that to them or thee ?
 The evil is the thing.
Such titles look like " ill-got gain ; "
Of this the multitude complain,
 And 'tis of this I sing.

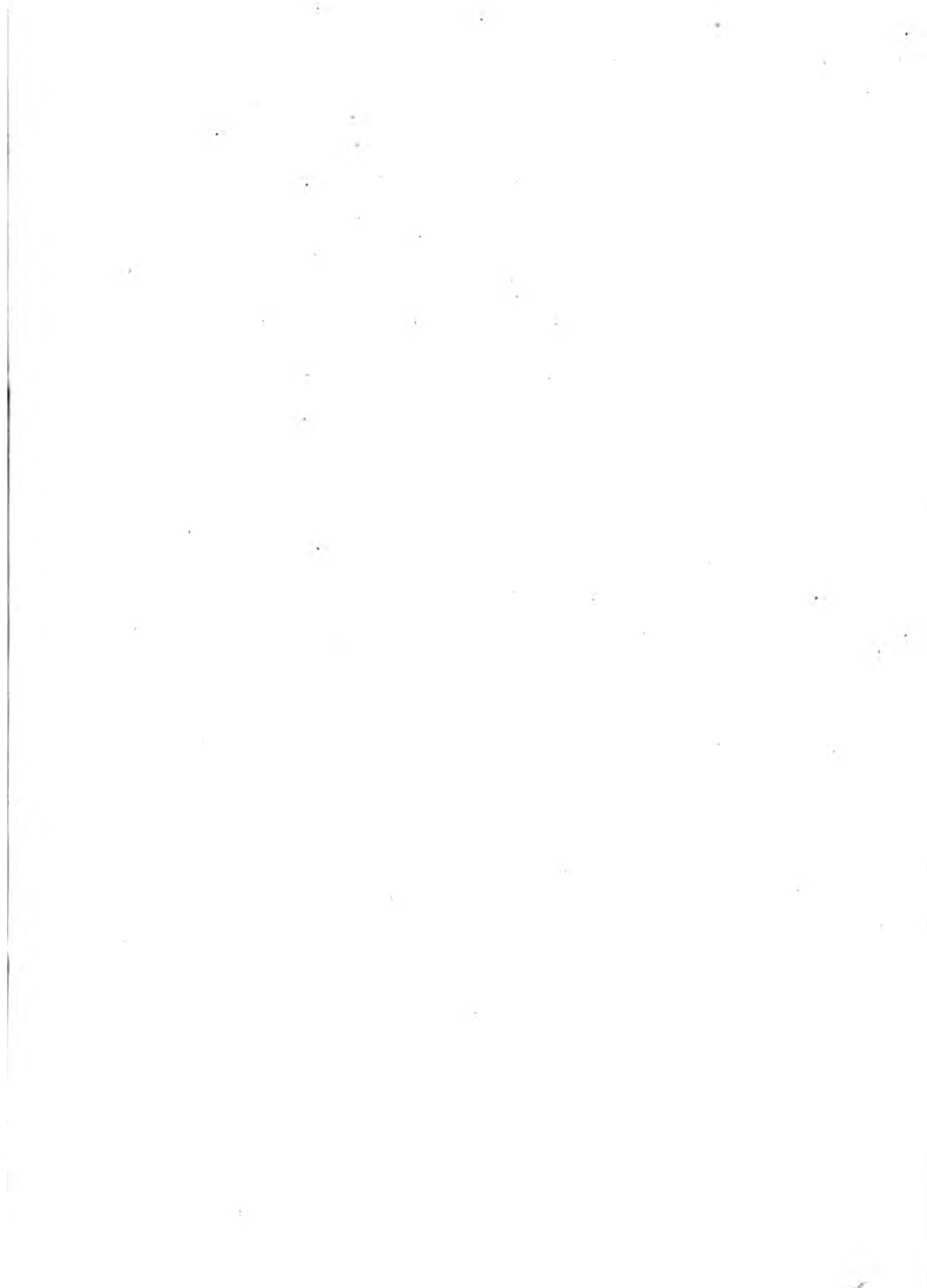
'Tis whisper'd, now that gifts are rife,
Each year will bring its modest strife,
 Who to the wilds shall go ;
That friend to friend will drop a hint,
And with a queer, Canadian squint,
 For higher state will glow.

But should a wight, untutored, dare
To touch again, or wreath to wear,
 For which our classics strive,
The Muse will then—so lenient here—
Proceed, outraged, till he appear
 Like creature flay'd alive.

To save the credit of our schools,
The preachers from the name of fools,
 And learning from disgrace,
This scroll is handed to the few,
With threats, should plumes still mock the view,
 To show the world its face.

Assert who will, with brow elate,
The sovereign right to vindicate
 The titles thus bestowed ;
The Muse will rise with equal power,
And on their specious reasonings lower,
 And fling her bolts abroad.





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