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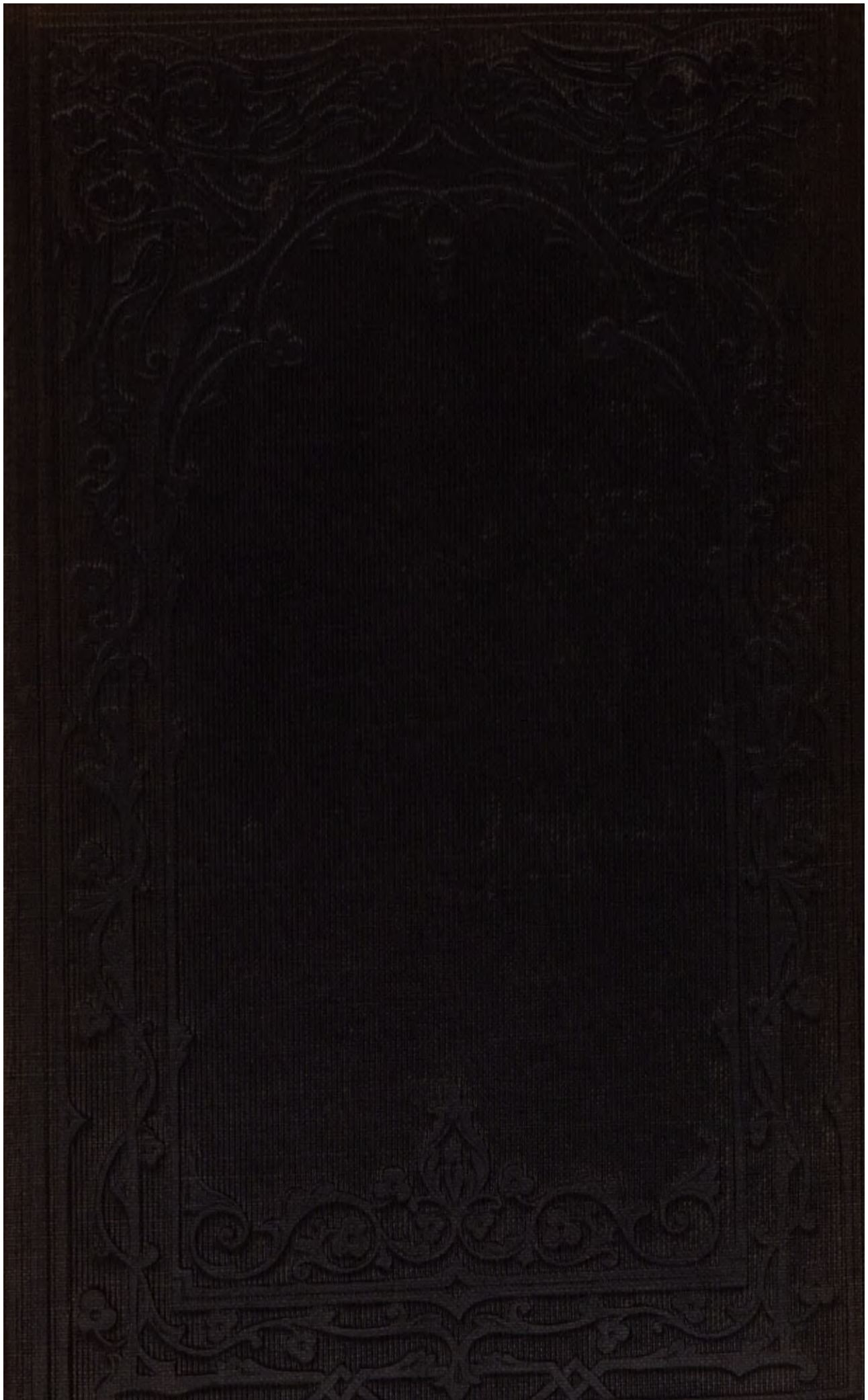
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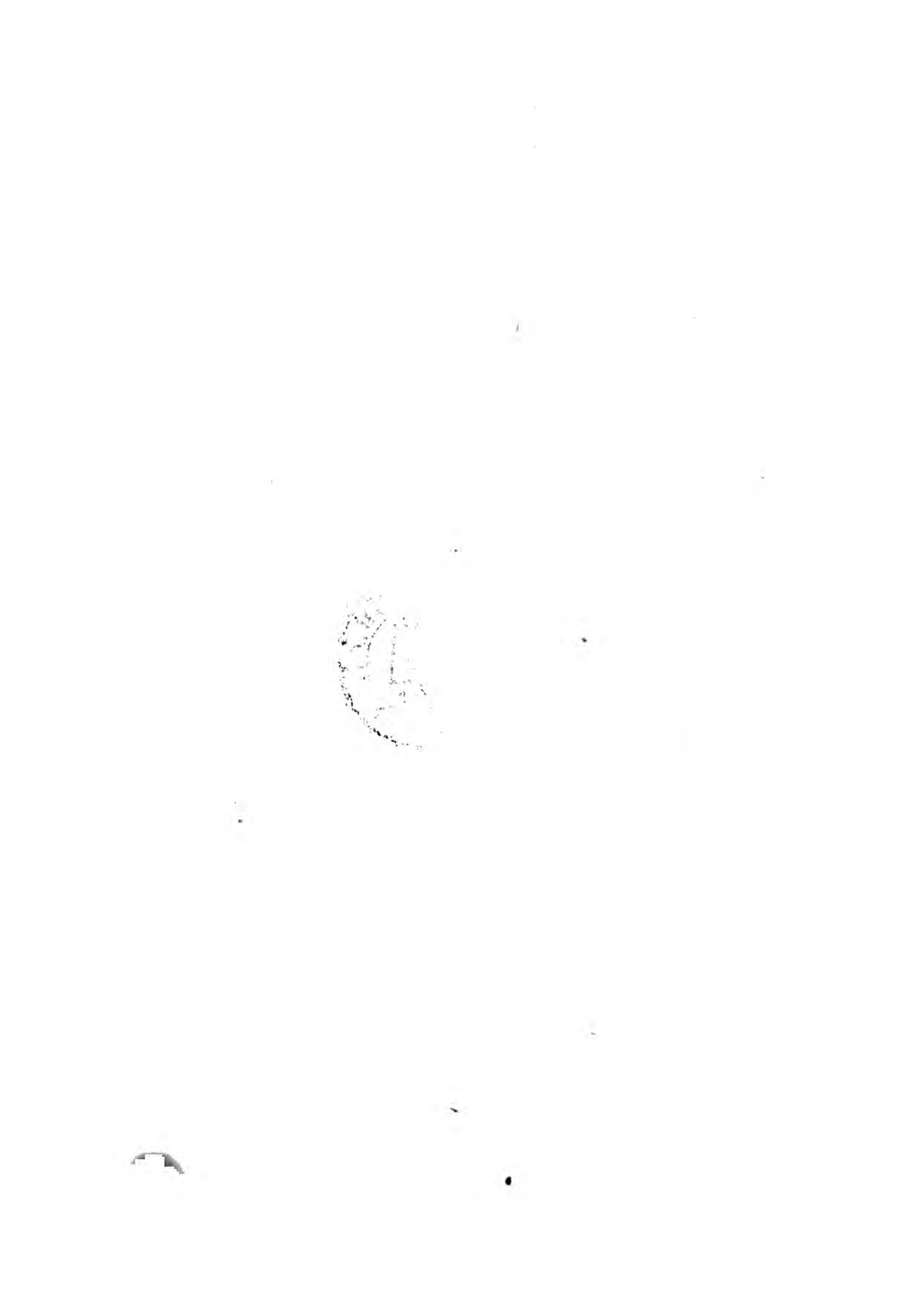
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Freeman sc.

William Brewster.

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THE LIFE

OF THE VENERABLE

WILLIAM CLOWES,

ONE OF THE FOUNDERS OF THE
PRIMITIVE METHODIST CONNEXION.

BY JOHN DAVISON.

"PRESENT, FREE, AND FULL SALVATION."

LONDON:
PUBLISHED BY THOMAS KING,
CONFERENCE OFFICES,
SUTTON-STREET, COMMERCIAL-ROAD EAST;
AND
WARD AND CO., PATERNOSTER-ROW.
1854.

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PREFACE.

I BEG to present a collection of flowers (though there is nothing of my own except the string that ties them), and if the leaves be not of silver and the fruits of gold, it is hoped they will be grateful to all who have their “senses exercised to discern” spiritual things.

To cull these flowers and inhale their refreshing sweetness, or to ponder the following pages, and experience a new stimulus to duty, will form a pleasing and profitable exercise to spiritual minds.

The age passing over us requires on the part of the church of Christ and its official members the utmost energy and devotedness; and it is believed the candid and prayerful reading of these Memoirs will invigorate the energy and increase the devotedness of sincere Christians.

The printed journals of Mr. Clowes being all sold, and many applications being still made for copies, it has been suggested by some particular friends, that a life of the venerable man incorporating most of the said journals, —his remains in manuscript—the circumstances attending his death, and one of his original discourses, would be acceptable.

That suggestion has been carried out, and the work, in the present form, will serve as a volume of reference in relation to the acts of the venerable Clowes, and the chain of facts linked with the good cause in which, from the commencement, he was a distinguished agent.

The prime reason of this publication is an earnest desire to revive religion, and to benefit man in spiritual things.

These objects, it is hoped, will be in a measure secured by the present compilation, if it shall be extensively distributed among the reading and reflecting community.

It is submitted to the public, and especially to the Primitive Methodist Connexion, with a calm persuasion that with all its imperfections it will be welcomed by thousands, and through the Divine blessing, be like "bread cast upon the waters, to be found after many days."

JOHN DAVISON.

Toronto, British North America, 1854.

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L I F E
OF
W I L L I A M C L O W E S,

CHAPTER I.

INTRODUCTORY OBSERVATIONS.

WHEN we contemplate the monuments of greatness which exist in the present day, whether they refer to empires, science, or religion, we naturally feel desirous to know something of the individuals particularly associated with such monuments. The deeds of heroes rapidly vanish on the ever-changing surface of successive generations—the labours of men of science constantly yield to new inventions and improvements; but those principles established by holy men, founders of religious bodies, become stereotyped on the mind of each connecting age, and acquire a sort of immortality. Hence the desirableness of knowing the history of such distinguished characters.

That form of Christianity designated Primitive Methodism, first established in the present century among the working classes in Britain, by a small band of their own order, exhibits a remarkable movement. To the worldly philosophy of the day it is a mystery; but to intelligent piety it may be well understood.

The singular facts connected with the extraordinary labours of the venerable Clowes will show the character of the community of which he was one of the principal founders, and that it was no feeble off-shoot, or a

branch riven from some parent stock, but truly primitive, spiritual, and apostolic in character.

The energy, both human and Divine, which gave rise to this community, still continues to direct its progress. The *first* missionaries were emphatically workers — workers together with God in saving sinners from their sins. Those fathers of the Connexion have, through a long course of self-denying labours, succeeded in establishing a flourishing working church, possessing the elements of spiritual life, and destined to assist other churches in the evangelization of the world.

To the inquirer into the philosophy of mind—to the pious and thoughtful Christian in every section of the church, but especially to the earnest minister of the Lord Jesus Christ, the Life and Labours of William Clowes are calculated to afford special interest and instruction. These Memoirs will show that, without sparkling genius, opulent connections, or literary pretensions, but through his eminent piety and uncommon force of character, he accomplished great things in his day.

His memory is embalmed in the recollections of thousands: it is like ointment poured forth; its perfume is precious to vast numbers of his spiritual children, and especially to his honoured companions in the ministry who still survive him, and who can apply to him the words of an ancient writer: “He was as the morning star in the midst of a cloud; as the moon in the full; as the sun shining in the temple of the Most High, and as the rainbow in the bright clouds; as the flower of roses in the spring of the year; as lilies by the rivers of waters, and as the branches of the frankincense-tree in the time of summer; as fire and incense in the

ensor, and as a VESSEL OF BEATEN GOLD ; as a fair olive tree budding forth fruit, and as a cypress tree growing up into the clouds.”

CHAPTER II.

HIS EARLY LIFE AND UNREGENERATE STATE.

1780.

THE late venerable William Clowes, of blessed memory, was born on the 12th of March, 1780, at Burslem, Staffordshire.

His father, Samuel Clowes, pursued the calling generally followed by the population of the district—that of a potter.

In the morning of life he embraced religion, and manifested a pious deportment for some time ; but yielding to wicked solicitations, relaxing in duty, and reading a book containing pernicious sentiments, his heart departed from the Lord. A long career of dissipation followed, which had an unhappy effect upon his partner and family. Affliction at last arrested him ; and whilst his body wasted under its ravages, he sought the Lord, who mercifully healed his backslidings ; and in his final hour he was cheered with the hope of eternal life.

Ann Clowes, the honoured mother of our revered friend, was the daughter of Mr. Aaron Wedgwood, a considerable manufacturer in Staffordshire. He was a man of talent and enterprise, and, in connection with others, carried considerable improvements into effect in the pottery manufacture ; and at Longton he was one of the first who produced china ware or porcelain.

Messrs. Thomas and John Wedgwood, his cousins, in 1740 gave a stimulus to building speculations, by erecting a noble edifice, called the "Big House." Indeed the name of Wedgwood has long been identified with all that is eminent in the arts, benevolence, and religion.

Mr. Josiah Wedgwood was a great genius. In 1763 he received a patent for what was called Queen's ware; he invented the pyrometer, for measuring the higher degrees of heat employed in the various arts, and was the proposer of the Grand Trunk Canal, uniting the rivers Trent and Mersey. He was a distinguished benefactor to the poor of his country.

Mr. John Wedgwood has been remarkable for energy in religious exercises, for success in his missionary operations and in bringing sinners to God. The honoured name of Wedgwood was not disgraced in the character of William Clowes's mother. Her disposition was amiable, her mind strong, and her morals unstained through life. She was carefully educated in the doctrines and ceremonies of the Church of England; but continued without a saving knowledge of religion until her son William, by his conversation, brought her to see the way of salvation by faith, and in prayer with him she found pardon through the blood of Christ.

At an early period Mr. Clowes gave indications of superior physical and mental powers. At the age of ten years he was apprenticed to his uncle, Mr. Joseph Wedgwood, of Burslem. In this service he exhibited much aptitude, and performed his stated tasks of labour with ease; but the inclination of his mind to dissipation and youthful irregularities led him to neglect his work; and to escape censure he deceived his uncle by false accounts relative to the quantity performed. After a

lapse of time, in which he revelled in sinful pleasures, he roused himself to attempt another branch of pottery manufacture. He accordingly left the service of his uncle, and engaged with Mr. Meir, of Burslem. In this new department his progress was rapid; he was paid for extra labour, which increased his finances, and furnished the means of feeding his depraved passions. About half a century ago, especially in the populous districts of England, dancing was a favourite diversion; and as the performance was generally in taverns, intemperance, and other forms of depravity, became linked with this popular amusement.

Our friend possessing youth, and health, and agility, soon began to excel his associates in the fascinating and mazy dance. In this magic circle he experienced often a delirium of enjoyment, especially when he bore off the prizes from his competitors, and was regarded as the first dancer of the day. About this period it was customary for his master to give a feast to his men at Martinmas, on commencing a fresh year of service. Dancing usually followed these feasts. His master and himself danced at one of these banquets; and the master was so much astonished at his superior performance, that having some copper coin sounding in his pockets he cried, "Throw it out, throw it away; I'll give you gold for it."

Pride and vanity now inflated his heart to the full; he aspired to be premier dancer in the kingdom, and gave a challenge to all England.

Foot racing was also one of the Staffordshire sports at this period, which, to persons of his class and habits, had strong attractions, and in which he was often engaged. Betting wagers about the combatants, and

general gambling, were of course connected ; and as the passions of the heroes were frequently inflamed by excitement and strong drink, fighting usually terminated their sports. On one of these barbarous fighting occasions, in a battle after the English style of boxing, called the " Ring," or the " Fancy," Mr. C. was so beaten and bruised that he was carried off apparently dead, and a medical person was summoned to ascertain if life were not extinct.

After Mr. Clowes's apprenticeship ended, which was about his twentieth year, his career of folly took a wider range, and exhibited a recklessness rarely equalled.

A case or two will show this fully ; they are placed on record, not for the purpose of exciting a smile, but to show the depravity of the soul, and to exhibit the power of that grace, which can save the vilest of the vile. Whilst in the act of leading his youthful bride up to the altar, in the parish church of Newcastle, had not the doors been fastened, to keep out the crowd, he would have confirmed the old adage, that " there is many a slip between the cup and the lip ;" his pledged partner he would have exposed to shame and derision by decamping at the moment when the nuptial tie was about to be fastened.

But at this period of his strength and manhood, through a rough and rugged exterior, there were often apparent traces of generous kindliness in his nature ; as in a stormy and inclement sky there are frequently openings which exhibit beautiful bright blue ; but these traces were but few and far between. The prevailing features of his mind were dark and repulsive, strengthened through evil associates, and communications which

corrupt good manners. And if peevishness and irritation were not frequently visible, there were often bursts of ungoverned passion. Being boarded at the house of his wife's mother, some matter occurred which gave him offence; and such was his rage at the real or supposed injury, that he struck the wall of the house, immediately took his departure, and thus abandoned his home.

He now proceeded to Warrington, where, with others of the same trade and habits, he revelled until all his cash was expended. Shortly after, with his companions, he appears at the "Wakes," at Leek. There the ruffian band crowned their impieties by holding a mock prayer-meeting in the tavern; but this extravagance of wickedness was so annoying to the other sinners present, that they were disgusted, and drove them into the street. Not discouraged by this rebuff, they straggled to the market-place, and there, under the open canopy of heaven, they engaged again in mock devotion to insult the Majesty of Heaven, and ridicule His service.

Being suffered to conclude this daring scene of wickedness, and to riot in idleness and intemperance some days longer, the ungodly band dissolved themselves, and parted company, being fairly worn out with exhaustion.

And now Mr. C. passes another mile stone on the journey in the "broad way that leadeth to destruction;" being informed of a new pottery establishment at Hull in Yorkshire, he went to that town and was engaged at the pottery. Here his temporal prospects became highly flattering; being an excellent workman, at some branches of his business, he could earn twenty shillings sterling per day. By diligence and ordinary economy

a little fortune might have been accumulated ; but his wasteful expenditure was so great, that debt and embarrassment were the results.

His gains now added fresh fuel to his passions ; he threw the reins upon their neck with a fiercer desperation ; as the exploits with the press-gang, and at the " Dog and Duck," gave sad evidence.

It was the period of the French War ; and the system of impressment for manning the navy was carried on by the Government of the day.

The press-gang, as they were usually called, when visiting sea-ports for the purpose of capturing men, spread great consternation among sea-faring people and their families. Our hero, with others, took it into their heads, for the sake of a frolic, to personate the press-gang ; and to amuse themselves at the expense of the terrors of part of the inhabitants. They dressed themselves accordingly—Mr. Clowes wore a coat and pants of the best superfine, mounted with yellow buttons, after the pink of the fashion. They then hired a boat, crossed the Humber to Barton, and spread an alarm among the people ; several of the men decamped, and others secreted themselves. After a riot in the tavern, being assisted in the scene with two fiddlers, two horn-pipe dancers, and several singers, they returned to Hull the next day

But it is not always that daring and wicked exploits succeed. Occasionally the actors have the same measure meted to them that they mete to others. Being at the " Dog and Duck " one morning, Mr. Clowes was provoked to a quarrel. Some officers stationed there appeared diverted with the combat ; scarcely had the struggle ended, than the officers seized them. in order

that they might be impressed, and sent on board a ship of war lying in the Humber. They were then put into a kitchen until the press-gang should arrive. There was a window in the room, and just as Mr. Clowes was about to spring through it into the street, which, had he done, he would have been killed, they were seized by the police, and led away towards the "Rendezvous." But in going down High-street our hero rushed from the police and ran up Grimsby-lane into the market-place, which was crowded with people. The police followed, crying, "Stop thief!" but he shouted, "It's only the press-gang; I've done nothing amiss." Some attempted to stop him, but others made way, and he finally distanced his pursuers. He took refuge at last in his master's store, into which the police followed him. He was then taken back to his former quarters, until other impressed men should accompany him to the war ship. But shortly his master arrived, and his pleadings, with those of the tavern keeper, induced the officers to release him. When the officer ordered him to be liberated, he admonished him, among other cautions, never to be out of his house after nine o'clock in the evening. Mr. Clowes, in receiving this advice, thought within himself, that he would not only attend to that particular, but that he would be out of town before nine in the morning. Accordingly he decamped, leaving his debts uncanceled, and after a laborious journey on foot, appeared once more at his native place in Staffordshire.

CHAPTER III.

HIS CONVERSION TO GOD AND ITS FRUITS.

1805.

IT must not be supposed that during the godless course of Mr. Clowes he was without checks of conscience and powerful strivings of the Holy Spirit. Very often in the mid career of folly the arrow of conviction would pierce him to the very heart's core ; and, shaken like the forest oak, when struck by the electric fluid from the charged clouds, he made frequent efforts to escape to the city of refuge. At the age of ten, at a prayer-meeting conducted by Nancy Wood, specially for children, he was convinced of sin, especially of the sin of disobedience to his parents, and under the laceration of his feelings he frequently wept. In a revival of the work of God, which took place at Burslem, he was brought to feel the depravity of his nature, and the need of pardoning mercy. Had any of the believing people conversed with him when thus under conviction, and taken him by the hand, it is probable he would have been saved at this early period ; but this was not done ; the occasion glided away unimproved, and his gracious impressions, like "the morning cloud and the early dew," soon vanished.

Being at a dancing party in the Town-hall of Burslem, and just about to commence the exhibition of folly, he was smitten on the floor of the room with such a vivid sense of his wretchedness and guilt, and there followed such an apprehension of the justice of God, and the probability of being suddenly hurled into the pit of destruction, that he left the place and hastened home. He began to pray for God to spare him, and promised

that he would devote himself to his service. How often is it the case, that those who distinguish themselves in the gay and corrupt circle of pleasure are supposed by their companions and admirers to have attained the climax of enjoyment, when, notwithstanding the sparkling eye and the smiling countenance, there is torture within,—the scorpion having commenced his gnawings in the guilty soul! Colonel Gardiner, as related by Doddridge, had youth, health, affluent connections, and rank on his side, and appeared to enjoy the pleasures of sense with such delight, that his companions styled him, by way of compliment, “The happy rake.” But was he happy? Ah! no! he was the *miserable rake*; for once seeing a dog passing, he uttered the exclamation, “O that I were that dog!” And Mr. Clowes, whilst struggling to bear up under the pressure of his soul, felt his convictions so acute, that he sometimes withdrew to solitary places to ponder; and often wished he were a beast or a bird, that he might not be subject to such distress, nor be accountable to the tribunal of heaven.

There are several points of resemblance between John Bunyan, the author of the “Pilgrim’s Progress,” and William Clowes. In his “Grace Abounding to the Chief of Sinners,” Bunyan says, “In cursing, swearing and blaspheming the name of God, so settled and rooted was I in these things, that they became a second nature to me, the which as I have also with soberness considered since, did so offend the Lord, that even in my childhood he did scare and affright me with fearful dreams, and did terrify me with fearful visions. For often after I had spent this and the other day in sin, I have in my bed been greatly afflicted while asleep with the apprehension of devils and wicked spirits, who still,

as I then thought, laboured to draw me away with them, of which I never could be rid." So in the experience of Mr. Clowes, his perturbation in dreams has been such, that starting up he has supposed his room was filled with devils and damned souls; and, bathed in perspiration, he has sighed for the light of day, that he might have recourse to strong drink to drown his convictions. This reminds us of the passage in the book of Job, which relates the discipline of God with men for the salvation of their souls: "For God speaketh once, yea twice, yet man perceiveth it not. In a dream, in a vision of the night, when deep sleep falleth upon man, in slumberings upon the bed, then he openeth the ears of men, and sealeth their instruction; that he may withdraw man from his purpose, and hide pride from man."

An abandoned woman once reproved Bunyan for swearing, telling him that he would make his companions as bad as himself; and Mr. Clowes, after a volley of blasphemy, was so horrified with distress, that he inquired of one of his companions if he had such feelings as himself after cursing: but his companion exposed his inquiry to the company present; and with a horrid oath asked him if he were going to turn Methodist?

Mr. C. now commenced several abortive attempts at reformation, forming resolutions of amendment, and practising the formality of taking oaths to strengthen his determinations; but these efforts were unavailing, and his endeavours failed.

One of his principal reasons for entering the marriage state was, that it might help him to detach himself from his companions, and enable him to lead an im-

proved life. He also attempted to leave off excessive drinking, and limited himself to half a pint of beer per day. At last, however, a circumstance occurred which gave a deeper character to his feelings, and greatly aided him to enter upon another course of life.

Taking up a Prayer-book, the following passage arrested his attention, "They that eat and drink the Lord's Supper unworthily eat and drink their own damnation." "Wicked as I was," he said, "I shall never do that thing." He supposed this was the unpardonable sin—the sin against the Holy Ghost, that could not be forgiven. The Sabbath following this occurrence a neighbour called upon him, and asked him if he would accompany him to Burslem to a preaching service. It does not appear that Mr. Clowes was much in the habit of attending such services; however, he consented to go, reflecting that it would be dark in the evening, and that he would not be much noticed. When the preaching service terminated, it was announced, that a love-feast would take place. His companion asked him if he should like to stay at the love-feast; but Mr. Clowes professed ignorance of such meetings. The man, however, told him if he would stay, he would go home, and Mr. Clowes should have the ticket of admission which he had borrowed of his mother-in-law.

Accordingly instructed by his companion, he got admittance into the love-feast by stratagem. When he saw bread and water carried round, he instantly remembered the passage in the Prayer-book, respecting the Sacrament, about eating and drinking unworthily. He now thought, if he partook with the rest he should seal his doom beyond the reach of mercy. After a heavy struggle of mind whether to partake or not, as he

conceived it to be a sacramental occasion, he at last yielded to do so, praying and trembling under the impression that if he again sinned he would be lost to all eternity.

From this moment a mighty resolve filled his soul; he became conscious of a Divine energy working in his mind; he determined to give up all besetting sins, to renounce his evil associates, and attend religious meetings. On his return home from the love-feast, he unbosomed his feelings and fresh views to his wife, who said nothing to discourage him, knowing full well that she would not suffer by a change of conduct in her husband. The next morning he went to a prayer-meeting at seven o'clock. The meeting was what he termed "noisy," but the power of God was present to heal. Our beloved friend pleaded with God for the salvation of his soul; he felt he was a lost and helpless sinner; he had an intense feeling of want, and an anxious desire for the mercy of God in Christ Jesus; he felt he was exposed to the damnation of hell; his pleadings were in earnest, and his fellow-worshippers were equally in earnest, pleading the blood of the Lord Jesus Christ; and their prayers prevailed, the power of God descended on the praying band of earnest and believing supplicants; faith took hold of God; towards the end of the meeting his cry for deliverance became more vehement, and panting for *present* salvation, our dear friend felt power to roll his soul on the great atonement. He then felt the fetters of sin dissolving, and a great change being wrought in the inner man. Relating the process of the change he underwent, he says, "I thought within myself, What is this? This is what Methodists mean by being converted; yes, this is

it ! God is converting my soul. In an agony of wrestling prayer I believed God *would* save me—then I believed he *was saving* me—then I believed he *had saved* me — and it was so ! I did not praise God aloud at the moment of my deliverance ; but I was fully persuaded, that God had wrought the glorious work, that I was pardoned, justified by faith, and had peace with God through Jesus Christ. Accordingly, when the meeting ended, some one asked me how I was going on. I instantly replied, ‘God has pardoned all my sins.’ All the people then immediately fell on their knees, and returned thanks to God for my great deliverance.” Thus sorrow and distress which had continued for a long dark night, passed away, and joy came in the morning—“ a morning without clouds, like the clear shining after rain.”

Dr. Cheever, in delineating the spiritual deliverance of Bunyan, has the following lively figure, which is equally descriptive of the subject of this memoir : “ You follow with intense interest the movements of his soul. You seem to see a lonely bark driving across the ocean in a hurricane. By the flashes of the lightning you can just discern her through the darkness, plunging and labouring fearfully in the midnight tempest, and you think that all is lost ; but then again you behold her in the quiet sunshine ; the moon and stars looking down upon her, as the wind breathes softly ; or in a fresh or favourable gale she flees across the fleeting waters. Now, it is clouds and hail, and rattling thunder, storms coming down as sudden almost as lightning, and now again her white sails glitter in heaven’s light like an albatross in the spotless horizon. The last glimpse you catch of her, she is gloriously entering the harbour,

the haven of eternal rest. Yea, you see her like a star, that in the morning of eternity flies into the light of heaven. Can there be anything more interesting than thus to follow the perilous course of an immortal soul from danger to safety, from suffering to blessedness, from the city of destruction to the city of God?"

The remarkable conversion of our beloved friend—which rejoiced the faithful, enhanced the joys of angels, and linked itself with the happiness and destinies of thousands—occurred on the morning of January 20th, 1805, after the subject of it had lived "according to the course of this world" for a period of twenty-four years, nine months, and eight days.

Commencing now, as it were, a new existence, the life of Mr. Clowes was marked with equally striking incidents as before his conversion to God, but of a nature widely different. The peace of God filled his soul. Freed from the enslaved vassalage of sin, he enjoyed the blessedness of "the perfect law of liberty." His progress in intellectual and spiritual improvement was accelerated by untiring industry, the study of the Holy Scriptures, acts of piety, and believing, earnest prayer. He had the most satisfactory evidence of his acceptance with God; and was "filled with joy unspeakable and full of glory." But his new principles were soon to be tested by severe combats and fiery temptations. The powers of darkness quickly perceived in him a powerful opponent to their sway, and upon him their artillery was turned. But strong in faith, supported by the encouragement of his new associates, and the uplifted countenance of his God, he received the fire of hell unhurt. He had cast off the works of darkness, and had put on the armour of light; and he stood forth

from the beginning of his spiritual warfare among the sacramental hosts of God's elect in the van of the conflict. His various dangers, combats, and victories he has recorded in his journals, with all the interest and simplicity of truth and soberness. The following cases may be selected as illustrative of the nature of those temptations and trials that assailed him immediately after the conversion of his soul. At the class-meeting of Mr. James Steel, the first he ever attended, a strong satanic suggestion perplexed and threw him into such mental depression and physical disorder, that he was told he appeared the "image of a corpse." This matter arose from a remark which a member of the class had made relative to persons deceiving themselves on the matter of their conversion. It was applied to his mind by the accuser, that he was deceived, and that he had deceived others by declaring he was converted, as he was not. He acquainted Mr. Steel with the temptation which oppressed him. Mr. Steel told him, it was an old tale of the Devil's; and gave him encouragement to persevere in watchfulness and prayer, and our friend was delivered. When his faith in God prevailed, and the cloud rolled away, he became for a while intensely happy; the light of heaven continued to fall gloriously on his believing soul. But on an occasion afterwards, whilst at his employment, he was strongly tempted with spiritual pride; his mind became so buffeted by hell with this impure excitement, that even his bodily strength wasted. He could not take his necessary food, nor continue his daily labour. In these circumstances he made preparations to quit his work and retire to his home; but an additional difficulty presented itself. He had promised, within a limited period, to do a certain

quantity of work, and he felt his promise binding on his conscience ; and however some might trifle with a promise, and permit a small matter to prevent them redeeming a solemn pledge, he felt it behoved him to act consistently. Looking to God by faith, that simple trust that he now began to realize as all-powerful in trial, he recommenced his work, and was enabled to fulfil his duty to his employer, according to promise.

At the period of Mr. Clowes's conversion, he was in a volunteer company, of which his master was the captain. He therefore soon began to apprehend that he should be exposed to danger and drawn into sin by the conversation and example of the persons with whom he was thus connected, and that in giving up military exercises he would have more time to employ in religious labours. He therefore gave notice to his master to withdraw from the "company." His master, in much excitement, sent for him ; and the following colloquy took place : "What a sanctified look you have. I hear you have turned Methodist?"—"Yes, Sir." "How long will that last?"—"To the end, Sir." "How can you tell that?"—"Because none ever trusted in the Lord, and were confounded." The master then went on to threaten him with loss of employment, unless he altered his determination ; but Mr. Clowes continued respectful and firm, and afterwards had recourse to the mercy-seat in prevailing faith and prayer, being certain that if discharged by his master, his heavenly Father would care for him. The result was, the master began to compel *all* the rest of his men to enter the volunteer corps ; but our friend was left untroubled and unannoyed on the subject.

Another important question which pressed itself upon

the attention of Mr. Clowes, when he became a Christian professor, was that of "restitution." He remembered that in his unconverted course of life he had contracted debts in Hull, and those debts had never been paid. The question now was, could he prosper in religion and continue in the favour of a just and holy God, and allow those liabilities to remain? It might be said, those debts were of old standing,—that the creditors had, doubtless, given them up as "bad debts,"—that it would be hard to pay debts incurred in reckless thoughtlessness,—that the crediting parties had no business to permit persons, such as he was then, to get so far "into their books,"—that it would be a difficult thing for a working-man to abridge himself of the necessary comforts he required to pay off old debts of such a nature, which were now, in all probability, forgotten by the individuals concerned, etc. But without suffering these specious considerations to influence his mind, or allowing the important subject to escape from his recollection, he proceeded at once to action, by relieving his conscience and honouring his profession by remitting the sums due to the respective parties; and in his letters he told them that the reason of his doing this was, that God had saved his soul. This Christian and honourable proceeding had a beneficial effect afterwards, when in the providence of God he again made his appearance in Hull, not as the dissipated Staffordshire potter, but as an enlightened Christian, and a devoted missionary of the cross of Christ.

CHAPTER IV.

HIS ACTIVE LABOURS AND FAITH IN GOD.

1806.

OUR venerable father, in his converted state, soon apprehended the force and meaning of the Apostolic injunction, "Let all things be done decently and in order;" and the following, from a number of resolutions, will show that system and regularity were forthwith to direct his domestic and public operations :

"1. To labour in my calling from six in the morning to six in the evening, to have sufficient time to serve God, and attend to every duty in proper course.

"2. To open my dwelling-house for religious meetings.

"3. To pray for God's blessing when assembled at meals.

"4. To pray before leaving home, and on returning.

"5. To pray at mealtime, in a retired place, if unable to get home.

"6. That all who visit my house, including beggars, shall be prayed with.

"7. That every prudent opportunity shall be embraced to warn and reprove my sinful neighbours."

The prayer-meetings mentioned in the second regulation were found to be times of "refreshing from the presence of the Lord;" many sinners were soon converted thereat, and the meetings crowded to overflowing. Speaking of the observance of the fourth regulation, he says, "At one time I came home very wet with rain, and was inclined to omit my practice, on account of the danger of taking cold. However, I broke through the

temptation ; and whilst kneeling in my room, a heavenly flame burned so mightily in my soul, that I arose and praised God aloud." Some of the neighbours, hearing the noise, came in, and put certain questions to him, to ascertain if he was capable of giving rational replies, as they conceived he was beside himself. Being aware, however, that these persons were strangers to God, although they had the reputation of being "knowing ones," he closed the door, and desired them to kneel down and pray. Several of them then made their escape ; but one, at least, at that time received such impressions as terminated in his conversion. In carrying out the sixth rule, he often found that when beggars were invited into his house, they were generally pleased ; but when exhorted to kneel at prayer before their case was to be gone into, it was often curious to see the dismay they exhibited. Some would refuse to kneel for prayers, and others would suddenly decamp, without either alms or prayers. Many of those wanderers, however, under the petitions offered to God on their behalf, trembled, wept, and believed.

Other persons visited the abode of our friend, as anxious inquirers respecting the way of salvation, and frequently found under his roof the blessings they sought, and were enabled to rejoice in possession of the Pearl of great price. As prayer was to be offered in the case of all visitors, the results were soon manifest ; those who did not love prayer, but preferred to "gossip," and retail the news of the day, soon ceased their visits ; but those who loved the throne of grace, and to talk of the things of God, were glad of coming to his house. But the last regulation required, in most instances, no ordinary fortitude, energy, and decision. In carrying it

out, he sometimes went forth and reasoned on "righteousness and judgment," with the butchers, bakers, barbers, tavern-keepers, and others, who carried on their transactions on the Lord's day. His conduct in these proceedings often subjected him to heavy reproach, and he was regarded as a meddling fanatic. Some thought his new-born zeal would soon die out, and that as he had been a noted fellow at the "wakes," or parish feasts, that when the next should arrive, he would fall into his old course. His downfall at the next approaching wake became so much the topic of conversation in the neighbourhood, that bettings and wagers were made on the event. But he resolved to look to God in the evil day, and claim His gracious promises, knowing if he served God continually, he would deliver him; and as the wakes had been to him seasons of banqueting and dissipation, he resolved, in the name of the Lord, they should forthwith be occasions of fasting and prayer. Accordingly, when the wake arrived, he gave directions to his wife, secluded himself from all observation, and spent two days in fasting, prayer, and self-examination, and in the evenings attending the public prayer-meetings.

The enjoyment he experienced in these devout exercises far surpassed all that he had ever felt before in the days of carnal mirth and folly. He was not only kept from falling, but received a deeper baptism of the Spirit. Filled with celestial energy, and beholding with such vividness the sinful and lost condition of the unconverted around him, he sometimes felt constrained to address them in the "lanes and streets of the city." Frequently his soul felt such heavenly enjoyment that he praised God aloud. On one occasion a woman, who had formed the dreadful resolution to drown herself,

was, near midnight, approaching the waterside for this purpose, when hearing our friend so loudly praising God, was thereby diverted from her suicidal purpose. She said to herself, "What a miserable and wicked wretch am I, and what a happy man is he who sings and praises God yonder," and wisely abandoned her intentions to hurry herself into eternity. Notwithstanding the daily labour of our friend, his exertions on the Sabbath and on week evenings, and his frequent extra efforts, he felt strong in body, as well as happy in soul. His "peace flowed like a river, and his righteousness like the waves of the sea." He was rooted and grounded in Christ, resting his soul by faith on the great atonement; every storm of trial and temptation appeared to give him additional firmness and stability. He and the devoted band of pious friends with whom his soul took sweet counsel, and with whom he laboured in delightful harmony, were truly happy. Their experience was often sung in the powerful and appropriate stanzas of the poet :

" How happy then are we,
 Who build, O Lord, on thee!
 What can our foundation shock?
 Though the shatter'd earth remove,
 Stands our city on a Rock,
 On the Rock of heavenly love."

In consequence of the increasing attendance of persons at the house of Mr. Clowes, he resolved to take a larger residence in order to accommodate them. "An old woman," he observes, "hearing this, came to my house on a Sabbath morning, and knocked. On opening the door, she addressed me relative to my leaving the house, and said, 'I suppose you intend to leave this house; perhaps I shall have an opportunity

to take it.' I invited her to step in. My friend, Daniel Shubotham, was with me at the time. I then said to the woman, 'Let us kneel and pray.' At this she appeared astonished. We, however kneeled, and I told the Lord that the woman had broken the Sabbath, and that the Devil had sent her to tempt me to do the same; and whilst I prayed that God would take hold of her, arrest, enlighten, and save her soul, my friend Daniel heartily responded. At the close of the praying we arose, and she seemed more than ever astonished. I earnestly exhorted her to look to Jesus for the salvation of her soul, and requested her to come on Monday morning, and I would tell her all about the house. I never, however, saw her afterwards."

As reference is made to Daniel Shubotham, whose name will frequently appear in the subsequent pages, it may be observed that Mr. Clowes first became acquainted with this devoted and pious praying labourer, at a remarkable love-feast, held at Harrisea-head, on January 27th, 1805. On the occasion before referred to Daniel Shubotham had come to Mr. Clowes's house, at Tunstall, for the purpose of prayer and spiritual conversation. He related the progress of the work of God at Harrisea-head, — stated that many of the praying labourers were strong in faith, — and the praying exercises were powerful; but that in one matter some degree of inconvenience was felt, namely, that he could not get the meetings concluded early enough in the evenings; but he said he had told the people that they should have on some Sunday a day's praying on Mow-hill, and then they would be satisfied.

About this period also, Mr. Clowes received a message from Daniel Shubotham to go up to Harrisea-

head, to engage in a work of faith and prayer. This work was in reference to Jenny Hall. She was one of the members of Daniel Shubotham's class, and a valiant soul for God, until she fell into evil reasonings, and gave way to the suggestions of the Devil, by which she lost her confidence and sank into despair. She would occasionally curse and swear, and throw herself into the most violent paroxysms. It was often very dangerous to be in the house with her, and her husband once narrowly escaped with his life. Her conversation was a compound of blasphemy and uncleanness. It was found necessary to restrain her by force, and sometimes to bind her to the bed with chains. In order to her deliverance, Daniel Shubotham, Thomas Cotton, William Summerfield, and William Clowes, engaged in a special praying service; but they did not succeed in that. They therefore appointed a second meeting, and engaged additional believing labourers, who had strong faith in God. Four praying persons specially entered into this particular case; they went up on a Saturday evening in order to engage in the conflict next day. The parties in the neighbourhood had brought the woman home to be present during the praying service; but before the praying men arrived she had given them the *slip*; however, in the morning they found her wandering in the fields. When she saw the praying people, she cried out to Daniel Shubotham, "It's no use Dan, the Devil will fetch me away before morning." Daniel replied, "The Devil is a liar, Jenny! you told me that before, and you are here still. We have come to pray for you, and we will have you delivered from the powers of darkness, in the name of the Lord." The valiant band entered into the conflict—the struggle

was dreadful, but their united faith took hold on God, and the power descended in a mighty stream; the woman, as they proceeded in wrestling, agonizing prayer, became agitated,—her body was singularly convulsed, as if some internal force was rending her to pieces; her face was nearly black; her throat rattled; she foamed at the mouth, and appeared as if she would be suffocated. The praying souls, however, continued pleading with the Almighty, until some of them were nearly exhausted. To obtain a little relief, Mr. Clowes threw off his coat, bound up his head with a handkerchief, and with his companions continued to maintain the conflict. Faith began to increase mightily; they felt as if the heavens were rending and God had come down into the midst. Then one of the praying men began in a loud voice to adjure the Devil in the name of the Father, Son, and Holy Ghost, to come out of the woman. Immediately there was a sudden alteration; deliverance came, and she exclaimed, “Glory!” The praying victors shouted, “Glory!” along with her, with such united power, that the noise was heard afar off. In a short period after this manifestation of the power of faith, Mr. Clowes went up to Harrisea-head to know how Jenny Hall was going on. Daniel Shubotham told him she stood her ground well, and that although the powers of darkness had made repeated assaults upon her, she was generally happy in God. Mr. Clowes observes on this brand so mercifully plucked from the fire: “Whenever I happened to meet Jenny Hall, if even in the market-place, she would seize me by the hand, heave it up as high as she could, and bring it down again, and cry aloud with strong symptoms of excitement, “O Billy, how you prayed

for me; I shall never forget it! glory, glory!" About eighteen years after her remarkable deliverance, Mr. Clowes saw her for the last time, and she told him she had never since lost her confidence, and still enjoyed the light of God's countenance.

Among the visitors that came to Mr. Clowes's house for the purpose of religious conversation, was Mr. Hugh Bourne. Mr. Clowes observes, "Our conversations principally turned upon faith, and the nature of a present, free, and full salvation. I thought Hugh Bourne was a singular man, for on his visits he never would accept of any refreshment, nor tarry all night, notwithstanding our conversations were occasionally protracted to a late period, and he had a distance of three miles to walk home, on a road by no means a good one."

The discussions with friends on the doctrine of Christian holiness, and encouragements given to anxious inquirers from time to time by Mr. Clowes, were exceedingly interesting, and made his humble abode like the "house of God, and the gate of heaven."

Whilst at his employ one day a man called, and wished him to retire home with him, as he was so distressed on account of being a sinner that life was a burden. Straightway our friend accompanied him. As they proceeded along the road, Mr. Clowes pointed the trembling penitent to Jesus, directing him to believe "just now" for pardoning mercy. They turned off the road into a field, and upon their knees they cried to God for deliverance. The man was immediately set at liberty, and was filled with peace and joy in believing.

Another person, who had been formerly his work-fellow, as well as a wicked associate at Hull, having settled in Liverpool, was convinced of his lost condition

as a sinner. The man asked his master for permission to visit Staffordshire. The master inquired his object. He told him he wanted his soul saving. The master told him he could not spare him for so long a period as the journey would take; besides, he thought he could get what he wanted without going so far abroad for it—that there was a good chapel and good preaching close at hand. The man replied that he knew all that, but he had tried all the means at home without success; but if he went into Staffordshire, and saw Mr. Clowes, he believed he should obtain liberty. The master, seeing there was no alternative, at last consented. Accordingly the man commenced his journey, and reached Knutsford the first day. Before retiring to rest in the tavern, he prayed for mercy, and God immediately set his soul at perfect liberty. “Here,” says Mr. Clowes, “God showed him that the work did not depend on an arm of flesh; but he that believeth shall have life.”

“It was about this time also,” observes Mr. Clowes, “that several of us at Tunstall consulted together how we might more effectually carry on the prayer-meetings, in order to accomplish the grand object of our anxious desire,—the conversion of sinners to God. We agreed that the person who should first address the throne of grace, should *believe* for the particular blessing prayed for, and that all the other praying labourers should respond, Amen, and exercise faith also; and if the blessing prayed for was not granted at once, still to persevere in pleading until it was bestowed. We conceived we were authorized by the Holy Scriptures to pray and believe for certain blessings, and to expect to receive them in this way; but that it could not answer any useful purpose to pray for a hundred blessings, and

go away without any. Thus Jacob, when he wrestled with the angel, persevered until the breaking of the day; and his believing, unconquered importunity was successful, Gen. xxxii. 28. The Canaanitish woman cried after our Lord in behalf of her daughter; but the Lord answered her not at first; yet she cried again and again, until Jesus said, 'O woman! great is thy faith; be it unto thee even as thou wilt,' Matt. xv. 28. And again, the two blind men who sat by the way side begging, cried to Jesus as he passed, 'Have mercy upon us, O Lord, thou Son of David.' And Jesus stood still, and called them, and said, 'What will ye that I should do unto you?' They say unto him, 'Lord, that our eyes may be opened.' So Jesus had compassion on them, and touched their eyes, and immediately their eyes received sight, and they followed him, Matt. xx. 30—34.

"We thus ascertained that our ground was clear; that whatsoever we asked the Father in the name of Christ, he would do. And we began to see immediate good done in the house of the Lord. Seldom a meeting took place but souls were saved, and believers sanctified; and prayer-meetings were multiplied throughout the neighbourhood."

CHAPTER V.

HIS OFFICIAL APPOINTMENTS IN THE CHURCH OF GOD.
1806.

As our beloved friend had now acquired considerable experience in the things of God, and in powerful temptations had gained victories over the world, the flesh, and the Devil,—had given proof of the grace that was in

him ; and being, as the Apostle says, "apt to teach," it appeared clear that to elevate him to an official position would be acceptable to the church, and beneficial to the world. Accordingly, the superintendent minister pressed him to accept the leadership of the class at Kidsgrove; to which measure our friend finally consented. Kidsgrove is a village about two miles from Tunstall, at which there is a large colliery : to attend this class weekly, and, especially in the winter season, in dark and stormy weather, was an engagement that no motive but the love of souls could have induced a working man to undertake. Half a century ago, the population of England, both in the manufacturing, mining, and rural districts, was very low in the scale of morals and intelligence compared with what it is at present. Sabbath-schools, mechanics' institutions, temperance formations, village open-air preaching, etc., have accomplished great results among the people : but at the period of Mr. Clowes's appointment to lead a class, ignorance, which is always the parent of superstition, had a strong grasp on the masses ; and the notions and traditions of haunted houses and places where witches, wizards, and ghosts inhabited or wandered, especially at certain times, were firmly maintained. Many artful impostors, bearing the title of "wise men" or "wise women," then, as they do now in America in the case of the spiritual "rappings," took advantage of the credulity of the people, and drew from them frequently some of their hard-earned money. The writer, in his extensive intercourse among the people of England and America, has often been astonished at the cases of delusion and folly he has witnessed.

In a lonely part of the road near Kidsgrove, which was skirted by a wood, tradition had long reported as a

“sure and certain” fact, that a ghost wandered. It was called the Kidsgrove Boggott. On Mr. Clowes going to his class-meeting he had to pass the haunted domains of the ghost, and occasionally, in a gloomy evening, he admits a little “nervous feeling” crept upon him; but, like a schoolboy crossing the churchyard, “whistling aloud to keep his courage up,” our zealous class-leader laboured to arm himself with courage by lifting up his heart to God in prayer, which made him as “bold as a lion.”

The class at Kidsgrove abundantly prospered, and many of the roughest colliers were brought to God, and became elevated in the scale of society. Persons with any range of observation and knowledge of the past must admit that Methodism in its different sections has accomplished great things among the mining population of Newcastle, Kingswood, Cornwall, Staffordshire, etc.

Previous to Methodist itinerant preaching, these masses were mostly abandoned to hopeless ignorance and semi-barbarism, and multitudes descended to their graves unblessed with a knowledge of Gospel truth.

As proof of the barbarism of the times, and the imbruted condition of the neighbourhood of Kidsgrove, the religious services were sometimes disturbed by lawless violence. “One evening,” says Mr. Clowes, “a number of half-intoxicated persons entered the meeting; and as the house was filled with people, I scarcely knew what to do. At last I formed the resolution to address both saint and sinner; and then let the members relate their experience or otherwise, as they might feel at liberty or not. I then commenced to address the ungodly throng, and some of them were so smitten with terror and alarm that they rushed out of the house, saying that they should have fallen into hell if they had

remained, and affirming that they would take care not to go to William Clowes's class again. One of the party was so shaken with terror that he fell like a slaughtered ox, and lay quietly under the seats until the meeting closed."

Many from the surrounding neighbourhoods visited the Kidsgrove class-meeting, and were saved; and those in their turn spread the knowledge of salvation by the remission of sins in other localities. Thus the word of the Lord "ran and was glorified."

It may be necessary now to take notice of another movement in which Mr. Clowes was concerned, and which prepared the way for him to be more extensively employed in the church of God. In his house a meeting was established for mental improvement, and for discussing theological subjects, by the local preachers in his neighbourhood. The course pursued was to begin with singing and prayer, and to appoint a president and a secretary. A written original piece was then produced by a member of the meeting, on some topic in divinity. A text of Scripture was announced by the president, on which each one gave his opinion. Then followed a free discussion, the sense of the meeting was taken, and recorded in a book kept for the purpose; prayer was then again offered, and the proceedings closed. This meeting was very profitable, and was kept up for several years; much intellectual improvement was gained by the members generally. In this "Theological Institution" several preachers were trained for more enlarged spheres of usefulness, for several were called into the regular ministry.

Although Mr. Clowes was not a local preacher at this period, yet the meetings being held in his house he was considered a member of it; and it occasionally happened,

that on the Saturday evening some one of the local preachers would, in an urgent case, engage him to take his appointment; but when he went out to these appointments he did not venture to take a text, but gave an exhortation, in which exercise God greatly blessed his soul, and opened before him a new line of usefulness. No candid and pious man could look on the above weekly meeting, and reflect on its objects, without admiration. A few working men, after the toils of the week, assembled to instruct each other, that they might with greater effect instruct the congregations they had to address on the following day, about the things relating to their eternal peace. They felt that religious knowledge was power, and it was their earnest desire to acquire it, in order that they might employ it for the highest good of their fellow-men. And it will not be denied that Scriptural knowledge, in connection with deep personal holiness, is of vast importance in relation to the ministry. If young men in the ministerial office have no plan of study, have no regular course of reading to qualify themselves for public instructors, nor have any connection with institutions established for such purposes, but suffer the buoyant season of youth to glide away without improvement, filling up leisure time with mere desultory reading, culling and stringing extracts, and committing them to memory, to be *let off* in public; though they pass among superficial people as "great preachers," they will, as they advance to middle age, exhibit very meagre resources, and in old age their poverty of mind and feeble performances will excite pity and contempt. The growing intelligence of the age, both in Britain and the Colonies, requires a holy and intellectual ministry, of a much higher standard than

was requisite in the early days of Mr. Clowes; and all who direct the operations of Denominations in the present day, ought to ponder this matter well. On the other hand, for a large number of young men to be associated in a college *for years*, with an ultimate view of saving souls from sin and hell, to be absorbed with classical and mathematical speculations, inducing soft and sedentary habits incompatible with the active and laborious character of a working ministry, is, in our judgment, erroneous. The majority of students, we submit, should go immediately into the studies necessarily required, and commence active exertions speedily, in order to save souls perishing for lack of Divine knowledge; and the few who have special aptitude for the task might acquire a knowledge of the original tongues and the higher branches of literature, in order that they might, if necessary, defend our translations, and the outworks of our common Christianity.

The next step which Mr. Clowes commenced in the right direction was, with his coadjutors, to suppress Sabbath desecration. Earnest Christians, who feel a love for souls, and an ardent desire for the diffusion of religion, will ever strive to promote the sanctification of the Lord's day. It is obvious to such Christians, that unless the Sabbath be kept holy, the ministry of the Gospel will be limited and feeble, and Christianity itself give place to infidelity and superstition. At this period, Sabbath-breaking, in the Staffordshire potteries, by the formal and lukewarm, as well as by the godless and profane, was exceedingly prevalent. To prevent the spreading of these polluted waves, which threatened more general inundation, Mr. Clowes and his companions laboured to rear a breakwater. An association was

therefore formed, which met weekly; the superintendent minister of the circuit and the neighbouring magistrate were brought to sympathize with the movement, and the following Resolutions were drawn up, and practical effect given to them by a course of energetic action :

1. "That we should use reasoning and expostulation, in the first instance, and not proceed to summon parties before a magistrate, if milder measures would avail.

2. "That we should print an abstract of the law on Sabbath-breaking, with the several penalties which different offenders incurred ; also the proclamation against vice and immorality ; likewise a sermon by Mr. Wesley on the same subject, from Psalm xciv. 16 ; and, lastly, the Rev. D. Simpson's ' Address to the Mayor and Magistrates of Macclesfield, and every Lover of the Country.'

3. "That a number of friends should be selected, who possessed faith and courage, to proceed through the streets and lanes every Sabbath morning and evening ; enter the taverns and other places of resort, and bring in a report to the meeting.

4. "That subscriptions should be raised and paid to a treasurer, to sustain the prosecutions which it might be necessary to conduct ; but the money received on account of the informations, where the parties were convicted, should be given to the poor to be expended in bread.

5. "That the meetings of the association should begin and end with prayer ; and that special prayer should be offered for the magistrate who might be applied to, that he might be firm in his duty, that the country might be roused to see the enormity of Sabbath-breaking ; and that as Christians we might no longer sit still and suffer sin upon our neighbour."

The association continued for some time to work

prosperously, several convictions took place, and the fines were given to the poor. A partial reformation of the Sabbath was effected ; but in this case, as in others of a similar character, it was found that those that stand forth as reformers of public abuses, and devote their time and money to benefit the public, have to encounter obloquy and are often thwarted in their benevolent designs. As this effort was principally local and Methodistic in its character, and as the principal official in the Burslem circuit was a wine-merchant, and supplied the taverns, he was reminded by his customers that unless he exerted himself to stop the career of the Sabbath reformers, they should cease to do business with him. The circuit official then consulted with the superintendent minister, and a meeting was summoned to stay proceedings. The reformers were told that their conduct gave general dissatisfaction ; that if they proceeded any further they should be expelled from the Methodist Society, and the superintendent struck the last blow by denouncing the association in the public congregation.

As the expenses were occasionally heavy in carrying on the operations, the labours considerable, and, above all, the members threatened with excommunication, the Sabbath-breakers being joined by the rulers of the church against the association, it became paralysed, and at last expired.

But as troubles often come in troops, so the "Revival men" had another trial with relation to the prayer-meetings which had been established in Mr. Smith's house at Tunstall. Some parties tried to persuade the old gentleman that such loud praying was inconsistent, and ought to be put down. Accordingly it was decided to

put an end to the grievance complained of at once, and "the following regulations," says Mr. Clowes, "were drawn up to govern the meetings forthwith.

1. "That we should lift up our voices in prayer no louder than was just necessary for the people present to hear.

2. "That we should not say in prayer, 'My God,' but 'Our God,' because he is the God of us all.

3. "That we should not say in our prayers, 'Send fire! Send fire!' etc.

4. "That we should not petition God more than three times for any particular blessing, whether we received it or not, because it was 'vain repetition.'"

In addition to the above regulations, Mr. Smith had a movable pulpit made, which he desired should be occupied by the praying men in their turn, so that all irregularity, as he conceived, might be prevented. Mr. Clowes, referring to the first meetings at which the new regulations were to be observed, and the superfine pulpit used for praying in, which had been originally a chest of drawers, says, "Mr. Smith called upon James Nixon, and gave him instructions how to proceed, charging him to keep the regulations; James stood up to object, but I thought we cannot afford to lose time in this way. Mr. Smith then said to me, 'Then do you come and observe these things.' I then stepped forward and gave out a hymn, in which all joined in singing. I then kneeled and prayed; the first expression I used was, 'Lord, bind the devil,' which I repeated many times. The praying people responded, and faith in God was exercised, and a shout of glory followed. Mr. Smith throughout this proceeding never uttered a word; the pulpit stood empty, and the praying people

were exercising in every part of the kitchen. After praising and blessing God, we concluded the meeting, Mr. Smith bidding us ' Good night. ' ”

In this prayer-meeting there occurred many instances of the power of God to save. One instance may be cited. When it was determined to establish the meetings, Mr. Smith sent for a joiner to make some alterations. He was a wicked young man ; but the servant, after much entreaty, persuaded him to stop at the prayer-meeting. When Mr. Clowes came to the meeting, he was informed of the case of the young joiner ; and at the commencement he laid his hand on his shoulder, exclaiming : “ Lord, lay thy hand on the joiner ! Awaken his soul, Lord. Awaken his soul to a sense of its danger ! ” The people believed, and responded to the prayer, and conviction pierced the young man ; and on the following evening God blessed him with “ peace in believing. ” He joined Mr. Clowes's class at Kidsgrove, frequently accompanying him thither on the evening of the meeting. He became truly pious and devoted ; and some time after, going to reside in Chester, he began to exercise his gifts in calling sinners to repentance, and eventually was called into the Itinerant Ministry of the Wesleyan Connexion.

At this period the labours and responsibilities of Mr. Clowes increased ; he was appointed to the leadership of a second class at Tunstall. When he received the class-book, in the simplicity of his soul, he retired and spread it before God. This was followed by a special fast and earnest prayer that God would, before the expiration of the quarter, double the members under his charge ; and this prayer was answered to the joy of his soul. As his classes were large, and the work

greatly prospering, it required considerable tact and judgment to render the meetings profitable and interesting, and to conclude them in proper time. The following observations are worthy of being pondered by all who sustain the important office of class-leader in a Methodist body: "In leading my classes I used to get from six to ten to pray a minute or two each, and thus to get the whole into the exercise of faith; then I found it a very easy matter to lead thirty or forty members in an hour and a quarter; for I found that leading did not consist so much in talking to the members, as in getting into faith, and bringing down the cloud of God's glory, that the people might be truly blessed, as well as instructed in Divine things."

In the early and palmy days of Mr. Clowes, his appointments in the Church of God became numerous, and we could scarcely conceive how a laborious operative could attend to them all; but it must be borne in mind that he had an ardent temperament, was of active habits, and was favoured with good health. He also carried system into all his plans, and by redeeming the time and being filled with the Spirit, he accomplished at this period a vast amount of disinterested labour. To his other engagements he now connected that of a colporteur, or distributor of Bibles and tracts.

Those noble and magnificent Institutions, the Bible and Tract Societies, had been for some time established, and their success had gladdened all who felt a desire for the highest welfare of man. The former Society, formed in 1804, has distributed twenty-five millions of copies of the Holy Scriptures, which have been translated into languages and dialects to the number of one hundred and forty-seven; and as the Bible contains the

religion of Protestants, the full and complete doctrines of Christianity, our zealous friend felt that every human being in the world should have a copy, and read in his own tongue the wonderful works of God. He therefore engaged with others to raise contributions, and purchase Bibles and religious books, and to distribute them extensively. In this work they were governed by definite regulations. They went out in couples, delivered and exchanged the books, conversed with the people about their knowledge of God and His word, and prayed where practicable. It was understood that all invitations to eat and drink should be refused, and that the entire labour should be gratuitous. In this fresh enterprise, Mr. Clowes had for his colleague Mr. James Nixon, a holy and devoted man, who rendered eminent service to the Primitive Methodist Connexion. Mr. Clowes and he loved each other like David and Jonathan; they had similar tastes and views on general subjects, and especially in the great doctrine of a present, full, and free salvation. In the work of Bible distribution, they co-operated in delightful harmony. In travelling their district, they came to the knowledge of many instances of ignorance and stupidity; but their labours were blessed by the Most High; they saw the grace of God and were glad.

At Lawton Heath much good was done; a desire for salvation was excited, and many were desirous to "flee from the wrath to come." Our two friends, therefore, formed a class-meeting, and got regular preaching established in the face of much rude and brutal opposition. One brother in preaching was annoyed by a son of Belial, who came into the service with a pot of beer, which he handed to the preacher, requesting him to

drink. "Take it to thy brother *Dives* in hell," said the preacher, "and ask him to drink with thee, for he cannot *there* get a drop of water to cool his tongue." So rude and outrageous were the sinners around, and so insensible were they to the motives and feelings that induced these good men to visit them, that they would sometimes attempt to throw them on the floor whilst kneeling in prayer for their salvation.

Our friends, calling at the house of an old man and stating their object, he asked them the following question: "What, are you Methodists? but I am 'a Churchman." "That is not material," said one of the visitors; "the great matter is to get right with God." The old man replied, "Christ has to die again." "No," it was observed, "he died once, but he dieth no more." The party did not long continue the conversation, but kneeled down, prayed, and left a suitable book. Another person they found working in his potato-field on the Sabbath, and they prayed with him, and the tract they gave him convinced him of his lost condition; he sought the Lord, and was converted from his evil ways. In another dwelling-house, while our friends were conversing with the mistress about turning to God, the husband rushed forward and tore the books from their hands, and dashed them to the ground. It was, however, probably his first and last action of this sort, for shortly after, through falling from a house, he became a cripple. At another house, on the Sabbath, the visitors found the inmates engaged in selling. They proposed prayer; one resisted and the other yielded, and here Sunday trading was given up. At another place, whilst they talked on the necessity of being converted, a woman declared she had never sinned in her life. One of the visitors

replied, "that it was a great mercy she was out of hell, having such a wicked and deceitful heart." She was offended, but afterwards felt the force of the truth uttered, and she earnestly sought the Lord, and found him to the joy of her soul. Mr. Nixon, once visiting alone, spoke to the officer at the salt-works, on his own experience of the things of God; the power of God accompanied the word to the heart of the officer, and he turned to God, opened his house for preaching; a congregation was collected, a mission station established, large classes raised, and two new chapels built, one of which Mr. Clowes opened before he finally quitted that part of his Lord's vineyard.

In narrating the opposition and success on this part of the field, which was ready for the harvest, Mr. Clowes observes: "My brother Nixon and I counted the cost; we were prepared for cold indifference, as well as active opposition; and as we proceeded onwards, we felt happy in our work of faith and labour of love; and when weary and hungry, we sometimes sat down under a hedge, and took refreshment, having brought some from our homes in our pockets; in the meantime, praising God with thankful hearts, nature, gay and beautiful, smiling around us, and the feathered songsters warbling their wild notes in the balmy breezes. When we returned home at night, often exhausted, after having walked many miles, we felt an indescribable pleasure in our bosoms, arising from a consciousness of the approbation of heaven on our labours, and on the success with which the Lord often visibly crowned them."

Whilst Mr. Clowes was making excursions into Cheshire, etc., in book distributing and taking appointments for the local preachers, to which reference has already been made, he was informed of a meeting held

in the forest of Delamere, at the house of the venerable James Crawfoot, who had a great reputation for holiness, and for being acquainted with the deep things of God.

Mr. Clowes, who panted for a larger measure of holiness, felt a particular desire to visit that meeting; and an individual promised to accompany him thither. On their arrival on a Saturday evening, at a lonely part of the forest, the meeting had just commenced, and it was well attended. The venerable man began the service by reading some passages of the Holy Scriptures; singing and prayer followed; he then gave an invitation to any person present to speak on the things of God, who might feel at liberty to do so. A respectable person, the wife of a farmer, then arose and gave an exhortation, which was attended with a powerful unction from Heaven. Other prayers and exhortations followed, and truly it was good to be there. Some of the people, before departing, took a little refreshment; and at two o'clock in the morning, Mr. Clowes reached home with a firm and steadfast determination to obtain more of that holiness of heart which arms the soul for enterprise in all that relates to the highest welfare of man, and the glory of the most high God. Mr. Clowes now received a visit from his friend Mr. Hugh Bourne, to whom he detailed the particulars of his late visit to the religious service on the forest of Delamere. Mr. Bourne expressed a strong desire to go to this forest meeting. Mr. Clowes intimated that when he should decide to go he would accompany him thither. Thus we see both these servants of God were burning with intense desire for more internal purity, and God was leading them by a way they knew not, to be distinguished instruments in influencing the religious destinies of their country.

CHAPTER VI.

HIS LABOURS IN CONNECTION WITH THE FIRST CAMP-MEETING ON MOW (COP) HILL.

1807-8.

IN the fourth chapter of these Memoirs there is an account of Daniel Shubotham and William Clowes conversing about the glorious revival of religion that was advancing in the district, and respecting a Sunday's praying on Mow Hill. It does not, however, appear that these zealous friends of God and men fixed on any particular Sabbath, or made any arrangements for the day's praying. But the coming of Lorenzo Dow from America into the Staffordshire Potteries, who gave striking details of the American camp-meetings, appears to have accelerated the holding of this meeting in the form of a camp-meeting. Mr. Hugh Bourne, who was greatly interested in the mission of Lorenzo Dow, and who was fully in the work of the revival, was induced with others to fix the period definitely when this Sunday's praying on Mow Hill should take place, which had become the subject of desire and discussion. Lorenzo Dow's labours at this juncture had a powerful effect upon the revival which was progressing; his characteristic representations of American Methodism, and the success of open-air services, corroborated by the accounts which appeared in the Methodist Magazines, roused the men of soul and enterprise to expect "greater things" than they had yet seen, and to adopt fresh measures to secure them.

It appears that Lorenzo Dow was an extraordinary personage. Dr. Dowling, of New York, who has lately published a new edition of his works, says: "He was

a remarkable individual. One month he would be heard of labouring for the good of souls in his New England home; the next braving the frosts and snows of a Canadian winter; the next on his way to Ireland or England, in the prosecution of some benevolent enterprise. Pale, sallow, and somewhat consumptive in his appearance, dressed in the plainest attire, with his single-breasted coat; and in his latter years wearing a long, flowing, patriarchal beard, his whole appearance was such as to awaken a high degree of interest and curiosity." It appears, from the Journals of Lorenzo Dow, that he sailed for England on Sunday, November 10th, 1805. He gives an account of waiting on Dr. Adam Clarke, Dr. Coke, and others, and details his travels in Lancashire, Staffordshire, etc. Mr. Clowes gives the following account of this singular man: "A very remarkable individual made his appearance in this country, of the name of Lorenzo Dow, who preached and spoke on the American camp-meetings. He preached in the Methodist chapel at Burslem, at four o'clock in the afternoon, and I went to hear him. His manner was remarkably singular, but his preaching was uncommonly pointed. Before he concluded the service, he brought the people into covenant, by a show of hands, to meet him at the throne of grace twice a day, to pray for a revival of religion. When the meeting was over, he went down to the house of Mr. Summerfields, a local preacher, to get a little refreshment. Along with some others I went down also to have some conversation with him; but there was little opportunity, as he had to preach at seven o'clock at Tunstall, and then to start off for Congleton, a distance of about nine miles. As he had to preach at Congleton the next

morning at five, and again at nine o'clock, I went to hear him. I walked the whole distance, and arrived in time for the service at five o'clock. In his sermon he told us an anecdote, which was very affecting; and addressed a woman who sat in the gallery of the chapel, warning her and exhorting her to do her duty, and to be faithful in the discharge of it. At the preaching at nine o'clock, I observed brothers H. and J. Bourne, and they purchased some tracts of the preacher when he had concluded."

It appears from the works of Lorenzo Dow, that he made a second voyage to England in 1818, and in his Journal he details the circumstances of the Sunday's praying on Mow Hill, or the first camp-meeting held at that place, May 31st, 1807, in his quaint and peculiar style: "Visited the Potteries in Staffordshire. Here I found a new sect of people, known by the name of Primitive Methodists, as they called themselves. Their origin appears to have been something in the following order in miniature. When I was in this country before, a meeting on 'Mow Hill' had been talked about; and I was drawn to speak particularly on the origin, progress, and consequences of camp-meetings in America. This affected the minds of the people, who were in the spirit of a revival, and from a combination of antecedent circumstances, they now resolved to spend a whole Sabbath day in prayer together for an outpouring of the Spirit of God, which they had agitated, but could not bring it to bear until now; when the day being appointed to meet, should the weather prove favourable to the design, and a signal be given from the Hill, a sheet or flag, hoisted on a long pole, which might be seen in the surrounding country. The morning was threatening,

but the flag was hoisted; and preachers from remote parts assembled, who did not belong to them, but came in a kind of providential way. The old preachers had opposed the meeting, and strove to prevent it from taking place. However, such was the effect produced, that another was agitated and resolved upon."

As this was the *first* open-air meeting held in England to which the term Camp-meeting was applied, and which was most important in its bearings on the life of Mr. Clowes, and in relation to the origin of the Primitive Methodist Connexion, it may be necessary to give the details which Mr. Clowes has furnished :

"Circumstances of a peculiar character following each other, accompanied with a powerful spirit of enterprise and zeal, it was fully determined to have a camp-meeting on Mow Hill. It was accordingly given out to be held on Sunday, May 31st, 1807, to commence at six o'clock in the morning if the weather proved favourable; but if it should be unfavourable, no camp-meeting was to be expected. On the Saturday evening prior to the intended camp-meeting, I went up to the house of my friend Daniel Shubotham, and slept there all night, in order that I might be ready for the camp-meeting next morning. The morning was unfavourable; it was rainy, which had the effect of detaining several who were expected to be the *principal supporters* of the meeting; but when the day became fine, *they made their appearance*. On my arrival at the Hill, about six o'clock A.M., I found a small group of people assembled under a wall, singing. I immediately joined them, and several of us engaged in prayer; when we had concluded the singing and praying services, Mr. Peter Bradburn preached a sermon, and an individual from

Macclesfield followed with another. The people now began to be strongly affected, and we began another praying service. During the progress of these labours the people kept increasing in large numbers; but as they came from various places to the Hill, many were at a loss to know to what point they should make. At last a person of the name of Taylor, from Tunstall, suggested that a flag, or something of that kind, should be hoisted as a guide to direct the coming multitudes where the religious services were going on; he himself having wandered over a large space of ground that morning to no purpose, for want of knowing where the meeting was held. Accordingly Mr. Edward Anderson, from Kilham, Yorkshire, unfurled a handkerchief on a long pole, in a conspicuous and elevated position, which became the centre of attraction. It was about this time that I stood up on the stand to address the people; I began my address by giving a statement of my Christian experience, and an explanation of the motives which had induced me to attend the meeting; then I followed with an exhortation for all immediately to look to the Lord by faith for a present salvation, and whilst I was warning sinners to flee from the wrath to come, a man from Burslem, named Jones, from among the crowd, cried out, 'That's right, Clowes, clear thy blood of them.'"

During this period of the meeting, the unction of the Holy Spirit of God rose with great power, and several persons appeared in distress; and the praying labourers engaged most zealously in pleading with the mourners. But this movement in the meeting did not stay the word of exhortation; it rather gave it greater energy and effect. Accordingly, a second stand was

fixed, and a person from Ireland gave an exhortation ; the substance of it was, that it was necessary we should praise God for our privileges as English Christians, and to use them to the glory of God, to pity and pray for the poor and spiritually degraded Irish. After this individual had concluded, Mr. Edward Anderson read a part of his life and experience, which was written in verse, interspersed with sentences of exhortation. As the people still kept increasing, it was resolved to fix a third stand, and in the afternoon a fourth was erected, and all were occupied with preachers, preaching at the same time. The day was now very fine, and the crowds of people immensely large. The first day's praying on Mow Hill presented at this period a most magnificent and sublime spectacle. Four preachers, simultaneously crying to sinners to flee from the wrath to come ; thousands listening, affected with ' thoughts that breathed and words that burned,' — many in deep distress, and others pleading with heaven in their behalf ; some praising God aloud for the great things which were brought to pass ; whilst others were rejoicing in the testimony which they had received, that their sins, which were many, had been all forgiven.

“The camp-meeting continued full of glory and converting power. About four o'clock, P.M., the numbers of people were prodigiously large ; but after that time many began to move off the ground and to retire homewards, yet the power of the Most High continued with undiminished force and effect until the very last. Towards the conclusion the services were principally carried on by praying companies ; and at the close, which took place about half-past eight o'clock in the evening, several souls were set at liberty and found peace in Jesus.

“At the termination of this memorable day I felt excessively exhausted, as I had laboured from the morning until eight in the evening with very little cessation; but the glory that filled my soul on that day far exceeds my powers of description to explain. Much of the good wrought at this great meeting remains, but the full amount of that good, eternity alone will develop to the myriads of the angelic and sainted inhabitants who will everlastingly laud the Eternal Majesty on account of the Sunday’s praying on Mow Hill.”

It was announced at the above meeting, that another camp-meeting would be held on the same ground on the 19th of July, and followed by another at Norton on the 23rd of August. The objects which the Revivalists had in view in following up these meetings were; 1st. To effect the conversion of sinners, many of whom were wicked in an extraordinary degree. Our friends therefore believed that extraordinary efforts were required to save them. 2nd. To preserve professors of religion from being drawn into sin by the force of peculiar temptations, arising from the wakes or annual parish feasts held in the country, at which much riot and sensuality prevailed.

Wakes and feasts were instituted to commemorate the erection of parish churches; and the people of the parish invited their distant friends to join them in celebrating the goodness of God in erecting among them a house for his worship. Not only was the Sunday sacredly employed, but the Monday also was devoted to pious exercises. The greater part of Monday night they kept themselves *awake* (hence the word *wake*) in singing and prayer; but these wakes and feasts, in the

course of time, were desecrated to unholy and sinful purposes ; thoughtless people kept awake in rioting and drunkenness, in chambering and wantonness, in strife and envying. The wakes had therefore an annual demoralizing influence on the inhabitants of Staffordshire, and to hold a camp-meeting at the same period, in order to counteract their effects, was a noble thought, whoever conceived it ; and in carrying it out, one might have supposed that the Christian philanthropists and Christian ministers in the neighbourhood, irrespective of name and party, would have given it countenance, if they had not co-operated in a measure so directly scriptural and likely to arouse the masses of ignorant and careless sinners to the concerns of their eternal salvation.

Mr. Hugh Bourne, who perceived in the camp-meetings, the broad and striking characteristics of original Methodism, became from the first prominent in these powerful open-air services. His rigid piety, persevering energy, and quenchless ardour for the salvation of his fellow-men, gave him weight and authority. The public, in any movement that arises, quickly acknowledge the sway of a master mind that springs up from among themselves, and follow where he leads the way.

Mr. Hugh Bourne, immediately after the first camp-meeting, drew up an account of it, including the arrangements that were to be observed at the anticipated meeting fixed for the 19th of July. Previously to printing the pamphlet, he submitted it, for the purpose of approval and sanction, to Mr. Clowes and the Harrisea-head friends. These proceedings of Mr. H. Bourne and his brethren were, however, immediately met by *counter efforts* on the part of the Wesleyan

ministers of the Burslem and Macclesfield circuits, who issued printed notices *against* the camp - meetings. This opposition, however, had no effect in preventing the meetings from being held; it tended rather to stimulate curiosity, and fix the public attention with greater earnestness on the new movements.

The second camp-meeting accordingly took place, and its arrangements resembled the meetings held in America, as there were tents erected, refreshments provided, and the services continued for three days. Mr. Clowes observes on this meeting, "that the influence that accompanied the word was great, and many souls were converted to God. I laboured but little at this meeting; but I felt equally interested in its success, and defended it with all my might against all its opponents." Hitherto the opposition against these open-air services had been limited and insignificant; but now the highest court of Methodism in Britain recorded its solemn verdict against them. In the same year, the following question was asked, "What is the opinion of the Conference concerning what are called camp-meetings;" to which the following answer was given:—"It is our judgment, that even supposing such meetings to be allowable in America, they are highly improper in England, and likely to be productive of considerable mischief, and we disclaim connection with them."—*Methodist Magazine*, 1807, page 432.

Mr. Hugh Bourne, as we have already intimated, was a prime mover in the camp-meetings, and had already employed the press in their favour. He had been a member of the Wesleyan body about nine years, a chapel trustee and an occasional preacher from 1801, but was never an authorized one. He, however, was the

first that felt the rigour of the New Conference law on camp-meetings. It appears, that when not occupied with the affairs of his professional calling, he took occasional excursions to benefit his fellow men in religious things. On June 18th, 1808, believing it to be the will of God, he set out upon a religious excursion into Cheshire and Lancashire. Returning home on the 23rd, an extraordinary impression came upon his mind, that he should be put out of the Wesleyan Society. As he was a trustee in the society, he thought such a proceeding would be unlikely, and strove to put away the impression; but as it returned with force, and he struggled against it, he was deprived of peace and comfort. Soon after he yielded to the impression, which was followed with unspeakable joy. After labouring at Kingsley on the 26th of June, he reached home on the 27th, and learned on the 28th that he was put out of society. His impression, therefore, was correct; for on the day previous, June 27th, the Burslem quarterly meeting "cut him off from church-fellowship." On July 8th Mr. Bourne was at Tunstall; and the following dialogue took place between him and Mr. James Nixon on the matter of his expulsion.

Bourne.—"I ought to have had an opportunity to answer for myself."

Nixon.—"You should endeavour to come in again."

B.—"I have left it to the Lord."

N.—"You will have more privileges."

B.—"As it is, I shall have the privilege of doing the Lord's will."

N.—"If that is done, you will be a happy man; nevertheless, I think you ought to talk with—— about it, to prevent him from acting *hastily* another time."

Whether Mr. H. Bourne adopted this advice, we know not; the remainder of the conversation related to the deep things of God.

On July 17th, 1808, Messrs. H. and J. Bourne and others held another camp-meeting upon Mow(cop)-hill, and on Sept. 4th, the same year, the first Ramsor camp-meeting took place. Messrs. Bourne and Clowes, with several of the Harrisea-head friends, attended; the meeting was principally carried on by praying exercises; a powerful unction accompanied them, and several conversions were the result. A second camp-meeting was held at Ramsor, Oct. 9th, at which the same parties were present. It was at this meeting that Mr. Clowes first began to speak from a text of Scripture; all his former addresses had been in the form of exhortations, but now he felt moved to speak from 1 John v. 12, "He that hath the Son hath life."

About this time Mr. Clowes paid another visit to James Crawfoot, to whom reference has been already made. In conversation, the old man remarked that as it had pleased God to take away his wife, it was his desire to be altogether devoted to the Lord's work, if it should be the will of the great Head of the Church, that such a course should be taken. God had already given him fruit of his ministry in his limited sphere; but he felt desirous to labour more at large, and he expressed his happiness in being closely united in heart with Messrs. H. Bourne and Clowes in the work of soul-saving. On Mr. Clowes coming in company with Mr. Bourne, the former related the above particulars; and Mr. Bourne intimated, that as he had a little spare money, he felt disposed to employ James Crawfoot for a quarter, to extend his labours in destitute places in

converting sinners. Accordingly, Messrs. Bourne and Clowes went down to the residence of James Crawfoot, and brought him to Bemersley, to the house of Mr. James Bourne.

The following arrangement was then made by the parties in question, and we beg the reader's attention to its simplicity and God-like purpose :

On Nov. 17th, 1809, Hugh and James Bourne agreed to pay to James Crawfoot ten shillings a week, for three months, to labour in God's vineyard ; and what money he might receive as donations from friends, should be paid over to Hugh and James Bourne, to make the matter easier for them, and, further, that the souls that might be saved should be advised to join *any* Christian church to which they might be most attached. Accordingly the missionary commenced his labours on the basis of this agreement, and God set his broad seal of approbation upon it. Mr. Clowes, also, at this period only having half secular employment, occasionally joined the missionary, and God abundantly prospered their labours in the surrounding country. Proceeding as far as Warrington, the Lord made them useful in the conversion of Mrs. Richardson, who being a West Indian proprietor, and owner of slaves, she took immediate steps to emancipate them. How is it that thousands of professing Christians, flourishing under the striped and starred banner, whose boasted union is founded upon the axiom, " All men are born free and equal," do not follow such an example ?

CHAPTER VII.

HIS TRIALS OF FAITH.

1810.

THE position of Mr. Clowes at this period presents a somewhat singular aspect. What effect the Minute of Conference condemnatory of the camp-meetings had upon his mind, cannot be explained : he must have been aware of its existence, and the hostility of the governing ministers to such services, for his friend Mr. H. Bourne had been expelled very shortly after the meetings had been denounced ; and whether Mr. Clowes had received any warning or remonstrances, or had been affectionately advised to discontinue his attendance and powerful aid, there is no evidence to show. We have seen that he was connected with the camp-meetings from their origin in 1807. Hugh Bourne was expelled June 28th, 1808 ; and shortly after the second Ramsor camp-meeting, Oct. 9th, the same year, Mr. Clowes preached his trial sermon, by order of the superintendent in Tunstall, and was approved. His name appeared on the printed plan in connection with appointments in the circuit, which he punctually fulfilled ; and when at liberty he co-operated with the open-air movements. But, some time in 1810, he appears to have encountered the displeasure of his ministerial superiors, for being "righteous overmuch," for making larger exertions than they thought necessary to save sinners from the misery of sin and the wrath to come, or in a way of which they did not approve.—"About this time," he observes, "much uneasiness began to show itself among certain parties in the Burslem circuit, on account of the camp-meetings, and my attending them ; accordingly at the

June quarterly meeting of 1810, my name was omitted on the preachers' plan." This proceeding appears to have excited the astonishment of the people of all parties, it being so unconstitutional and intolerant. No charge had been preferred, nor notice of the trial given, and the summary proceeding being viewed in connection with a man so remarkable for purity of character and disinterested usefulness, caused a sympathy to be expressed in trumpet tones both far and wide. Invitations to preach poured upon him from all sides; he accepted one, and preached in the New Connexion chapel, but declined an invitation to join that Body, stating that he could do nothing in that matter so soon, but would wait and lay his case before the Lord, that he might direct his steps.

At the September visitation of the classes his ticket of membership was also withheld, which, according to Methodist discipline, implies expulsion. The following is the relation of that affair: "When Mr. A. the travelling preacher, came to preach at Kidsgrove, and renew the tickets, as the class-leader, I gave him my class-paper to call over the names as usual, but in calling over the names he passed over mine, which stood first, and called over the rest in order. In speaking to the people, he rebuked them for their liveliness in worshipping and praising God, remarking that he supposed they acted as they had been taught. The next evening the same minister who had just come into the circuit preached at Tunstall, and afterwards summoned a leaders' meeting. I ventured to remain in my official character; and inquired what I had done amiss, that my ticket had been withheld, and my name left off the preachers' plan, for no charge had been officially brought against me.

I was then told that my name was left off the plan, because I attended camp-meetings, contrary to Methodist discipline ; and that I could not be a preacher or leader among them, unless I promised not to attend such meetings any more. I told the meeting that I would promise to attend *every appointment* on the plan which should be assigned me, to attend *all* the ordinances of the church ; but to promise not to attend any more camp-meetings, I could not conscientiously do, for God had greatly blessed me in these meetings, which were calculated for great usefulness ; and my motive for assisting in them was simply to glorify God and bring sinners to the knowledge of "the truth as it is in Jesus." I was then told that I was no longer with them ; that the matter was settled. I therefore immediately delivered up my class-papers to the meeting, and consequently was expelled from my spiritual home :

" Of my Eden dispossess'd,
The world was all before me where to choose
My place of rest, and Providence my guide."

The venerable Lorenzo Dow in his Journal, remarking on this expulsion, says :

" The old preachers gave a local preacher his choice, —to give up field-meetings or go out of society. So he was dismissed, then a second, then a third. The last, however, produced a different effect from what the old preachers intended ; for as he had been a grog bruiser, and a debtor for spirits at tippling-houses, many had despaired of ever getting their money. But after he became religious, he also became industrious and sober, temperate and just, which enabled him to pay off his old debts ; and he thus gained the confidence of the people. And as he had two classes committed to his care, these could

not forsake him when put out of society, wherefore they were put out also—hence they were driven to become a prey.”

The Rev. George Lamb, in his “Memorial of William Clowes,” on the official acts in question, observes: “Thus the professed followers of the venerable Wesley, *the great field preacher*, expelled from their communion a humble man of God for preaching the gospel in the open-air, without the sanction of the instituted authorities of the circuit, though by these erratic efforts a number of the vilest sinners had been converted from darkness to light; ‘from the power of Satan to the service of the living God.’ Wesley saw there was a danger of open-air worship being given up, and therefore solemnly enjoined his people to attend to it, not only in new places, but in old established circuits. ‘The greatest hindrance,’ says he, ‘to open-air preaching, you are to expect from rich and cowardly, or lazy Methodists. But regard them not; neither stewards, leaders, nor people. Whenever the weather will permit, go out, in God’s name, into the most public places, and call all to repent and believe the gospel.’ This advice Mr. Clowes followed, and he was cast out from his spiritual home. Though he felt it deeply, he did not resist nor try to make a division in the Society, but laid his sorrows before the mercy seat in earnest and believing prayer, and obtained a blessed assurance that the Lord would guide him in the right way; and though ignorant of what he should be called to, he rested his soul by faith on the promise and providence of God. Many deeply sympathized with him in his distress, for he was highly respected for his simple piety and extraordinary usefulness.”

The Rev. J. Bywater remarks : “ His expulsion from society, with his moral character unblemished, and there being such striking and numerous proofs of his usefulness, excited the sympathy of his neighbours and friends, and brought upon himself great exercise of mind. The souls that had been previously committed to his care by the church, sought counsel of him as to the course they should pursue in future. He felt the difficulty in advising them, and was afraid lest, through improper counsel, they should stray from the fold of Christ, and become the prey of him ‘ who goeth about like a roaring lion seeking whom he may devour.’ Besides, he was anxious to know what steps he should take in reference to himself. This was to him an important crisis. Early after his conversion he had sought the fellowship of the church, and from that time to his expulsion, he had highly valued it as a Christian privilege. To be deprived of it was to him a sore affliction. He gave himself to the reading and study of the word of God and to prayer. His soul was greatly enlarged, he panted for the salvation of his fellow men ; and when doors of usefulness were opened before him, he entered without delay, and preached the common salvation, the Lord confirming his word with signs following.” —*Primitive Methodist Magazine*, 1853, page 68.

Mr. Clowes, in relation to this eventful period of his history, has recorded his views as follows : “ When it became known that I was removed from the Society, and the reasons which led to such a result, a general feeling of indignation, astonishment, and sympathy, was expressed. The proceeding was seen at once, by candid and considerate people, to be of a harsh and inconsistent

character ; for the church to which these rulers belonged had itself sprung into existence through the irregular and zealous efforts of its founder, John Wesley, who departed strangely from the order and discipline of the church of which he was a member, in preaching in the open air to thousands of people in different parts of the United Kingdom. For these noble exertions in labouring to save souls from sin and hell, departing from what was in his day called 'order,' he was treated with unmitigated censure and opposition ; and because I imitated the heroic example of Wesley, by assisting in open-air labours, preaching the gospel to thousands on certain occasions, and which open-air meetings the people were pleased to designate camp-meetings, I experienced a similar fate, and was driven from the bosom of the church."

Among the number that felt intense sympathy in this case, was the venerable John Smith of Tunstall, who immediately offered the large kitchen of his dwelling-house for a preaching-place, and Mr. Clowes and others occupied it occasionally on a Friday evening. Many will have to bless God to all eternity for this ; for on many occasions, long remembered, that house became the "house of God and gate of Heaven."

A few days after Mr. C.'s expulsion, a portion of the members of his two classes, that at Kidsgrove and that at Tunstall, came to his house, and manifested great trouble on account of the treatment of their leader. They asked him what was to be done with them. He told them that he was considered no longer a member, leader, or preacher, in the Society—that they would have to choose new leaders, and leave him to the care and providence of God, for he had no

doubt he would direct him by his counsel. They then put the question, if he had any objections still to instruct them in the heavenly way. He replied, that when disengaged from business, if they thought it was the will of God to come to his house, he should give them what advice he was able to impart in the name of the Lord. Accordingly James Nixon, Thomas Woodnorth, William Morris, and Samuel Barber, left the Methodist society, and attended at Mr. Clowes's residence. The number of members amounted to between thirty and forty; they quickly proceeded to open fresh places for preaching, in addition to Mr. Smith's kitchen. The position of these zealous and simple-minded men, mainly intent on the salvation of souls, was now so different, and they saw such adaptation and powers in their leader for extensive usefulness in a wider field of labour, that James Nixon and Thomas Woodnorth made an agreement with Mr. Clowes similar to that we have recorded between Messrs. Hugh and James Bourne and James Crawfoot. They offered him out of their earnings ten shillings a week to go out and labour at large in the work of the Lord. This proposition Mr. Clowes took time to lay before God in prayer, and for the consideration of his wife. To go out in the mission work with such a salary, and to be separated from his partner for long intervals, both were aware would be a considerable sacrifice. After much prayer the call appeared to be of God. Believing his way was clear, he gave notice to his master to quit his employ; after a slight opposition he gave way; and then, in a certain and important sense, Mr. C. bade the world adieu.

CHAPTER VIII.

HIS FIRST REGULAR MISSIONARY OPERATIONS, ETC.
1810, 1811.

THE apostle James says, "Behold how great a matter a little fire kindleth." Great and striking results have been linked with causes apparently trifling. It never could have entered the imaginations of those that directed proceedings in the case of Mr. Clowes, what a chain of events would follow that extraordinary measure :

"A pebble on the streamlet scant,
Hath turn'd the course of many a river.
A dew-drop on the baby-plant,
Hath warp'd the giant oak for ever."

The Christian brethren with whom Mr. Clowes had been associated in the holiest of fellowships, on account of his extraordinary efforts to save lost sinners, severed him from their communion ; but by this act they unknowingly prepared the way for the rise of a community whose usefulness, under God, has been pre-eminent.

Mr. Clowes being now detached from secular labour, and quitting the obscurity in which he had been confined, commenced a course of Home Missionary exertions, that affords but few, if any, parallels in modern history. He was singularly and happily fitted in body and soul for the age and for enterprise ; and the speedy results of his mission soon convinced his intelligent and dispassionate countrymen that he was destined to accomplish great things. With a heart burning with love for souls and zeal for God's glory, he proceeded to preach at Talk-o'-th'-Hill, Butt-lane, Shelton, Hanley-green, and Norton. Having an invitation into Derbyshire, from persons who attended the Ramsor camp-

meeting, he also went thither. On entering the residence of a farmer who had attended the above meeting, he offered the salutation of peace, and felt great liberty of soul in addressing the different members of the family in the name of the Lord. He had not been long thus engaged, before Mr. Hugh Bourne entered the house ; and in the mean time, the farmer had gone to bring in a woman who lived in the neighbourhood whom he knew to be in distress about her soul. The farmer had formed such an opinion of the power of faith which his guest possessed, that he thought any one would be converted who might be introduced to him. Mr. Clowes observes : “ We felt this matter to be very weighty. The woman was truly penitent, and wanted deliverance ; and we felt it our duty to call upon God to loose the captive exile, and to comfort the mourner. Accordingly whilst one of us pointed the convinced soul to the Great Atonement, the other waited upon God in the exercise of faith, taking hold on the promise. Whilst we unitedly moved forward in this manner, the power of God fell upon the woman ; she cried aloud for mercy ; through the blood of the Lamb, God took away her chain of bondage ; and then we shouted glory. The woman invited us to come to her house next day to take tea, and to convert her husband. This we felt to be another heavy exercise, but as God had wrought signs and wonders by our faith, we durst not refuse the invitation. We therefore went the next day, and proceeded in the same line of waiting upon God as before. He made bare his holy arm, and saved the husband also ; and he, in his turn, was made an honoured instrument in labouring to save others ; for he became a local preacher, and afterwards a class-leader.

The news soon spread rapidly and extensively that there were two men in the country who could convert anybody ; and we were soon introduced into a respectable house at Boylstone to convert the family. We went on in the same manner as before stated ; the trial was great ; the labour of Zion was heavy upon us ; but God confirmed his own word, which we spoke, for the master of the house fell upon the floor, and cried out in the disquietude of his spirit, and God healed the bones that were broken. The wife was also arrested by the power of God, and brought to feel that God is rich in mercy to every one that believeth. The old grandfather was also awakened to seek the salvation of his soul, and he gave us a plot of ground on which to erect a chapel. It was not long, however, before the master of the house died in the faith ; the neighbourhood severely felt the loss of him, as, during the period of his religious life, he had been distinguished by active and pious labours.

“ A few days afterwards,” continues Mr. Clowes, “ I went to a place called Rodsley, where I was invited to take tea at a farm-house. Whilst the tea was in course of preparation, I inwardly waited on the Lord ; the power of God came down into my soul in such a manner, that I opened my mouth, and said to the people who were preparing refreshment for the body : “ I think there will not be much tea taken here this afternoon.” So when the meal was ready, I rose to solicit a blessing upon what was provided, and whilst calling upon God, the power of his Spirit descended in such a mighty stream, that the people fell to the floor ; we then prayed until it was time to go to the preaching appointment. The tea stood on the table till it was cold ; so

my impression was correct that little tea would be taken that day. I arrived in time at Hollington, and preached to a large company, and God again confirmed his word. But I may here observe, that the greatest tokens of the Divine mercy were displayed at this time of my ministerial career, not in the public means of grace, but in visiting families, and in praying from house to house. After labouring in the word and doctrine for some time in these parts, I returned to Tunstall, and found my brethren going on well. I therefore took another missionary excursion into Cheshire and Lancashire, accompanied with James Crawfoot, the missionary sustained by the Messrs. Bourne. We called at Mr. Eaton's, London-bridge, and had some powerful services; his family was the best ordered I ever knew. At Mrs. Richardson's we were kindly received, and had the pleasure to find she was prospering in the grace of God. From Warrington, I proceeded to preach at several places. In some instances I was indifferently treated; at one place they threw water on me whilst preaching. On my way back to Warrington, I was waylaid; the wicked rushed upon me suddenly, and threw stones and clods of mud; but although they flew on all sides, I was untouched; the darkness of the night prevented my persecutors taking sure aim. During this attack I shouted, "Glory to God," with all my might, and I verily believe God helped me with my shouts, and confounded my persecutors; for, after howling for some time, they suddenly disappeared. I arrived safe home, but weary.

"At another place, on this missionary tour, I was coldly treated, and began to feel the trials and hardships which belong to the missionary life. After

preaching and labouring very hard I was put into a cold room ; the bed stood under the window, the half of which had been knocked out, and it was a cold, snowy night. In the morning a considerable quantity of snow was in the room, and on the bed. When I arose and was summoned to breakfast, matters were not much improved. I was served with a portion of milk-and-water porridge ; whilst I was *trying* to eat them, a large coarse woman entered the house, and, staring at me a minute, began to pour upon me a volley of abuse, protesting that I was after nothing else but my belly. After this rough encounter I took a solitary walk, and as I walked I thought on the comfortable home I had left at Tunstall with wife and friends ; and as I reflected on these things I wept, but still I felt my heart, with respect to the work of God, as unmoved as a mountain. I know I did not labour in vain ; and however numerous the privations I endured, yet my soul was happy in God, for sinners were converted, which was the great end for which I laboured.

“I then hastened to Tunstall, for I felt it was not well to be absent too long. I laboured among my friends there some time, and in conjunction with my fellow-labourers, James Nixon and Thomas Woodnorth, opened several fresh places, such as Golden Hill, Lawton Heath, Englesea Brook, Copenhall, and Roggen Row. I then took another excursion, and preached at Kingsley, Ramsor, Wootton, and other places. God wrought by his word, and my toils were amply rewarded ; at these villages we subsequently formed societies.”

On Mr. Clowes's return once more to Tunstall, he was truly glad to find the work of God prospering through the labours of his attached friends.

On Good Friday he says : “ We held our first love-feast, in Mr. Smith’s kitchen. On that occasion some of our old friends, *supposing* that Mr. Steele had attended the meeting, (which was a mistake, for he did not,) convened a meeting, and, without a trial, absolutely expelled him ! As this is the *first* occasion that the name of Mr. James Steele occurs in connection with these Memoirs, and as he was so distinguished in the early period of the Primitive Methodist Connexion, it may perhaps be necessary to introduce the statements of Lorenzo Dow and Mr. Clowes relative to this strange expulsion. The former says : “ J. S. was supposed to be friendly towards *them* ; hence he was watched with a jealous eye. And as he was seen one evening to pass near a door where this society was holding a love-feast, it was thought he went in ; so he was turned out of society likewise, and on Sunday morning was driven out of the chapel in an arbitrary manner, which caused most of the children to follow him out of the school, as he was their master ; and moreover their parents, with flattery and stripes, could not prevail on them to return. Hence a new place was occupied, and a foundation laid for this society to become settled and permanent. I made a collection for the school, when about twenty-eight pounds were gathered.”

Mr. Clowes observes : “ Mr. Steele was a very influential person, a member of twenty-four years’ standing, a leader of two classes, a chapel steward, and superintendent of a large Sunday-school. On the Sunday morning after this rash and extraordinary act was committed, Mr. Steele went to open the Sunday-school as usual, when one of the officials ordered him out of the pulpit ; he immediately submitted to this authority,

and was about to withdraw, when nearly all the teachers and scholars rose to follow their superintendent. The whole school was then a scene of disorder and confusion. After they had followed Mr. Steele out of the school, he exhorted them to return, stating that perhaps something would be done in the course of the week. During the week, Mr. Boden, having a large unoccupied room, offered it to teach the scholars in, and this offer was accepted." The two classes of which Mr. Steele had been the leader, continued to sympathize with their friend, and came as usual to him for spiritual instruction. He advised the members to join other classes in the Connexion, or elect fresh leaders, as he was no longer a recognized person in the body; but as in the similar case of Mr. Clowes and his classes, they did not follow that advice.

Shortly after this disruption, application was made to Mr. Boden for the use of his premises, in which the school was taught, for Sunday preaching services, which was immediately granted; and Mr. Clowes, along with Richard Bayley, had the honour of establishing Sunday services in Tunstall, a place famous in the annals of Primitive Methodism, and which became the head of the first circuit formed in the Connexion.

Let us now review this work of God as it exhibited itself in detached parts at this period. Mr. Clowes says: "I assisted brothers Hugh and James Bourne and their Missionary, James Crawfoot, with their mission appointments at Lask Edge, Tean, Wootten, Ramsor, Calden Low, and Standley, and they assisted us with ours, about eight in number. But we visited several places at a considerable distance, at which souls were converted, and the fruits fell into other

churches. In March, 1810, the Messrs. Bourne took the care of a class at Standley. In September, 1810, I accepted the charge of two classes, and in April, 1811, Mr. James Steele was expelled, and his two classes continued under his care."

The next special matter which is necessary to narrate is, that some time between the 12th of April and the 30th of May, Mr. Hugh Bourne came to Tunstall, and stated to Mr. Clowes and his friends, that if they thought proper to have quarterly tickets for the members, Mr. Francis Horobin, of Ramsor, would pay for printing them. Accordingly it was decided to have them. They bore the date of May 30th, 1811; and the following passage of Scripture was chosen as the most appropriate: "But we desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against," Acts. xxviii. 22.

In this circumstance the Connexional feature appears for the first time to be traced. This act, according to Methodistic usages, constituted denominational existence; united the separate fragments, of which we have given a detailed narration, into a visible organization. Mr. Hugh Bourne, speaking of the nature of the elements that became thus blended into a visible church, and the power that harmonized them into one united body, says: "A zeal for the Lord of hosts formed our bond of union; the wisdom of God, differing from that of man, the zeal of soul-saving kept the whole united. The Connexion was begun in the order of Providence, and not in the wisdom of man, nor by the desire of man."

A few supplementary acts were afterwards found necessary for the Connexion, and these were added at a

meeting held at the house of Mr. James Steele on the 26th of July, 1811. At that meeting it was decided to establish the voluntary principle in supporting the ministry. Through the fluctuations of trade, it was not possible at all times for James Nixon and Thomas Woodnorth to continue Mr. Clowes's salary; and it was heavy for Hugh and J. Bourne to support J. Crawfoot; it was therefore arranged that money should be raised regularly to meet the expenditure of the Connexion, and the salaries of the two missionaries. Mr. James Steele was therefore appointed circuit steward,—the *first* that ever held that office in the denomination; and powerful prayer was then offered to God to bless these regulations. And that he did give his blessing and sanction therewith, the consequences have abundantly shown.

The statistics of the Connexion at its organization (1811) stood as follows—2 travelling ministers, 15 local preachers, 17 preaching-places, and 200 members:

“The little crowd increases still,
Which first arose upon Mow Hill.”

At the quarterly meeting, held Feb. 13, 1812, it was reported that the Connexion had 23 preachers and 34 preaching-places. At this meeting a letter was received from the preachers and stewards of the old Methodists or Wesleyans, inviting the recently formed Connexion to join them, assigning as a principal reason, that it would conduce to the glory of God, and more fully spread the kingdom of Christ in the world. It was, however, settled with respect to this communication, that an answer should be postponed to a future meeting, and in the interval to lay the matter before God in prayer; and also that the two itinerant preachers should ascertain the minds of the people on this important measure. When the next quarterly meeting arrived, the matter of joining the

Wesleyans, or continuing a distinct Body was discussed. Mr. Clowes told the board that he had consulted the several societies on the matter, but not any of them were willing to unite with the Wesleyan Connexion. After several had expressed their views at the meeting, Mr. James Steele gave his opinion the last. He said "He had not failed to lay the whole matter before God in earnest prayer in his private retirement; but he must say he could not see his way clear to unite as desired. The resolution on the case was then put to the meeting, and it was unanimously carried that matters should continue in the position in which they stood. An official answer was then drawn up and sent to the parties interested, which set forth that as soon as the new party could see that to incorporate themselves with the Wesleyans would promote the glory of the Most High, and enlarge the Redeemer's kingdom, it should be done; but that at the present time, it did not appear that such would be the case.

At the February meeting already referred to, it was also determined to give the new Body the name of the "Primitive Methodist Connexion." In reply to all that has been said on this title, we think it only necessary to say that our friends found it necessary to have a denominational name of some description; that they did not think it well to accept a title which ignorance or bigotry might coin, and that they therefore assumed the one they bear, being satisfied of its propriety and fitness.

The terms "Primitive Methodist Connexion," by which the Body is designated, has been recognised by a legal document enrolled in the British Court of Chancery on the 5th of February, 1830, in the reign of king George the Fourth.

CHAPTER IX.

HIS MISSION LABOURS.—DERBYSHIRE—STAFFORDSHIRE—
LANCASHIRE, ETC.

1812.

RAMSOR, early celebrated for camp-meetings, and where the fruits of Primitive Methodism had appeared in a large measure, was again favoured with the apostolic labours of Mr. Clowes. At a preaching service in the dwelling-house of Francis Horobin many souls were saved. The meetings, however, were not stationary; but were held where convenient, and in order to act with most effect upon the people.

At brother Buxton's five souls were saved; and at a love-feast which commenced at 11 o'clock, A.M., a mighty stream of Divine unction was poured forth upon the worshippers; great freedom was experienced in declaring the dealings of God with their souls; and several bore their testimony that God had honoured Mr. Clowes as the instrument of their salvation. At the termination of the meeting, a brother in prayer implored God to keep him humble amid these witnesses to the saving power that attended his ministry; a prayer to which Mr. Clowes earnestly responded. Wootton, near Ramsor, was also missioned; and with but few exceptions, all the families were visited. Mr. Joseph Salt and his wife got converted, and ever after Mr. Salt styled Mr. Clowes his father. Alton was now opened; and through the numerous awakenings of sinners, the congregational chapel was filled with hearers, which rejoiced the minister's heart. He was glad to behold such results from preaching, which in trumpet

tones rang out the terrors of the law, and constrained sinners to flee from the wrath to come!

At Rocester, opened by Mr. William Allcock, a glorious work of God proceeded. An excellent society was raised; but it was rather marred by a practice which arose among the people of responding to the preacher. This habit appeared to harass and perplex some minds, and the preachers felt a little timid to attempt to put it down, for fear of injuring the good work. At last an incident took place which terminated the practice, and ended the irregularity. While Mr. Clowes was preaching, and one of the members was replying, a worldly woman said to the man, "Hold your tongue, man, we want to hear the preacher!" The man instantly stopped, and Mr. Clowes thought within himself, "That is well done—that is just what is wanted."

A number of other places were visited with success. At Kingsley, Joseph Biddulph was converted, which produced much excitement. Opposition now began to rage: one man attempted to turn a bull loose among the congregation; but the bull turned upon his driver, and he had to run to make his escape!

"While visiting," says Mr. Clowes, "I found an aged couple; I invited them to the preaching service. The old man observed that he was a churchman, and could say the church prayers off book, and began to repeat some of them. I told him all that was very well, but that except we were 'born again, we could not enter the kingdom of heaven.' I then proposed praying; when I arose, the old man said to his wife, 'Mary, give him a shilling; he's prayed well.' I told him I did not pray for money, and again urged him to attend the

evening service. He said 'No,—but Mary might go, and he would go another time.' I told him he might be in eternity before I came back again. A week after this occurrence I was crossing a brook, and my attention was caught by a walking-stick,—and turning round I perceived a dead body in the brook ; I did not touch it, but hastened to a farm-house and informed the people. Some of them came ; and when they had drawn up the corpse, one said, 'It is old Ned Carter, of Rodsley.' It was the same man whom I had so strongly entreated to hear the word of God. I remembered I had told him he might be in eternity before I returned to invite him again, and so he was. This poor soul, who refused to go a little distance to worship God, had been at Cheadle 'wakes,' a distance of twelve miles, and returning home, was drowned at the place I found him !"

The experience of Mr. Clowes in the Divine life had at this time acquired a depth and maturity which singularly fitted him for his arduous labours. Freed from the cares of wordly business, and entirely sanctified to the service of God, the Holy Spirit was fully doing its work in him. No difficulties could deter him ; no threatenings could dismay him ; no sufferings could induce him to relax his efforts. His love for souls hurried him onwards on his self-denying course. Sometimes, when he looked on the masses which hemmed him on all sides ; godless, and awfully impenitent, living in open defiance of the Almighty, he felt such a burning zeal and intense desire for their salvation as could not be expressed. On this missionary tour, proceeding in the direction of Cheshire, etc., he walked one day twenty-four miles, and whilst on the road he says : "I fell into a profound meditation on the

fall of man, his departure from original holiness, the depth of iniquity into which sin had sunk him, and the impossibility for any power but that of God to restore him. These reflections I pursued in my mind until I was brought into great sorrow and distress of soul; I felt the travail in birth, and experienced an internal agony on account of the millions of souls on the earth who were posting on in the way of death, whose steps take hold on hell. I wept much, and longed for some convenient place on the road where I might give vent to my burdened soul in prayer. In a short time I arrived on the borders of a wood; and then I gave way to my feelings, poured out my soul, and cried like a woman in the pangs of child-birth. I thought the agony into which I was thrown would terminate my life!

“This was a glorious baptism for the ministry; the glory of God was revealed to me in a wonderful manner; it left an unction on my soul which continues to this day, and the sweetness which was imparted to my spirit it is impossible for me to attempt a description of.”

At this period of the missionary labours of Mr. Clowes, prejudice and bigotry, even among Protestant communities in England, were very strong. The magistracy in many places, encouraged by the clergy, exerted themselves to put down what they considered fanaticism. The consequences of the repeal of the Conventicle Act (which took place this [year]) had not operated much in favour of such missionaries as Mr. Clowes. At Mrs. Richardson's, at Warrington, one of the magistrates entered the house during preaching service, and demanded to see the preacher's licence. The preacher gave it to his worship. He then insisted on seeing the licence of the house as a registered place of worship.

One of the persons present told him it was *above*. He replied, "I must have it down." The individual said, "It is in Heaven." He then began to break the law of the land by profane *swearing*, ordering the congregation to disperse. One person rose to obey the order, when Mrs. Richardson exclaimed, "Sit down, my friends; be quiet, my house is my own;" and then she prayed for the Lord to convert Justice L——. On this the magistrate began to retreat, but Mrs. Richardson followed him, praying the Lord to have mercy on Justice L——, to convert him, and make him a Methodist preacher. He then threatened to send the water-engines, and blow the windows out; but he hastened away, leaving the Bible and Hymn-book in the street, which he had taken away from before the preacher. He also took Mr. Clowes's licence with him. But in a few days Mr. Clowes and a friend were determined to wait on the justice. When the magistrate saw the parties approach his house, he came out with the licence in his hand, and gave it up very courteously, saying, "Your servant, Sir." He immediately went back into his house, no doubt anticipating a lecture on the impropriety of his conduct.

As a missionary among the masses, the labours of Mr. Clowes were not only greatly blessed, but he was the honoured instrument in the conversion of several, who caught his spirit and embarked in the ministerial life, going out, like himself, into the highways and hedges, or into the streets and lanes of the cities, inviting sinners to the Gospel feast.

At Cannock Wood, and other places in its vicinity, God gave him fruit. In the family of Mr. Turner, God manifested his power in converting the father, mother, two sisters, and one son. This son was Mr. Sampson

Turner, now one of the senior preachers of the *Connexion*. The old man was at first much prejudiced against the truth, professing to be a Churchman; but in conversation his prejudice gave way, and he finally gave his heart to God. His house became a home for the ministers of the Gospel, and he ultimately died in peace.

Our missionary had now some experience of the privations and inconveniences connected with the course of life he had chosen for Christ's sake, and for the love of souls. The funds at his command would not enable him to go to his mission appointments "on the wheels," or to take the "train." He had to travel on foot, and after a long journey, and being exhausted with delivering his message in the great temple of nature with only the heavenly canopy over him, he had no certain place on which to lay his head. Sometimes a warm-hearted individual would press him to enter his humble cottage and partake of his humble fare, to sleep on a hard bed, or in company with children; and occasionally his lot would be with the opulent; but it was a frequent occurrence in those days, that after serving out the "bread of life" to the multitude, many among them would admire him as an angel of God, but would forget, when retiring from his services, that he had a body like themselves, which needed refreshment and repose. In many instances, after preaching to individuals of all grades, he has seen them retire to their comfortable homes, and he has had to wend his way to seek a lodging in a boarding-house, or some village tavern.

"At other places on this tour, such as Penkrige and Worley," he says, "I visited from house to house to invite the people to hear the terms of reconciliation; but I did not see much fruit. I generally had to sleep

at 'public-houses,' and often was exposed to filthy and disgusting annoyances. At one time I had to sleep where a band of music was playing; at another place I was put into the same room with a drunken man and a woman; at another I slept over a stable, and the noise of the horses' feet and the running of rats prevented me from sleep. At Worley Bank we were kindly received by Mr. D. Buxton, and witnessed some success in our missionary labours."

The great Apostle to the Gentiles, in his missionary tour, on reaching the superb city of Athens, felt his spirit stirred within him when he saw the city wholly given to idolatry. So our missionary, in passing through some of the lovely villages in England, frequently felt intensely on account of the delusion into which false teaching had brought the people, and occasionally he would stop in passing through the village street, and address to the modern idolaters some vehement and burning words.

"I now bent my course," says he, "to Abbots Bromley; and passing a large village near Rugely, I felt a strong impression that I should preach in it. I felt it a cross, as I knew no person in the place; yet I felt I should be condemned in my mind, if I did not take up the cross. Accordingly, I asked a woman if she would lend me a chair to stand on. She lent me one, and I got up close to some men that were playing. When they saw me commence, they desisted and drew near; the people came from every quarter, and when I opened my eyes after prayer, a vast multitude stood before me. I then announced my text; and having got halfway through my sermon, a person, having the appearance of a gentleman, came up, to whom the people

moved with great respect. He said to me, 'Come down ;' but I took no notice, and went on preaching. He then drew up, and said 'I demand your licence.' I asked the people if the gentleman was a magistrate ; they said he was. I then gave him my licence. After examining it, he said, 'The signature is not Sir John Cheetwood's.' I observed, 'I must see to it if it be forged.' He then turned to the people, and said, 'I command every person to retire peaceably to his own home.' But as the people did not move, he began to cry louder to them to disperse. They then began to move off, but I proceeded to set forth the threatenings and judgments of God. He then said to me, 'Remember, if *you* are licensed, this place is not.' 'Sir,' I said, 'I have authority from the King to preach through his dominions, and also from the God of heaven to preach the Gospel to every creature ; and remember, except *you* repent, you will perish.' He replied, 'I will take you into custody.' But whilst he was about to execute his threat, some person among the crowd cried out, 'Shake the dust off your feet as a testimony against them.' Amidst this cross fire, the magistrate appeared confounded. I then came down ; and bidding the people farewell, proceeded on my way. At the end of the village, seeing a number of people standing, I exhorted them to flee from the wrath to come."

Mr. Clowes proceeded with his labours near Leek ; at Longnor he preached the Gospel in the market-place, on the market-day, and such was the striking power of his address, that the people suspended their worldly transactions until he finished his discourse.

In these missionary operations, which we have just narrated, we see that Mr. Clowes laboured alone. Now,

as man is a social being, when pursuing any given pursuit *alone*, he occasionally feels solitary and discouraged; but when two walk together and are agreed, they strengthen each other. We have seen, in Mr. Clowes's early days of usefulness, what enjoyment he experienced when associated in Bible distribution and talking and praying with the people, in company with his beloved friend, James Nixon. It was a happy circumstance when, in the order of Providence, he afterwards obtained a colleague in the person of Mr. John Wedgwood. Mr. Clowes, being engaged to hold a camp-meeting, and knowing that John Wedgwood was well fitted for such services, he waited on him at his father's house at Tunstall. The following records the amusing interview, and the journey of the parties to the place of meeting:

“When I got to the door of the house, I heard John praying aloud in his room, and his father crying to him, ‘John! make less noise, will you?’ But John went on with greater vehemence in his prayer, speaking about the world being on fire, and the doom of the proud and ungodly in that day.

“At last the old gentleman jumped up, and ran into his room, crying ‘John, will you make less noise?’ I gave the door a shake at the same time, and he desisted. John's motive in thus praying aloud, was not to rouse his family from natural sleep, but from the sleep of sin, for they were unconverted.

“At the proper time, John and I started for the camp-meeting, which was intended to take place in the vicinity of the places I had lately visited in my missionary tour. We preached to all whom we met on the road, till the day began to wear away. I warned John that we ought to hasten on our journey, as we had a large com-

mon to pass over. But it was to no purpose ; John's zeal for souls overcame his prudence ; and as I feared, we found ourselves utterly lost upon the common in the approaching darkness of the evening. We knew not which way to proceed, and the moss and ling which grew upon the common was deep to walk amongst. We tried to grope our way with sticks, but after wandering some time, we approached a large sheet of water. I now perceived we were in danger, and shouted with all my strength, 'Lost! lost! lost!' Brother Wedgwood desired me to be silent, observing, that if any evil-disposed persons heard us, they had full opportunity to do us mischief. I thought there was some wisdom in that suggestion. We therefore went on till we reached a stone wall, and then a gate, over which we climbed ; and there my companion lay down, intending to remain all night, despairing of finding the right way until the morning ; but I would not consent to this, as the ground was very wet. I therefore began again to cry, 'Lost! lost!' and in a short time we saw a light looming in the distance, and heard the trampling of feet, and the barking of a dog. I shouted again, but no answer followed. We concluded that enemies were on our trail ; we therefore commenced to run ; we soon reached another wall, over which we climbed, and fell down on its opposite side. I arose with my companion, still hearing our pursuers, and the dog barking. Another wall before us had to be scaled, but it gave way, and I fell. However, we continued our flight until another fence obstructed us. We got over this, and on the opposite side there was a deep ditch, into which we slid down to the bottom unhurt. We rose again, and pressed forward, when suddenly

a farm-house appeared, in the yard of which we found ourselves. We hastened into the house ; and on conversing with the inmates, I found they were relatives of my wife. We felt truly thankful at the end of this adventure, for we were told we had escaped destruction by a miracle, as on our way the precipices and moss-pits were numerous ; and that where we saw the light the people bore a doubtful character, and that had we been caught, we should probably have been robbed or murdered.

“ The next day we proceeded to the camp-meeting, and although the day was unfavourable, many people attended from the surrounding villages ; and good was done in the name of the Lord ; a revival began, which spread through the country.”

Accompanied by his friend Wedgwood, he went to Nantwich to hold a camp-meeting ; the attendance was very large, and great freedom was felt by the speakers and praying people. They concluded the first part of the meeting at noon in order to take dinner ; but the dinner had not required the labours of many cooks, for it consisted in a few crab-apples which they found under a tree. After dining, they spent some time in prayer, and again resumed the camp-meeting, in the services of which they laboured until five o'clock, P.M. ; and then Mr. Clowes had to walk seven miles to Englesea Brook, to preach the same evening. When he arrived, the congregation was waiting. He was so much exhausted with hunger and physical weakness, that he was obliged to lean his back against the wall, and in that position address the people. Nevertheless, he felt he could say :

“ Labour is rest, and pain is sweet,
For thou, my God, art here.”

“About this time,” he says, “I visited Cox Bank, on the borders of Shropshire ; preached several times, and visited *all* the families in the place. This station was mostly supplied by the local preachers from Tunstall ; they generally walked to their appointments there, a distance of *eighteen miles*, and returned home on the same day.” But the labour was not in vain ; the Lord raised up a people to praise his great name.

The missionary labours were pushed onwards with unslackened energy into Derbyshire. Murcaston, Hulland, Turnditch, and Weston-under Wood, were taken up, with many other places. Mr. John Harrison and Mr. John Ride were brought to God. The former became a travelling preacher, and also his wife. He finished a short and useful ministry in 1821. When converted to God, he suffered some persecution in his father’s house. His elder brother jested, and said he was told there was “hell upon earth” at Hulland, where John attended meetings ; but he would go and see for himself. He went ; and God, in mercy, saved him, so that he found “Heaven upon earth.” He also became a preacher and leader in the Society. The latter brother, above referred to, Mr. John Ride (now a missionary in Victoria, South Australia), has been one of the most successful men in the Primitive Methodist Connexion. In the West of England, supported with zealous coadjutors, he extended the Connexion, and gathered hundreds into the fold of Christ. His sufferings and persecutions—his unconquerable energy, will never be forgotten. His name is a “household word” in the Brinkworth district,—the principal field of his valuable labours ; and he will go down to posterity as a prince among English home missionaries.

The Derbyshire mission extended to the town of Belper, where the labours of Mr. Clowes and others were crowned with happy results. Mr. Strutt, the proprietor of several cotton-factories, perceiving a beneficial change wrought upon many of his work-people, became very friendly; and the place of worship being too small, application was made to the above gentleman for land on which to erect a chapel. He kindly granted the application for land at a nominal price. A chapel was raised, which Mr. Clowes and others dedicated to God's service; and Belper became in due time the head of a circuit.

Our missionary next preached in the town of Derby; and although the work rolled on, there were many things that obstructed it. A chapel, however, was erected, and a numerous congregation raised. The desire to hear the gospel brought large numbers of the people, so that when the chapel doors were opened, in a few minutes the place used to be filled. A soldier in the Artillery was greatly distinguished for his zeal in the beginning of the cause in Derby; and there being few at that time who could accommodate the preachers with bed and board, Mr. Clowes often had to go with this soldier of Christ to sleep at the Armoury. This was a little trial, but the missionary did not demur; he had counted the cost, and was prepared to make it, and follow Jesus through honour and dishonour.

Several places in the vicinity of Derby were visited, and Mr. Clowes and his brethren rejoiced in the consequences of their efforts,—the conversion of sinners to God, and the establishment of societies according to the plan and discipline of the Primitive Methodist Body.

CHAPTER X.

MISSION LABOURS.—NOTTINGHAMSHIRE, LEICESTERSHIRE, ETC.:
1818.

THE ancient town of Nottingham has been long distinguished for the influence it has exercised on the destinies of the empire. Its inhabitants, in general, have shown their attachments to popular institutions and love of liberty. Methodism, in the days of Wesley, here took deep root, and flourished; and in its different sections it has, to the present period, powerfully contributed to the social elevation and well-being of the people. Nottingham now contains two circuits in the Primitive Methodist Connexion, and is the head of a district. The origin of Primitive Methodism here was, however, connected with much trial and discouragement; but the devoted servants of God who began it, persevered in their efforts, and they had their reward. Mr. Clowes observes, "We experienced serious persecution in the beginning, but on application to the magistrates, the outward persecution was in a measure quelled. Sometimes, amid the storm and disquietude of the wicked, I have seen the congregation shake with the power of God. The sound going forth on the tops of the mulberry-trees was great; the valley of dry bones became instinct with life! In the beginning we preached in a large room, which had been occupied as a factory, and which accommodated about a thousand persons; and in general it was well filled.

"At Shelford a gracious work broke out, but it was bitterly opposed by the persecuting hosts. A steward of the proprietor of the village hurled his anathema

against us, and those that should have the temerity to harbour us. One man, however, mustered courage to brave the storm, and opened his house for preaching. He was therefore served with a notice to quit. He, however, owned his house, although built on the land of the proprietor. The steward determined to eject him, but the man stood firm, and the opposition was not persevered in. Another persecuting character was taken away by a premature death, and thus the way was made more smooth, and hindrances to our progress removed.

“At Blidworth the work rose like the sun, like a ‘morning without clouds.’ In two months we raised a lovely society of fifty-two members. In a class-meeting which I attended, I had special enjoyment, and one female was converted. Two sermons I preached were greatly owned of God, many were pierced with godly sorrow, and four persons found redemption in the blood of Jesus.

“At Calverton I preached with full liberty, and formed a society of five members. I then proceeded to Oxton, and preached from Rev. iii. 20. The Lord worked powerfully, and signs followed. One person was arrested almost as suddenly as if wounded by a musket-shot; he was supported by some that went to his help, or he would have fallen to the ground. The man afterwards said that the effect was produced by one word I uttered, and which pierced his heart. Another person, at this meeting, was in deep distress on account of his sins; he waited on me next morning, and accompanied me out of town. After relating his distressing feelings, we kneeled down under a tree by the road-side, and God set his soul at perfect liberty.

“I had many blessed seasons with the brethren at Lambley, where Mr. Smith entertained us, and who was much attached to our cause. At Radcliffe, I discoursed, and one person cried aloud for the mercy of the Lord. I preached in the open air to a vast multitude, and again at five o'clock in the morning. At this place I again met with my friend, Mr. John Wedgwood ; whom I left to conclude the meeting, having to speak at another place four miles distant. I experienced some little trouble here from a certain person who had broached an injurious sentiment, namely, that people ought not to support stationed ministers, but only those who were missionaries.

“I reasoned with the parties on this opinion, and had the pleasure to succeed with them ; and at preaching and the giving of Society tickets, they subscribed *nobly* to the funds of the quarter-day board at Nottingham. At Little Cropwell, I preached in the Wesleyan chapel, at the request of the people, and satisfaction was given. Indeed in these parts, at this period, the spirit of bigotry appeared destroyed ; union in saving souls was the ‘order of the day.’ The Wesleyan class-leader led our class as well as his own. In Bingham market-place I held forth to about two thousand people, and the power of the Highest fell upon many ; it was a weeping and rejoicing time. On the second occasion I discoursed a female saluted me, and informed me I was her father in Christ, but I could not remember having seen her before.

“The next time I ministered at this place, there was trouble. We had two classes, and one of the leaders wished to have what some people style a “free gospel ;” that is, for the people to give nothing to the support of

God's cause. This godless and unscriptural sentiment produced confusion, and a scattering of the society took place. Part of the people gave up religion entirely, and went into the world, and others went to the Wesleyans, inconsistently enough. We retained what was left, and the remnant were of one heart and one mind; and there appeared a greater probability of doing good in future operations.

“At East Bridgford I stood up in the open air to preach Christ crucified, but Satan and the parish Parson sent two persecutors, who blew horns to drown my voice, and prevent the people hearing words whereby they might be saved. But Mrs. Lockwood being present, she offered me the use of a chapel which belonged to her. I therefore descended from my position, commenced singing a hymn, and proceeded to the chapel, the congregation following. In the chapel all was quiet; neither parson nor musicians thinking it proper to enter to annoy us there. But how often does God work for his glory amidst unlikely circumstances. Here God converted Mr. George Herod, who afterwards was called into the itinerant work, and has laboured long and successfully in the body.

“At Bottesford the banner of the cross was unfurled, amidst rampant opposition. A band of music was hired to annoy us, and occasionally the scene was very dramatic. The preacher and people were singing, the band playing, the dogs barking, and some of the persecutors grinning: but partial deliverance arrived when the drummer was convicted by the truth preached; and a place was obtained for regular services.

“At another place in this neighbourhood the church bells were rung to drown the preacher's voice; but

deliverance came to us here also, for the great bell cracked, and the ringing ceased, whilst some among the people said, 'That if they dared to ring on, and oppose the work of God, the steeple would fall.'

"I then visited Screveton, and 'preached abroad,' and at Balderton also. I afterwards met the society, and received four members. Here we were very affectionately entertained by brother G. Turner, a hospitable friend to myself and many others.

"The town of Newark was the next place of my ministerial labours, where I was once more associated with brother Wedgwood. We both preached at the same hour apart, he in Mill Gate, and I in North Gate; we had large congregations, but my brother's congregation did not conduct itself so respectfully as mine.

"I had good freedom, and could we have obtained a place for a prayer-meeting to gather in the fruit, it doubtless would have proved abundant. Here, however, a small tithe of persecution was inflicted, for at one preaching service 'abroad' the water-engine was brought out to play upon the preacher; but a division took place in the Devil's camp; part of the people took sides with the preacher, and became so exasperated at those connected with the water-engine, that they fell on and broke it. The persecutors applied to the magistrates for redress and damages; but the magistrates, in examining the charge, inquired by whose order the engine was brought out. It was then shown, that it was by the direction of the 'Church parson;' the magistrate then decided that he was the party that must pay damages.

"Loughborough, in Leicestershire, was the next place to which I proceeded with my heavenly commission,

I reached the town in the dusk of the evening ; and immediately sent round the bellman to announce to the inhabitants that there would be preaching at such a place. Many of the town's-people assembled, but I did not experience that strength and liberty in making known the gospel message to which I was accustomed. I afterwards preached at Quarndon and Sileby, in the Wesleyan chapels. The places were filled, and the whole country was moved. The spirit of conviction went abroad among the people, like fire among dry stubble. I hastened on to Seagrave, and preached in a chapel, the property of a farmer in the place, and led a love-feast in another chapel, the property of Mr. Goy. Many persons spoke of the goodness of God to their souls ; making special reference to brother Wedgwood and other brethren, whose labours had been greatly owned of the Lord. One man remarked, that when awakened, and anxious to go to some place where he might find good to his soul, he observed some women plainly dressed, going to a place of worship, and that, attracted by their demeanour, he followed them thither, and that whilst calling upon God there, his soul was set at liberty. I took occasion to remark, from this narration, how incumbent it is on the part of the people of God to be patterns of plainness, and for the females to attire themselves as women professing godliness.

“ Being now informed that my friend and colleague, brother Wedgwood, was arrested for preaching the gospel at the Market-cross at Grantham, I proceeded to have an interview with him. Mr. Lockwood of East Bridgford, on whom I called on my way, informed me that when he heard of brother Wedgwood being arrested and committed, he rode to Grantham, and took brother

Wedgwood's plan in preaching; but he was also arrested, and the magistrates would have sent him to prison, had he not given bail.

“ When the sessions arrived, brothers Wedgwood and Lockwood surrendered to their bail, counsel was provided, and the trial came on; but a verdict was given for the defendants; so the magistrates, having lost their cause, had to pay costs.

“ It may be observed, that between the intolerant magistrates of Grantham and Sir W. Manners of Buckminster, there was much ill-feeling; and when Sir William heard that the magistrates had committed the preachers, he ordered a stone pulpit to be erected near the town-hall, that the preachers might occupy it, and address the people in the market-place, none daring to make them afraid. Thus Christ was preached, ‘ out of contention,’ but the fury of the wicked was overruled to the furtherance of the gospel.

“ A camp-meeting being designed to take place near Buckminster, the parties above mentioned, and others, attended to conduct it. Mr. Henry Sharman, an itinerant minister in the Connexion, thus describes it: “ I and a number of others went the distance of fifteen miles, and arrived on the camp-ground in time for the morning services. The day was fine, large numbers assembled; such a concourse met for worship, as we had never seen before. Being the first open-air worship many of us had ever beheld, we were much excited. The meeting was held in a fine spacious green lane, sheltered by a beautiful high thorn hedge, with the spreading oaks growing thick therein. Under its shade hundreds stood. The preachers present were Wedgwood, Benton, Heath, and Clowes.

“The latter came, after holding a service at some other place. I saw Mr. Clowes as he approached the crowd, and he immediately entered into the work with great zeal. I had never seen him before, and although now many years since, I have the most perfect recollection of his movements and manner of exercise. The text which he took was Gen. vii. 1 ; and the impression the discourse made upon the assembled multitudes, and especially upon myself, was great. The above meeting found me with a small degree of Divine light upon my mind, with a feeble desire for salvation. As the services proceeded, the light and concern within me increased ; and at the close of the day I was, through faith, happy in Christ, the ‘Ark,’ into which I had been powerfully urged to enter by Mr. Clowes. I was not only fully decided to devote myself to Christ, but also to labour to serve the interests of the Primitive Methodist Connexion, which I have, in some humble degree, done now for more than a quarter of a century.” Towards the close of the above camp-meeting, Sir W. Manners came in his carriage to the ground, and requested one of the preachers to accompany him to Grantham, to preach in the stone pulpit erected to annoy the Grantham magistracy. Brother Benton expressed his willingness to go ; accordingly he was handed into the carriage, and the party rode on. As they proceeded, Sir William asked the preacher “if himself and his brethren were inspired men.” The preacher replied “that his soul was full of glory.” Sir William then said “he should like to hear him preach—would he have the goodness to preach to his coachman as they proceeded ?” The preacher replied, “that if he would

stop the carriage, he would preach to the people in the village which they were passing, out of the carriage window ;” but Sir W. declined that proposal, and drew the window blinds. On arriving near the town, a chaise was prepared to carry the preacher into the town. When arrived in the market-place, a servant of Sir. W. attended, and the preacher ascended his stone pulpit, and preached to the assembled crowd.

When the camp-meeting concluded, according to Mr. Sharman’s account, Messrs. Clowes and Wedgwood went to Coltshall, to the house of a friend, and took refreshment ; and in the evening, on a hill, near the Wesleyan chapel, he preached ; and a prayer-meeting followed in the chapel. Much good was done in these consecutive services ; and a large amount of the fruit was secured by other religious communities.

The next day our indefatigable missionary proceeded to Oakham, in the county of Rutland ; which place he reached in the evening, and preached “*abroad,*” to a well-behaved people, and a kind friend invited him to his hospitable residence. His next journey, the day after, was to Melton Mowbray ; and on entering the town he was informed that his friend John Wedgwood had just concluded preaching in the open air, and had gone on to a village three miles distant. Mr. Clowes followed him thither, and preached in the village street to a large multitude. When about half through with his address, a man on horseback, with a naked sword, rode among the people, storming and threatening, vowing to take vengeance on the preacher ; but the people hemmed him round, and after making repeated efforts to force his way, and failing in the attempt, he withdrew. In holding a prayer-meeting afterwards,

the brethren were assailed with fury—stones and dung were thrown, yet no one was injured. The preacher, however, that followed Mr. Clowes, did not fare so well. When he commenced he was assailed with demoniacal rage. Some of the rabble came up with a basket of eggs, designing to throw them singly at the preacher; but their fury became so exasperated, that they dashed the whole basket at him; then they knocked him down, and threw themselves on him. The man of God, however, got up, and made his escape.

A short period after these transactions, a camp-meeting was held at Packman's-lane. Some thousands attended; the preachers enjoyed liberty, and it was a blessed meeting. In the evening Clowes and Wedgwood held a love-feast in a barn at Sileby, and had the joy of hearing testimonies to their useful labours.

They then visited Barrow Wake, and, after singing through the streets, they preached apart, and continued the open-air services until ten o'clock,—for the people were so much affected under the word, that they would not disperse sooner. They then preached through the villages till they reached Nottingham and back to Sileby, where God made bare his holy arm, and Satan fell like the lightning from heaven.

After holding a camp-meeting at Croxton-lane Ends, they went on to Leicester. It was late when they got to Leicester, having sung through the villages thither. The next morning, however, they raised the Gospel standard in Belgrave-gate, and it was computed that two thousand people gathered on this occasion. They both preached, Wedgwood from Job xxii. 21, and Clowes from Rev. iii. 20. Just as Mr. Clowes rose to address the people, a person whispered that two magistrates

were present; but he gave no sign of fear, appearing impressed with a conviction of the presence of higher powers, and the value of immortal souls. The multitude were exceedingly well-behaved, and a profound and solemn feeling reigned throughout. They ended their services at noon. At half-past one they held a prayer-meeting in Orchard-street, in a friend's house. Many persons could not gain admittance, but were deeply affected, and at the meeting it was supposed about twenty persons rejoiced in the forgiveness of sins. This prayer-meeting did not conclude until six in the evening. When Messrs. Clowes and Wedgwood departed from the meeting, Mr. Clowes's clothes were literally saturated with perspiration; but after a little refreshment, they walked seven miles to Sileby. They felt themselves so much fatigued that Mr. Wedgwood was disposed to lie down for a short time in a meadow; but Mr. Clowes opposed his friend's purpose by showing that such a course would endanger their lives. After a refreshing night's sleep, and a breakfast next morning, these hardy veterans in God's service pursued their course seventeen miles, and separated in order to preach at different places; and a camp-meeting being arranged to be held at Willingore, in Lincolnshire, they joined their energies to carry on that special service. The meeting was remarkable for the confusion and persecution that attended it. Some of the wicked exhibited great daring and brutal behaviour. Mr. Clowes says, "I turned my *eye* upon some of the Philistines, and God accompanied *my glance* with an arrow of conviction, and two of the rebels fell into the rear and remained quiet the remainder of the meeting."

The city of Lincoln appears now to have occupied

the attention of the missionaries ; within its ancient walls, and around its Gothic churches there lived large numbers of unconverted sinners. An announcement having been made two weeks before, these plain and earnest men of God made their appearance in this far-famed city, between the minster and the gaol. They commenced their open-air services about nine in the morning, and did not conclude them until nine in the evening !

About noon the missionaries had evidence sufficient that their labours were *needed* in the cathedral city, for opposition began to rage and display itself in ludicrous aspects. The sons of Belial procured a goat, and ran it in among the congregation ; they also shouted, and threw dust into the air. Mr. Sharman records the case of a person who was led to embrace religion through an incident that *probably* occurred at this meeting. A stone was thrown which struck Mr. Clowes in the face, and caused the blood to flow ; and the manner in which he bore the insult, and the prayer he offered for the insulter, had such an effect on the mind of the above party as to produce the result stated. Many persons, through the services of this important day, gave themselves to the Lord ; the work of conversion went on prosperously, and from that period the Primitive Methodists were established in the city. On the next day, the missionaries proceeded to Waddington, being invited thither by a farmer who had attended the Lincoln meeting. A wagon was prepared, and the two brethren addressed a large congregation in the open-air, composed of all ranks, including the clergyman. They then adjourned to the farmer's house, and had a prayer-meeting. When the meeting had been protracted to a late period, Mr. Clowes desired the

farmer to ask brother Wedgwood to conclude; but he said, "that Jacob wrestled with the angel until the break of day." This was what his colleague expected, for Wedgwood's policy was never to conclude a meeting whilst *one* person would stay with him. However, it was necessary that some propriety should regulate their proceedings, and that the people should not be subject to inconvenience from late hours. Mr. Clowes, therefore, concluded the meeting, and lectured his good brother on the question of *propriety*, urging our Lord's maxim which he gave to the primitive missionary, "Be ye therefore wise as serpents, and harmless as doves."

Mr. Clowes now proceeded into Derbyshire, and held a camp-meeting at Hulland; where some professed to be saved. At Sutton he preached the funeral sermon of Mrs. Simcock—the wife of Samuel Simcock, and an old companion with him in the work of the Lord. Speaking on this case, he says, "I preached Mrs. Simcock's funeral sermon from 2 Sam. xiv. 14. Her trials had been heavy; she had been twice left a widow, with fatherless children. I had always supposed her to be a woman of *weak faith*, but she died full of triumph! How truly is it said, 'As thy day is so shall thy strength be.'"

CHAPTER XI.

MISSION LABOURS.—HULL.—YORK, ETC.

1819.

THE plan of missionary operations in the infancy of the Connexion was very simple, and wrought with surprising efficiency. When a circuit was formed, its official au-

thorities sent forth a missionary to enlarge the field. Sinners were converted, and formed into societies ; these were made a mission, the work proceeded, and the mission became a branch, or branch circuit, subject to its parent circuit. Then when the work became further enlarged and consolidated, the branch became an independent circuit, sending forth its missionaries to extend still further the field of operations. Thus the work went on multiplying itself.

This plan wrought with admirable effect and power *sui generis* for many years, and until the Conference established missions in the British Colonies, and in the United States of America. Then it was found necessary to establish a missionary system on a plan similar to other Protestant bodies, which was effected in 1843. There is now a missionary society established, with its staff of officers resident in London, who, under the direction of the Conference, carry on the missionary work at home and abroad.

We now proceed to narrate the origin and progress of Hull mission, in connection with the subject of this Memoir. This was one of the most important movements of the Body, whether viewed in reference to its rapid results, or in relation to the spirit of the missionary enterprise carried out in Yorkshire and elsewhere.

Nottingham was now a circuit, and, in accordance with the discipline of that day, the officials applied to Tunstall circuit for Mr. Clowes, that he might commence a mission at Hull. It appears, that Mr. Clowes had an impression on his mind that it was the will of God he should convey his message of mercy and grace to that part of the kingdom. When preaching in Leicester, Mr. Woolhouse, from Hull, had an interview with him

on the subject. He says, in his journal, "I felt a strong desire to bend my course to Hull, there to make known the salvation of God; and it was not long before, in his Providence, my steps were directed thither."*

On the 15th Jan., 1819, Mr. Clowes arrived at Hull, and took up his residence at the house of Mr. Woolhouse. "As soon as I entered the house, Mrs. Woolhouse and John Oxtoby, commonly called 'praying Johnny,' fell upon their knees and returned thanks to God for my safe arrival. This act of devotion was very encouraging to me, and became a prelude to greater things. On the day of my entering Hull, I preached in the evening in an old factory in North-street. Vast numbers of people attended, many influenced by curiosity, others with an intention to create a disturbance. However, God was present in my first effort here to make known the riches of His mercy, and the wicked were restrained, and the meeting ended in peace.

* Hull, or Kingston-upon-Hull, is a large sea-port in the East Riding of Yorkshire, situated on the great inlet of the Humber, and a town of flourishing commerce. In 1293 it was made a borough by Royal Charter. The accommodation for shipping in this port consists of the old harbour of ten acres, and three wet docks, which embrace a surface of thirty-six acres. About 250 sail may be kept afloat in these docks at all states of the tide. The town is in rapid progress of extension. Amongst the public buildings is Trinity Church, a beautiful specimen of Gothic architecture, built about 1312, and the Charter-house Hospital, built by Michael de la Pole. There is an equestrian statue of King William III. in the market-place. On the steps of this monument Mr. Clowes has often preached the word of life to listening crowds. This town gave birth to the celebrated Wilberforce, and has been distinguished for able ministers of all denominations, and a liberal and enlightened church and chapel-going community.

“On the day following I walked to the Pottery on the banks of the Humber, where I had worked fifteen years before, when I was in the ‘old olive-tree, which is wild by nature,’ but I found the working of the pottery had been discontinued. I however entered the place, and proceeded to the room in which I had formerly laboured, and kneeled down and praised God for the great change he had wrought in me. I then returned and walked through the streets in which I had formerly wrought folly and wickedness. It brought to my recollection the time and place when captured by the ‘press-gang,’ and other circumstances of dissipation and riot. Oh, what gratitude filled my soul when reflecting on the contrast! Instead of indulging in reckless and brutal conduct, throwing the reins upon my passions, neither fearing God nor regarding man; I am now a sinner saved by grace, and a missionary of the cross. On Sunday morning I preached again in the old factory to a large congregation. The Divine power was mighty in the service, and many wept; it was a time of refreshing from the presence of the Lord. One local preacher belonging to a certain Body was present and was greatly blessed; but he was immediately brought up to account for his conduct in going to hear me. When questioned on the subject, the local preacher observed, that the man whom he heard preach in the factory preached the Gospel with the Holy Ghost sent down from heaven.

“One of the regular preachers asked him if *he* did not preach the Gospel with the Holy Ghost from heaven? He replied simply ‘I do not feel that good under your preaching that I did under his.’ However, the result was, the local preacher and others were interdicted from coming any more to hear us. In process of time, how-

ever, this interdict met the fate of many of a similar character which issued from the same quarter—it became unheeded. A spirit more in harmony with the Gospel began to obtain ; and before the world becomes converted, that spirit must predominate in all the churches of Christ. On the same Sabbath, I heard Miss Jane Brown speak with much satisfaction ; she had been sent by the Nottingham Quarter-day Board to supply my place for a few weeks. In the evening I preached ; and after the service I assembled a few friends who felt desirous of church-fellowship, among whom was Mr. Atterby, who became a travelling preacher, and died in the work. I thus formed the *first* two classes, appointed leaders, a society steward, and made other disciplinary regulations.

“On the Tuesday I went to Hessle, a village near Hull, preached and formed a society. Here the work bore a sanguine aspect. I then proceeded onwards on my mission, accompanied by brother John Oxtoby to Swanland, Elloughton, Brantingham, Elliker, South and North Cave, etc. In all those places, I addressed vast multitudes in the open air ; but generally in farmers’ barns, for it was in the winter season. The word of the Lord proved ‘quick and powerful ;’ many were convinced and converted. The bread was cast upon the waters, and it has been found after many days. In all the places mentioned I formed classes, and established principles of discipline in conformity with the Primitive Methodist Connexion.

“On Sunday, Feb. 14, I preached in the factory in Hull to a large multitude, but we experienced much annoyance ; the wicked poured upon us like floods of water. God, however, defended us from their rage. On the following Monday I preached again, and the power of

the Highest fell upon us; but at the same time the persecutors rushed in, stamped with their feet, and produced disorder. I therefore decided to conclude the meeting; but I have doubted since whether we did right in concluding the service. On Tuesday I held a meeting in another part of the town; and whilst in the exercises, the persecutors were very boisterous; they threw down a wall, which produced much disturbance, but the Lord was at work as well as the Devil, several were convinced of sin, and two persons united with the society.

“ I preached again at Hessle; several were in deep contrition, but did not obtain the deliverance they sighed for.

“ On Sunday, 24th, I preached three times at Hull. We had a gracious visit from on high; but the wicked lifted up their hands against us, were very violent, and excited the congregation in such a manner that the people thought the place was about to fall. Alarm and panic seized the multitude, and an attempt was made to escape. The scene presented an indescribable picture at this crisis. Some were crying for help, others forcing their way out; some throwing up the windows and jumping out, but none were injured, as the building was only a story high. At evening service we obtained the police, and kept out the most furious part of the rabble. They however shouted outside, threw stones, and broke the windows. The battle then became very hot both inside and out; however, the ‘battle was turned to the gate,’ for many of the ‘jack tars’ who had persecuted and fired whole broadsides into us, struck the flags and came aboard the ‘Primitive ship,’ to sail along with us to the port of glory! It became also a necessary course to apply to the mayor to protect the great number of

anxious inquirers after salvation from the violence of the persecutors; and through his exertions in our favour three of the sons of Belial were imprisoned. On the Monday after this I preached in the factory, and enjoyed one of my best times.

“On Sunday, Feb. 28th, I rode eight miles, walked ten, preached three times, and heard two sermons. When the day was over I felt exhausted, but it was in a glorious cause, and my soul had been happy all the day long.

“The places officiated at were Elloughton, in the morning, South Cave in the afternoon, and North Cave in the evening. In the afternoon at South Cave, *in the open air*, the congregation was very great, and the power of Jehovah rested on the living mass of human beings; all was still as evening, and many wept. At North Cave there was a little disorder, arising from some persecutors throwing water through the air-holes of the barn upon the people: but, notwithstanding this, the presence of God was powerfully felt.”

After preaching at other places, he arrived again in Hull, and gave tickets to five classes which had been raised up in three months; and such was the glorious prosperity of this mission, that in six months from the period of its commencement, three hundred members were in Society; and in June the same year, Hull was made a circuit with William Clowes, and John and Sarah Harrison, stationed as its travelling preachers.

On Sunday morning, March 7th, Mr. Clowes preached in Hull, and in the afternoon held the first love-feast of “Yorkshire Primitives,” in the old factory. He observes: “The place was nearly full, for some people had come a distance of twenty miles, the report

of our love-feast having spread greatly abroad. We began according to the discipline established ; admitting none but such as had notes, or that could produce quarterly tickets, showing that they were members of the Society."

At this period the existence and remarkable progress of the Primitive Methodists were becoming known to the other denominations in the land ; but the leading parties in these bodies, deceived by misrepresentation, generally supposed that they constituted a mere Methodistic mob,—a gang of ignorant fanatics, who were **EXCITED** in their meetings by "wild fire ;" that their discipline, if they had any, was a "rope of sand," and that "respectability" among them, either as it regarded character or talent, was utterly out of the question. The preachers were sometimes regarded as a kind of religious *scamps*, roving through the land ; but that they might be useful as spiritual scavengers in drawing off the refuse and corruption from the "respectable churches," as if the Primitive Methodist Societies were composed of persons similar to those who first gathered around David,—“And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him ; and he became a captain over them,” 1 Sam. xxiii. 4. But it not unfrequently occurred that pious and intelligent officials of other communions would stealthily hover on the margin of a camp-meeting, or glide in among the crowd at a preaching or missionary-meeting, to see and hear of the "new thing," and on withdrawing they felt that they had listened to a discourse or platform address, in point of ability and Divine unction, which would not have degraded their

own superb assemblies ; and that there were, after all that had been said to the contrary, some indications of decency and order.

In the first love-feast held in Hull, above referred to, Mr. Clowes observes, " One respectable woman and her son came up and wished to enter without a note ; but the door-keeper was firm in his duty. They then expressed their surprise at this regulation, for they thought anybody might go into an old factory, into a Primitive Methodist meeting. The son departed ; but the woman lingered, and would not retire. The door-keeper therefore sent for me, to ask my opinion on the case. I admitted her, and quickly her views were changed respecting the people she had come to see and hear ; and she and her husband joined the Society, and both became helpers of the work. From this case I saw it necessary to be firm in discipline, but not to tighten the reins too much in certain instances. The love-feast in question was exceedingly powerful ; many rose up and blessed God for what their eyes had seen, testifying that such a love-feast they had never enjoyed before ; others wept, and praised God who had in His providence mercifully sent the missionaries to Hull. At six in the evening I preached, but hundreds retired, not being able to gain admission into the place. The spirit of hearing the Gospel increased more and more ; the fields were white for the harvest. ' O for labourers to enter in ! ' This was the cry of my soul from day to day."

When Barnabas went to Antioch, he " saw the grace of God and was glad ; and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and

of faith ; and much people was added unto the Lord." But Barnabas and his coadjutors were not satisfied with their spiritual conquests at Antioch ; they proceeded, fired with celestial ardour, to gain laurels in other lands. Mr. Clowes and his holy colleague had not only studied the missionary models of the primitive church, but they felt the same flame which burned in them, constraining them to continuous efforts in saving souls.

The noble estuary of the Humber, which rolls its tidal waters past the town of Hull, had no beautiful and commodious steamers plying on its bosom in the early days of Mr. Clowes ; the uncertain and inconvenient "horse-boat" generally carried passengers to the opposite coast of Lincolnshire. But Mr. Clowes and his official brethren soon resolved to visit the Lincolnshire side of the Humber, having sufficient evidence that their labours were needed among the numerous villages and towns that sprinkle the shores and northern part of that beautiful and fertile country. He says :

"Brother Harrison and I went over the Humber, to Barrow in Lincolnshire. We stood up and preached in the open air to a numerous company ; some behaved very well, but others disturbed us. Some of the people invited us to come again and form a society, which we did soon afterwards.

"We then visited Barton, and stood up in the market-place, and had a good time in announcing our message. I afterwards walked to Barrow to sleep that evening. I felt myself much fatigued, for I had sung, prayed, and preached nearly all the day, besides walking fourteen miles.

“On the Lincolnshire side of the Humber I also visited other villages. At Ulceby we had a weeping time ; such a one, I trust, as never will be forgotten. At Limber I preached abroad ; one soul was saved in the Lord. At Holton, Goxhill, and Ferriby, the work of God broke out most gloriously ; excellent societies were formed, and scriptural discipline established in them.

“On crossing the Humber into Yorkshire, I visited Welton, and in a barn I had a blessed time in the discharge of my spiritual duties. At South Cave I administered the word in a large yard belonging to Mr. Pickering, who kept an inn, and whose kindness and hospitality to me were very great ; his family were much attached to our cause, his daughters having received spiritual good through our instrumentality. At Newbald I blew the Gospel trumpet in a wheelwright’s shop, to a rude and disorderly people, and held a prayer-meeting afterwards in the house of Mr. J. Coates. On the Monday evening I preached in the Congregational chapel, and one soul was converted. I then visited Brantingham again. The clergyman here was much opposed to our operations, and when I was preaching he advanced with a very menacing attitude among the people ; but when he got within two yards of me, he suddenly turned to the right and marched off the ground. After discoursing at Wolby, I went on to River Bridge, and preached under the open canopy of heaven to a vast assembly. Here God made bare His holy arm, and saved souls ; and a Christian church was formed of those who expressed a desire to flee from the wrath to come. I continued to push on my mission, and preached at Thorganby, Wel-drake, and Elvington ; at all these places, under the mini-

stry of the word, the grace of God came down upon the people 'like rain upon the mown grass, and like showers that water the earth.' "

As Mr. Clowes's mission labours were gradually drawing towards the capital of Yorkshire, it might have been supposed that with his characteristic enterprise he would sooner or later enter within its ancient walls as a messenger of peace. The far-famed city of York is one of the most celebrated cities in the British Isles; it is situated on the banks of the Ouse, in the midst of an extensive plain, surrounded with an ancient wall, supposed to have been built by Edward I., about 1280, and which is now so constructed as to form a favourite walk for the inhabitants. In this city the Roman emperors took up their quarters when they visited this island; and here the Roman emperor Severus died, in the year 211. York was made a bishop's see under Paulinus, who converted the Northumbrians to Christianity, in 627. York was then the capital of Northumberland, for the whole country north of the Humber bore this name at that period. This city is distinguished for its castle and Clifford's Tower, built by William the Conqueror, and repaired or rebuilt by Richard III. The wall surrounding the castle or prison, is 1350 feet in length, and 35 feet high, and is strengthened by massive towers at intervals. York Castle, including the courts of justice, etc., is the strongest mass of building in England. The Minster is a vast pile in the Gothic order, built in the form of a cross. Over the centre, on four massive pillars, rises a grand tower, 213 feet from the floor. Over the west end two other towers rise at the altitude of 196 feet; the whole length of the building, from east to west, is $524\frac{1}{2}$ feet. The length of the nave is

261 feet ; its breadth 109, and its height 99. The effect of the whole prolonged and lofty extent, as seen on entering from the great western door, is perhaps as sublime as any ever produced by architecture. Under favourable circumstances, such as the rich illumination of the setting sun, the impressions of awe and veneration, and we may add of delight, produced upon the mind by the grandeur and beauty of this wonderful building, are perhaps superior in intensity to the effects of any other work of men's hands. We doubt whether the finest Grecian temple could ever so deeply touch the hidden springs of enthusiasm in our nature. The choir is divided from the nave by a stone screen ; but this ornamental partition is so low as not to intercept the view of the portion of the roof beyond, nor the "dim religious light," streaming from the magnificent "storied window" that fills the eastern end of the building. This screen, and the great eastern window, are two of the proudest ornaments of the cathedral. The former is a work in the very richest style of ornamental carving, and fortunately it is in almost perfect preservation. It is divided into compartments by fifteen niches, which contain the statues of the English kings, from the Conqueror to Henry VI. inclusive. There are a large number of ecclesiastical edifices in York, whose origin is exceedingly remote ; some of them probably coeval with Christianity in this island. The chapels of the Wesleyan and Congregational Bodies are very spacious, and well adapted for scriptural and evangelical worship.

York was favoured with the sainted presence and apostolic labours of Wesley at an early period of his devoted life, and his holy and self-denying "sons

in the Gospel” such as John Nelson, A. Mather, and others, laboured usefully in this city in their day and generation; and burning with the same flame of zeal, our venerable father observes: “Being now in the immediate neighbourhood of the city of York, I formed a resolution, in the name of the Lord God of Israel, to lift up my banner in that far-famed ‘city of churches.’ Accordingly I sent a notice to the city crier, to announce to the citizens of York that a missionary would preach on the ‘Pavement;’ but the crier sent me word that he durst not give public notice of my purpose, unless I first obtained the sanction of the Lord Mayor. Here I found I was in a difficulty. It occurred to me, that if I waited upon his lordship to solicit permission to preach, he would probably refuse me liberty; and were I to attempt preaching after a denial, he would very likely order me to prison; and if I should pass by the city without bearing my testimony in it, my conscience would remonstrate. Consequently, I determined to proceed and preach the Gospel in the streets of the city, in conformity with the instructions which I had received from Jesus Christ, without asking permission from any person.

“Accordingly, on Monday, May 24th, 1819, at seven o’clock in the evening, I stood up on the ‘Pavement’ in the market-place, in the name of the Lord, who had so often supported me in similar enterprises. I commenced the service by singing the 14th hymn, in the first book:

‘Come, O come, thou vilest sinner,’ etc.

“In a short time the people drew up in considerable numbers, and the shop doors and other places were crowded. All was very quiet until I sung and prayed,

when a man in the congregation became rather uproarious ; but I got my *eye* upon him, and he was checked. When I had proceeded about half way through my discourse, a troop of horse came riding up, and surrounded the preacher and congregation. The Devil immediately suggested to me, that the Lord Mayor had sent the soldiers to take me, under the idea that I was a political radical speaker, inciting the people to rebellion ; but I rallied after this shot from the enemy's camp, and went on exhorting sinners to flee from the wrath to come. I concluded my sermon without molestation, the soldiers and people retiring in proper order. Some persons asked me who I was ; I told them my name was William Clowes, and that in principle I was a Methodist ; and that I would preach there again the next fortnight. I then took up my staff and travelled seven miles to sleep, accompanied by a few friends."

In relation to the mission in York, it appears, the mind of our venerable missionary was severely exercised. He believed it was his duty to preach the Gospel in that city, but he felt it a heavy cross to stand up in its streets a humble and uneducated man, where the flower of the aristocracy and clergy resided, with their numerous retainers and dependants trained in the splendour of episcopal and cathedral service, and accustomed to all the graces of smooth and polished preaching. But he knew that in every city, and York included, there were large numbers of people who never crossed the threshold of any sanctuary whatever, being "without God and without hope in the world ;" and that there was another class who, whilst they were strict in their attendance at the house of God,

were ignorant of the first principles of the doctrines of Christ, ignorant of the plan of salvation through faith in the blood of the Redeemer, trusting to their performance of church duties, and to their moral lives for acceptance with God. Mr. Clowes, therefore, hoped he might be useful by rousing these classes in York by open-air preaching, and by urging, with the help of God, the great doctrine of a present, free, and full salvation. But the effort, according to his own testimony, cost him much mental agony and keen exercises of soul. He states his feelings, and details his labours and success at his next appointment, in the following terms: "On the Monday I proceeded towards York, intending to preach again in the city. On the way my spirit became greatly exercised; *heavy trouble* pressed upon me. I had an impression of fear and uneasy apprehension respecting my mission to the city; but as I proceeded, I recollected that I had counted the cost, and that however I might be called to suffer, truth would win its way and God would be glorified. I entered into York fully determined to proceed in the way of duty, and not to be ashamed of the gospel of Christ. When I stood up in the Thursday market, hundreds of people gathered round me; some said we should be taken up, but, to my surprise, not a tongue was moved against us; all was quiet, and all heard the word of God proclaimed with the deepest attention. I had great liberty in my soul whilst speaking, and the service ended satisfactorily. Soon after this, a room was taken for preaching, and a society was formed. Thus God enabled us to take the city, and to establish ourselves within its ancient walls."

At a subsequent period, the society at York purchased Grape Lane chapel, originally occupied by the Baptists; but in October 1850, the old mansion of the Lord Mayor being on sale, it was purchased; and during the able superintendency of that excellent and laborious minister, the Rev. Jeremiah Dodsworth, an elegant edifice was erected, at a cost of about £2,000. It will seat 800 persons, and contains 300 free seats for the poor. Primitive Methodism in York has now attained a position of influence and usefulness. The Connexion has held one of its Annual Conferences in this city, though its first missionary tremblingly entered it to preach the word of life. May the good work continue to flourish in this famous capital of Yorkshire. But our mighty Home missionary, by his vehement appeals to the masses in the open air, was a great means, under God, of promoting the spread of religion, not only in this city, but also in many parts of the extensive county of York; and the movement he communicated, by his impassioned earnestness, was felt in other churches. His earnest manner, and his burning appeals were, however, frequently construed by dead formalists as evidence of temporary insanity; but regardless of such pious inuendoes, he held on his shining career, and continued to the last in his original zeal and ardour. He was frequently taken to task for the powerful volume of voice he sent forth in his warnings to sinners to repent and turn to God. "At Osgodby," he says, "I administered the word of God. When I had done, a man came up and asked me if my God was hard of hearing. I told him certainly not; but nevertheless, he loved a *good shout*; that he had a great noise in heaven, for the

redeemed there were praising him with loud voices, crying, 'Worthy is the Lamb,' etc. The man then went his way, and said no more. The next day I went to open Market Weighton. I preached in the market-place to a well-behaved people, who were very courteous and friendly in their conduct towards me. The good work of God broke out in Market Weighton, and a lovely society was formed, and the cause in that town still progresses."

We have already seen what influence the first camp-meetings had on the origin and progress of Primitive Methodism in Staffordshire. Their effects in rapidly enlarging the mission work in other places has also been clearly demonstrated. These meetings, especially in Yorkshire and the northern counties, certainly formed the right arm of the cause. Being held generally in the vicinity of a large town, the multitudes poured in from the near and distant villages; and being awakened and blessed under the plain, pointed, unctuous preaching of soul-saving men, the people applied to the missionaries to visit their respective villages. The invitations were cheerfully responded to; and thus the tide of salvation rolled onwards towards some manufacturing, mining, or colliery district, where the population was densely concentrated, when the same course of action was repeated. These plans of operation were connected with such success in the conversion of sinners, as had been supposed beyond the reach of ordinary means. Some other denominations attempted to hold camp-meetings also, but having repudiated them at first, they did not apply to their meetings the same proscribed and offensive *name*. The Bodies in question did not succeed with their open-

air services, not having (shall we say) the *education*—the tact—the heart requisite to wield them on a large scale so as to grasp and benefit the masses. They have, therefore, been generally discontinued by them. In the United States and Canada, these meetings are now mostly in the hands of Methodists, other Bodies standing aloof from them ; and in Britain the Primitive Methodists *alone*, or nearly so, continue to carry on the camp-meetings, for which services they have a special aptitude, as it respects preachers and people ; and up to this period these GREAT MEETINGS are blessed in many parts of the United Kingdom in the conversion of many sinners to God.

We now furnish the brief detail of the first Yorkshire camp-meeting, which formed the glorious precursor to many others in the north, which the Almighty God favoured with his uplifted countenance. “ On Sunday, May 30th, 1819, we held our first camp-meeting in Hull,” says Mr. Clowes. “ In the morning the weather was unfavourable, but in the afternoon it was fine. Thousands attended. We divided ourselves in the forenoon, and preached in five different parts of the town. It was my lot to be stationed at the Penitentiary ; we had a glorious cry for mercy, and God proved to us the truth of his holy promises. The following week was chiefly employed in renewing the tickets to the society in Hull. I gave tickets to 167 members, and, including those in the country, there would be about 300, all raised up in less than four months.

“ I now took another tour and visited River Bridge, and Market Weighton ; and on my way to Melbourne I was invited to take tea at a farm-house. I felt it my duty to ask a blessing upon the food provided. Whilst I

was in the act of doing so the power of God fell upon all present ; but one individual did not relish these things, and began to talk about the pictures against the wall. I endeavoured to turn the subject, by asking the individual what I must do to get more grace and more of heaven into my soul. The power of God then struck him, and the lady of the house began to tremble, and turned pale. We then fell on our knees and prayed. I left them weeping, having to attend my appointment.

“ On the Sunday following I discoursed at South Cottingham, Weldrake, and Elvington, in the open-air, to both rich and poor, and one soul was saved.

“ On Sunday, July 4th, we held a camp-meeting in Brantingham Pits ; a wagon and three carts went from Hull, and the procession sang hymns and occasionally had praying exercises. The day was favourable, and the camp-meeting was attended by prodigious numbers from the towns and villages around ; the preachers were favoured with great freedom of soul in exhorting the people to turn to the Lord and seek salvation, and the powerful and pointed appeals were not in vain ; visible results were wrought ; many sinners were converted under the preaching and praying services. This great and glorious meeting terminated about five in the evening, and several of us returned to Hull, twelve miles, singing and praising God for the great things which our eyes had seen.

“ After this I went into the country appointments, and at River Bridge such was the awakening power that spread among the people, that sinners were afraid to rest in their beds at night, lest if they slept, they should drop into hell. After visiting Stamford Bridge, and

preaching in the open air, where three souls professed to find the Lord, I entered the town of Selby, and preached at the cross in the market-place to a well-behaved congregation. I then opened Snaith, and had a vast number of attentive hearers.

“On Saturday, the 23rd, I went to Ferrybridge, and preached on the Sabbath at the door of Mr. Bailey; and at Knottingley abroad, to a vast crowd. The multitude was so dense, that I could scarcely get along the street; nevertheless, all was quiet and well-behaved, and a lasting impression was made upon the souls of many of the people. On the Monday evening I preached again at Knottingley, by the river-side; the congregation was immense, and I had one of my best times; the word ran like fire among dry stubble, and a great and glorious work afterwards broke out in that town and vicinity.

“On Tuesday, the 26th, I walked to Snaith, and preached in a chapel which the friends had rented; the Lord worked effectually among the people; and when I was dwelling in my discourse upon sinners holding their midnight banquets of riot and intemperance, calling in impious language for damnation upon their eyes and limbs, one man, who had been a terrible swearer, was cut to the heart, cried aloud for mercy, and was set at liberty. This was a glorious manifestation of the Divine power in plucking a brand from the burning.”

CHAPTER XII.

MISSION LABOURS—YORKSHIRE.

1819—1820.

THE Primitive Methodist Connexion had now considerably extended itself, not only through the exertions of this devoted missionary, but through the energetic toils of many other successful servants of Christ who had successively entered the field. Laymen, occupying the important offices of local preachers and class-leaders; holy women, also, mothers in Israel, were distinguished by their success in bringing numbers of sinners to God. The Connexion now consisted of four circuits, namely, Tunstall, Nottingham, Hull, and Loughborough. It was therefore deemed advisable to convene a preparatory meeting at Nottingham to make certain arrangements for more effectually carrying on the work, and appointing an annual conference. Several delegates attended at the above meeting at Nottingham; and it was decided that the conference should be held at Hull, in May 1820. Whilst Mr. Clowes was at this meeting, his wife, having disposed of his household furniture, joined him, in order to accompany her husband in his arduous travels. On his way from Nottingham to Hull, Mr. Clowes came to Gainsborough, where he had a gracious visit from on high; and at Snaith five souls were justified freely through the redemption that is in Christ Jesus. On the Sunday, at three preaching services near Knottingley, three persons were blessed with the forgiveness of sins. On the Monday subsequent he preached in Mr. Bailey's school-house, Ferry Bridge, and four found the "Pearl of great price." Whilst at

supper, however, the enemy raged at his loss, for a large stone was thrown violently at the door, and a piece of parchment was blown into the house, upon which were written some foolish expressions. The devil felt his power was shaken; the iron sceptre trembled in his grasp. Hence the infernal opposition.

The work in Hull having extended, and the congregations being very large, it was proposed to erect a new chapel. This was done; the "old factory" was vacated, and the new chapel opened on the 10th of September, 1819. Brothers Thomas King, Dent, and Braithwaite preached; a prayer-meeting followed, and one soul found peace with God through our Lord Jesus Christ.

One difficulty, experienced in the extensive itinerant journeys of the early preachers, arose from their being ignorant of the proper roads leading to different localities. Hence they frequently missed their way, and wandered miles in vain, often at nights, frequently in imminent danger, and under the pressure of exhaustion and oppressive feelings. Mr. Clowes, after preaching at Hessle, resolved to return to Hull. The night was very dark, and a friend accompanied him out of the village; and when bidding him "good night," he told him to go forwards and keep such and such *stars on his* right shoulder. He tried to attend to this direction for a while, but he soon lost sight of "*his stars,*" and found that he was entirely lost upon a common. He then adopted his usual plan, of dropping on his knees and praying to God for direction. He rose, but quickly found himself amid bushes and briars, and became quite bewildered; at last he saw a light, and in advancing found it to be the lamp at the toll-bar. Regarding

every deliverance as an answer to the immediate prayer of faith, his simple heart was ever ready to pour out its thanksgivings to God. Blessing God for his interposition, he proceeded home bathed in perspiration, and retired to rest. He was, however, quickly roused from his slumbers, for Mrs. Clowes was suddenly taken sick. Before sending for medical aid, he resolved to try the virtue of the prayer of faith ; and whilst pleading, the great Physician stayed the disease. And such was the calm confidence of the sufferer, that she said she was rather disappointed in recovering, as she felt fully ready to depart in peace, her eyes having seen the Lord's salvation.

On September 13th, 1819, the *first* quarterly meeting of Hull circuit was held. Mr. Clowes records the meeting as being very peaceable and comfortable, and the number of members in the circuit was 402.

At this quarterly meeting two fresh travelling preachers were taken out, Samuel Laister and J. D——. Brother Samuel Laister was a holy man. He was well skilled in the doctrine of a present salvation, and had a burning love for the souls of men. He missioned much in the north of Yorkshire and Durham, and had many seals to his ministry. He died in the work, advanced in life, beloved by hundreds. Brother J. D—— had promising talents, but not so much of the life of soul-saving as was desired. However, it was thought he might accompany Mr. Clowes round the circuit *once*, in order to get more clothed with the converting glory before he went on his mission. On this case, which had such an unhappy termination, Mr. Clowes says : “A few of the circuit committee got together to alter the arrangements agreed on, and they decided that J.

D—— should go into my appointments *alone*, and that I should go upon a mission. When they had done this, they asked my opinion on their measure. I told them I disapproved of what they had done. First, because they had overturned what the quarterly meeting had done, which was unconstitutional; and, secondly, because if brother J. D—— went to travel, it was necessary he should have the benefit of my instructions in going with me; and there were private reasons I did not feel disposed to name, which rendered it unwise to send J. D—— into my appointments *alone*. But although I laboured to guide the friends in the path of Connexional and judicious proceeding, it was all in vain. They then decided that brother Laister should go on a mission; I to my own appointments, and J. D—— into Laister's appointments. Matters soon reached the issue I dreaded. J. D—— commenced a courtship with a young lady recently converted, whose father's house was a home for the preachers. Very shortly after he formed a connection with another person destitute of piety, to whom he became united in an unhappy marriage. The former young person and her parents now became exasperated, shut their house against the preachers, and abandoned the cause. The quarterly meeting were then obliged to take cognizance of the disgraceful case, and expel J. D—— from the society. He was then laid upon a bed of affliction, and he sank into despair; he cried that he was lost—that he was damned for her! However, *some* pious people hastened to his bed-side, and prayed with him, and before he died they entertained some hopes of his salvation. A deep mystery hung over the cause of his death, and strong suspicions were entertained that

there had been some foul play. Thus ended the serious affair, which probably would have had another termination had the official friends acted rightly, and suffered themselves to be guided by the judgment of those who, qualified by long experience, were able to give a matured opinion on all the antecedent circumstances. The mission of brother Laister, on the Yorkshire Wolds, where he was assured by parties in the committee he would find homes and success, turned out as I fully expected—a complete failure. None of the individuals to whom he was directed would give him any encouragement; and it being in the winter season, little or nothing could be attempted in open-air preaching and raising a mission.”

Our missionary now revisited several places. At Bishop Wilton, he preached in a field belonging to Dr. Meggison, and in the market-place of Pocklington to a vast multitude, and in the evening of the day, in a barn belonging to Mr. J. Moore. In the villages in the vicinity of Pocklington, there was a great and happy excitement, which ripened into a work which continues to advance.

On Oct. 23rd he visited Knaresborough, and preached abroad at nine in the morning; the rain fell, and the wind blew, but the people stood and listened with attention. In the evening, he spoke in a dwelling-house, and on Tuesday, stood out in a different part of the town to preach, and formed a society of four members.

After visiting York, he proceeded to Acklam-on-the-Wolds; and when about to commence preaching abroad a person informed him that the Wesleyans were about to begin their service. He therefore desisted, and took

the people with him to the Wesleyan chapel. When service was concluded, he returned, and spoke in the name of his Master with powerful effect. In the afternoon, he went to the parish church, and heard a truly gospel sermon by the Rev. Mr. Simpson. In the evening he preached in a dwelling-house, and the clergyman, in his turn, went to hear the humble itinerant missionary. "O," says he, on this circumstance, "when will Ephraim learn no longer to vex Judah, and Judah no longer to envy Ephraim?" At Leavening, the next evening, he held forth with a full heart, and three persons were converted; on the following evening three more were saved, and the next morning in family visiting another was saved. He then proceeded over old ground, and at Ferrybridge, God arrested a great sinner who had attempted to murder his wife a short time before. The next evening his wife was converted.

The work continued to roll on throughout the extensive station; but the devoted and earnest missionary said, "I wanted sinners saved by hundreds and thousands. God can cause a nation to be born in a day. O for mighty faith to take a firm grasp of the promises—that faith, which is like a cable fixed to an immovable rock."

Leeds was the next scene of our missionary's operations. It is a town of great antiquity, is mentioned by Bede, and noticed in Doomsday survey. It is situated on the Aire, and has lines of communication with the eastern and western seas. Leeds has been long celebrated for its manufacture of woollen cloth; its celebrated Cloth-hall is a quadrangular edifice, surrounded by a large open area, from which it receives light by a great number of lofty windows. It is 128

yards in length, and 66 in breadth. Vast quantities of fancy goods are also manufactured here, and in the vicinity of the town are potteries, cotton - mills, foundries, coal-mines, etc., and in the town are many noble structures appropriated to various purposes.

Leeds has had, from the origin of Methodism, a distinguished celebrity for missionary life, and for giving birth to men of honour in all the different sections of Methodism. On the 24th of November, Mr. Clowes delivered his first testimony in this town, in a school-room belonging to Mr. Baines. It appears his first effort took hold of some of the Leeds people, as they remarked, in their peculiar style, that they had heard some of the "*right old sort of stuff.*"

On the day following he formed a small society, and preached at Dewsbury. Returning to Leeds in a few days, he rented a room, in Sampson's warehouse, for preaching. The room was already occupied by a dancing-master, who taught the art of his profession on the week evenings. What a contrast between his teaching and that of Mr. Clowes. The one taught an exercise of questionable propriety, often associated with moral evil, the other the sublime science of salvation. To bring the gospel remedy as fully as possible to the attention of those who needed it, our missionary dispatched the town's crier through the streets, to announce that on the coming Sabbath, at 10 o'clock A.M., he should preach. A large company attended on the occasion, and services were arranged for in the afternoon and evening. But during worship in the afternoon, "Sampson," who had embarked in the Devil's agency, came to the top of the stairs and tried to alarm and disturb the congregation, by shouting that the warehouse was giving way. A

panic seized the people, and a general rush took place. Some attempted to jump out of the windows, and others rushed for the stairs. However, Mr. Clowes instantly tried to calm the people by beginning to sing. This had the desired effect, and happily no one was seriously injured. Mr. Bailey, a friend of the missionary, addressed the people, and the meeting ended quietly. In the evening, when the preacher and the congregation came together, they found "Sampson" had stolen a march upon them, and had closed all access to the warehouse, by putting on the door a large hanging lock. With this manœuvre of the Devil and of his agent the missionary and his friends appeared a little disconcerted. However, before any resolution was adopted, some one cried out, "You may preach in Sally Taylor's cellar." In a few minutes the missionary and his band were praising God below the level of the street, instead of "*up-stairs*" in a room three stories high. These parties did not, however, much regret their inconvenience, as God began to work by his Spirit in the word delivered in the cellar, as he had done in the "*upper room.*" The case of one man is worth a passing notice. He came to the door of the warehouse after the proper time, and found it locked; he then began to think what would be his condition if the door should be shut against him at the last day. This reflection piercing his soul, finally led him to repentance, and to the exercise of saving faith in the Lord Jesus.

A great and glorious work now broke out in Leeds, many were converted, and Mr. Clowes's coadjutors and successors had great joy in their labours. And although the cause had much prejudice and difficulties to encounter, it has now risen to a position of commanding influence and usefulness, both in the town and neighbour-

hood ; and those faithful and worthy men who stood forward in the day of small and feeble things have already a portion of their reward.

Accompanied by a brother missionary, Mr. Clowes went to Beeston. Nothing particular occurred here, except a discussion between Mr. Clowes and his colleague, in the presence of a tea-party, on the subject of dress. On this subject Mr. Clowes's views were rigidly severe, and believing some expressions which had fallen might be construed so as to countenance the fashions of the world, he argued strongly for plainness and simplicity in attire, especially on the part of men and women professing godliness.

From Beeston he again visited Dewsbury, and preached in Mr. J. Boothroyd's dwelling-house ; but at this period the minds of the people were so much exercised with politics, that the story of the cross had but little charms for them.

At Seacroft and Alton all ranks drew up to hear, and the officials of other churches were very active in gathering the fruit. The early missionaries, by their powerful appeals in the open air, were the means of extensive awakenings among the people ; but having no chapels, many of those who had been greatly benefited by these open-air operations were drawn by relatives to the established place of worship belonging to other communities. Among the societies which were formed, often, in spite of prejudice and opposition, a member from other religious bodies occasionally came and assisted the rising sect, then everywhere spoken against as being without "respectability : " but these were few, compared with the number awakened under the missionaries who united with other communities.

On the next visit to Knaresborough, our friend preached abroad, and made up the number of the church to thirteen; but at the villages of Houghbottom and Gawthorp, the people appeared unconcerned and uninterested with his message.

At Hull, on the 12th December, he held the quarterly love-feast, and instead of having as the presiding preacher to fill up the time with talking himself, and beseeching the people to speak, they were from the first so rapid and incessant in relating the dealings of God with their souls, that he could not snatch an opportunity to state his own experience.

On the 23rd, Mr. Clowes again visited the villages in the vicinity of Leeds. At Holbeck, he had a precious service; one soul was set at liberty who had been awakened under a sermon he had preached in Leeds. He found the work progressing onwards at Knottingley and Brotherton. At Mr. Bailey's, Ferrybridge, a crowd of persons, called ploughmen, came in, dressed in a fantastic manner, and asked for money. Mr. Clowes invited them to go down upon their knees and pray for mercy; but the buffoons fled with the greatest precipitation, and the house was cleared. At Pollington he officiated in a tavern; one soul was brought to God, and others were smitten with conviction. The next morning, he "processioned" the village, and preached "walking sermons." The people came out almost *en masse*. On visiting the villages of Arkindale and Marton-cum-Grafton, he found that a stale trick was resorted to in order to shut up his way. Some one industriously circulated the report that he was a mere "scamp," and had left a wife and family chargeable to the parish; and another reported that he had been used to carry a pack

of "soft goods" round the country. However, the Devil and his servants did not succeed in this species of defamation; the mission opened in all directions, and souls were continually added to the church, such as were saved.

In travelling to Coneysthorp, he had a toilsome journey in the snow, and afterwards preached; no one, however, offered him a morsel of the bread that perisheth in return for the offer of the "Bread of Life" which he had tendered, and he had to toil back to Knaresborough, where an old Scotch lady, Mary Brownridge, made him welcome to what her house afforded.

At the next service at Marton - cum - Grafton, he preached in the Wesleyan chapel. In the midst of the worship, an infuriated woman rushed in and dragged out by sheer force her daughter, who had been praying for mercy. Three souls, however, were saved, and the meeting continued *all night*. At another service, it was supposed about twenty souls found peace; and at Arkin-dale a great shaking took place among the dry bones. One person praised God aloud that ever he had sent the "camp-meeting Methodists" into the country.

Whilst preaching in a house at Harrowgate (the fashionable watering-place) some wicked persons fastened the door; however, he got out at the back part of the building. At Killinghall he preached in a joiner's shop; and next morning, after taking breakfast at the house of Mr. Swails, two of the servant men cried for God's pardoning mercy, and one found it. Being again at Knaresborough, he departed on foot for Leeds, a distance of twenty miles, early in the morning; a great quantity of snow had fallen during the night. As he was passing on through the village of Harewood, a gen-

tleman, on a very fine horse, overtook him. The following dialogue then commenced :

Gent. This is a very winterly morning !

W. C. Yes, Sir, it is indeed.

Gent. It is very hard for the game.

W. C. Yes, Sir.

Gent. Where have you come from this morning ?

W. C. From Knaresborough, Sir.

Gent. And whither are you going ?

W. C. To Leeds, Sir.

Gent. Pray what is the principal topic of the day in the manufacturing districts ?

W. C. Indeed, Sir ! I know but little about the affairs of this world.

Gent. Oh, indeed ! And what are you then ?

W. C. Sir, I am a man employed about the things of eternity.

Gent. Why, what employment is that ?

W. C. Sir, it is the employment of "warning sinners to flee from the wrath to come."

Gent. Well, and what do you say to them ?

W. C. Sir, I say what is involved in the commission which our Lord delivered to his disciples : "Go ye and preach the Gospel to every creature ; he that believeth and is baptized shall be saved, and he that believeth not shall be damned."

Gent. Well, I believe that ; it is the Scripture : but what is to become of the heathen who never heard of these things ?

W. C. They are to be saved, Sir, through Jesus Christ.

Gent. What ! and never heard of him ?

W. C. Yes, Sir, there are many souls saved by Christ

who never heard of him ; for instance, all infant children, and many heathens who never heard of Jesus ; for, says the Apostle, "These having not the law, are a law to themselves ; which show the work of the law written in their hearts, their consciences also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Therefore those heathens who are faithful to the light given them, will be saved in the day of the Lord, by virtue of the great atonement, though they never heard the name of Christ in the preached gospel.

Gent. Well, then, how are we to be saved in this country who have heard of Christ ?

W. C. Sir, when we truly repent and believe in Jesus Christ, then we are justified and saved.

Gent. Then, how shall we be justified at the day of judgment ?

W. C. By works, Sir.

Gent. What, then, have you never sinned since you were justified ?

W. C. Sir, that is not immediately to the purpose ; the grace of God is all-sufficient to save. It saved patriarchs and prophets, fathers and confessors, down to the present period ; and the apostle says, "Being free from sin, and become the servants of God, ye have your fruit unto holiness, and the end everlasting life." God's grace saves to the uttermost, saves the soul from all sin in *this life* ; and the heart emptied of all sin, and filled with the glory of God, this will inspire confidence at the day of judgment.

Gent. What! do you believe a man can live without sin ?

W. C. Certainly, I am bound to believe it, as it is the doctrine of Scripture. It is also the sentiment of

the fathers, and is expressed by the Church of England. Were I to disbelieve this blessed truth, I should sully the glory of the Great Atonement, limit the power of the Holy One, and live without those joys which God intends I should feel. The perfection of faith is the soul of inward religion ; that strong faith which enables its possessors to do the will of God on earth as angels do it in heaven : and their doing the will of God, or the works wrought by their faith, will justify at the last day ; for then the Judge will say to such, " Well done, thou good and faithful servant, enter thou into the joy of thy Lord." God, however, will have all the glory in the salvation of his people : " For we are saved by grace through faith, and that not of ourselves ; it is the gift of God." How important are the words of the apostle to you and me : " Work out your salvation with fear and trembling, for it is God that worketh in you, to will and to do, of his own good pleasure."

Gent. Well, then, you believe all this, do you ?

W. C. Yes, Sir, I do, and I am a happy man.

Gent. Then, if I believed as you do, I should be a miserable man.

"The gentleman then turned his horse and rode off," says Mr. Clowes, "apparently dissatisfied with the strain of my remarks. I had not proceeded far before I reached a man brushing the snow from a heap of stones which he was going to break in order to repair the road. I asked him if he knew the gentleman riding along, ' Oh, yes,' said he, ' it is the vicar of Harewood.' Just as I was talking to the man, the vicar turned round and came back, apparently to hold another parley ; but when nearly within speaking distance, he suddenly turned to the right about and galloped off.

“When the vicar had receded from my view, I insensibly fell into a train of reflection on what had been said. The vicar observed, that if he believed as I do, he should be a miserable man ; why, then, if he be right and I wrong, I must be an insignificant and wretched object ; for in the difference of our outward circumstances I am certainly at a strange discount. He rides a fine horse, is styled ‘The reverend the vicar of Harewood,’ preaches seldom, has many servants, and receives hundreds of pounds a year. I have to travel on foot through snow and storm, generally many miles a day ; preach every night, with few exceptions, exercise much bodily and mental exertion, in very many cases not knowing where to find a night’s lodging, and have no certain dwelling-place. But notwithstanding all these privations, and the obloquy I endure as a missionary of the cross, I would not exchange positions with the vicar of Harewood ; for my religion makes my soul happy ; the experience of the full salvation which I enjoy is a heaven on earth ; infinitely more than a compensation for all the sufferings I endure, and the difficulties I am called to combat. I know also that I am in the place that God has assigned me ; he has confirmed his word in almost every place where I have been : and what are the grandeurs of state and the advantages of power in this world compared with what I enjoy ? Like the apostle I can say, ‘Having nothing, yet possessing all things.’”

On our missionary reaching Leeds, his happiness was further heightened, on finding that the society was prospering—that it now consisted of seven classes, and that a large room had been taken for preaching services at Richmond Hill. He was now comfortably

lodged at the house of Mr. Smith, and the contrast between his domestic circumstances and what they were at the commencement of the mission were truly great.

On the 4th of March, 1820, accompanied by several friends, he went to open Ripon. When he arrived at the city he felt fatigued, and was indisposed for conversation; and in a friend's house he sat down and waited on the Lord. Whilst thus engaged, a local preacher entered; and after looking at him a few minutes, asked him to pray. They then both fell upon their knees, and the power of God streamed down upon all in the house. The man then departed and told his master of the circumstance, and he sent for Mr. Clowes. On his arriving he was ushered into the sitting-room, where a stranger from the country was seated, and who was expected to preach. Mr. Inman asked Mr. Clowes to officiate in lieu of the stranger. He replied that he was ready to do the will of God, but as to preaching in the chapel instead of the person appointed, it would be necessary for them to view the matter in all its bearings. Mr. Clowes was, however, urged to comply, and did so, and the glory of God filled the place; several convictions took place, and the people were wound up to the highest pitch of excitement.

After going over some of his old ground, Mr. Clowes met the society at Marton, and divided it into three classes; and at a love-feast afterwards, three souls were converted. Mark Noble, a Wesleyan class-leader, wished to help Mr. Clowes in the work, and desired to lead one of the classes; but this was disapproved of, and he was ordered to desist leading the Primitive

Methodist class, or to give up his own. He, however, was unwilling to do either; consequently judgment was passed upon him, and he was expelled. He then became a Primitive Methodist, and went on his way rejoicing. His house, which had long been an hospitable abode for the other ministers, was abandoned by them, because the Primitive Methodist preachers were admitted to share its hospitalities.

The work continued to enlarge, and at a visitation of the members, eighty were found in church-fellowship, and a chapel was soon erected. Mr. Clowes assisted at its dedication, when three souls found peace in believing. In this revival brother Thomas Dawson was brought to God. Some of his relatives were anxious that he should attach himself to another community; but he continued firm in his attachment to the people of his early choice. He afterwards commenced the itinerant ministry; but being of delicate health, he soon located. He, however, has continued a most acceptable local-preacher, and an influential and useful office-bearer, having been frequently sent as a delegate to Conference, from the district in which he resides.

At Whixley a promising work was begun, Mr. Clowes spoke in a barn, and many were affected. At a prayer-meeting, the Spirit "fell upon the people as at the beginning." Some cried for mercy, and others pressed forward to know what was the matter. A mother was seen to embrace her son in his distress, ignorant of its cause; and a wife sprang forward, smote her husband, and dragged him to the door; but blessed results followed this *peculiar* meeting, and three persons professed to be pardoned through Jesus' blood. This place, however, was abandoned, for

Mrs. D. was threatened with the loss of her farm if she gave any more quarter to the meetings; and not having moral courage to brave the threat, and trust in God, the cause broke down. At Aldborough, whilst the missionary was preaching, one person tried to disturb the people; but Mr. Clowes turned his *eye* upon him, and a society of seven members was formed even here. Ripon was again visited, and it was ascertained that the infant church had multiplied to sixty members.

On returning to Leeds, Mr. Clowes had an interview with Mr. Miller, the Wesleyan minister, who had once been stationed in Burslem circuit, and who made Mr. Clowes a class-leader at Kidsgrove. They had not seen each other since the Primitive Methodist Connexion was formed. Mr. Clowes says: "When we cordially saluted each other, Mrs. Miller, who was present, immediately began to say that I had made a division in Methodism; but Mr. Miller checked her, and asked me if it was well with my soul. I told him that I felt a heaven within. He then asked me if any good had been done amongst us as a people. I told him that vast numbers had been converted. Mrs. Miller then said, 'If you prosper, you will be the first, for none have prospered yet that have opposed the Wesleyans. But,' said she, 'is not Mrs. Dunnel at the head of you?' I replied, 'Mrs. Dunnel was never in our society; the first time I ever saw her was in Tunstall chapel with Mr. Miller, and he gave her his pulpit, and she preached.' 'Well,' said she, 'but don't they call you ——?' 'Yes,' I replied, 'they do; but we are called Primitive Methodists, as we wish to walk as closely as we can in the

steps of Mr. Wesley.' I observed, also, that when I first knew Mr. Miller, he wore a plain coat, but now he wore one in the first style. Mr. Miller replied, that if he thought his coat offended any one, he would put it away; he likewise said to Mrs. Miller, that it was always best to preserve a spirit of Christian love towards all; and remarked, that if we prospered as a Body, we must keep humble, and live in the full enjoyment of the love of Christ. We then parted, and I could not but admire the simplicity and Christian spirit of my old friend in this short interview."

CHAPTER XIII.

MISSION LABOURS.—YORKSHIRE.—DURHAM.
1820, 1821.

ACCORDING to the decision of a preparatory meeting held at Nottingham, the first Conference was held at Hull, on the 2nd of May, 1820. The Conference was constituted of eighteen delegates, as representatives of the whole Connexion—six regular ministers and twelve laymen. The state and prospects of the Body were considered encouraging, the number in society was 7,842. There were preaching services morning and evening during the sittings, and camp-meetings on the Lord's day, at Hull, Keyingham, and Barrow, in Lincolnshire. Mr. Clowes attended the Barrow meeting; there were two preaching stands, and five praying companies, and visible good was done among the thousands that attended. When the Conference was over, he attended another camp-meeting on a common, midway between Leeds and Dewsbury.

There was but one preaching stand, but there were six praying companies which laboured effectively, and salvation was entreated for several penitent sinners.

At Earlsheaton and Daw-green, where he laboured, heavenly light flashed through the souls of the hearers penetrating as the fluid from the charged clouds; and the next morning, during Mr. Clowes's family visiting, two persons professed to find the Lord.

He now visited Gawthorp, Westerton Hall, and Alton. At the last place, a person, who wished to enter the itinerant work, preached in order that Mr. Clowes might give an opinion on his fitness in being "apt to teach," and the unction which accompanied his ministration. On hearing the candidate, it became his decided sentiment that he should remain in a local sphere some time longer.

In travelling over old ground again, and speaking at Dewsbury, he gave an exhortation before giving out a text to preach from. The Spirit of God was in both the exhortation and the sermon; but a Quaker, one of his hearers, told him that he did the *best* before he took a text.

Mr. Clowes now travelled over some old ground in Hull circuit. At Ulceby several were in distress, but did not obtain mercy. He then told the people that those who wished for his assistance, must come to his lodgings. Two accordingly came, and were set at liberty. At Halton, a long village, he preached at both ends of it. At Winteringham all was hard and cold in feeling; and sleeping in a cold room, he caught an additional cold. At Ferriby he had a gracious season; there was a united and prosperous society there. In relation to Ferriby, a chapel case occurred, which Mr.

Clowes frequently related afterwards, as a warning where such matters were not carried on in a proper business-like manner; but with the excellent regulations of the Body on the whole question of chapel property, and the practical experience of the preachers and officials generally, such cases as the following are not likely to be played off now by low artifice and dishonesty.

Ferriby was opened like the most of the villages in Yorkshire, by open-air preaching; but no place offering for permanent preaching, the clerk of the parish, a Wesleyan class-leader, offered a piece of land to erect a chapel upon, observing, that it had been shown him that if he did not do so, God would *kill* him. The friends, in the absence of Mr. Clowes, accepted the offer, and went round for subscriptions, which came in handsomely; and in due time the chapel was finished. Mr. Clowes was sent to open it. Before service, while seated in the clerk's house, he asked him if the chapel deed was made, and the property properly conveyed for the use of the Primitive Methodists, who had erected it partly with public money.

"No," replied the clerk's wife, "that chapel shall never be conveyed out of our family!" Mr. Clowes then asked the clerk how it was. He replied, "My wife has *turned*." Mr. Clowes then began to remonstrate with the old woman on such injustice, but she said she did not care. Mr. Clowes then proceeded to the opening services, but insisted that no collections should be made. The people were surprised, but sanctioned the conduct of the preacher, and censured the other parties. Shortly after, an attempt was made, officially, to induce the clerk to sign a proper trust deed;

but he refused, and held the chapel as his own private property.

Mr. Clowes afterwards visited the place, and after preaching, he met the society; but whilst doing so, the clerk's wife came and threw open the chapel door and cried, "Come out, come out of *my chapel*; you shall have no more place here." They came out accordingly, and were kept out; for shortly afterwards the clerk made the chapel into two *dwelling-houses*. This instance of sacrilege was an abomination both to God and man; for the clerk, in promising the land, said if he did not give it he believed God would kill him. It is affecting to add, that he was quickly taken away and "rooted out of his dwelling-place."

About this period, Mr. Clowes preached in the market-place at Beverley to a vast multitude, but not without apprehensions of being arrested; for the intolerant magistrates of that town had committed to prison Lorenzo Dow the American preacher, and also Dorothy Ripley, for preaching abroad. Mr. Clowes, however, fared better, and the good work prospered at Beverley, and an excellent chapel was at last erected in a commanding position in the Thursday Market.

At Cherry Burton the gospel was preached by Mr. Clowes and others, but no one would furnish its advocates with any accommodation. At last Mr. Clowes told the people that he would leave them, and shake off the dust of his feet as a testimony against them. This declaration had a rousing effect, and some persons came forward to receive the servants of God.

Driffield was next favoured with the labours of our apostolic missionary. He preached Christ and him crucified in the theatre, where conviction for sin attended

his appeals, and where one soul was washed in the blood of the Lamb. In this town the labours of the holy and venerable John Oxtoby had been greatly blessed of God : a lively society had been raised and a chapel built.

The ministry of this devoted man was remarkable for its simplicity and the divine unction which accompanied it. Mr. Byas, a venerable gentleman in the town, was converted under it ; and dying shortly after, he bequeathed the sum he had previously lent to the trustees, which placed the chapel property in easy circumstances. Driffeld is now great in our Israel.

After visiting Middleton, Bainton, Lund, and other places, and producing strong excitement, which was turned to advantage by his colleagues and successors, he appeared again in Hull, and preached on the Sunday evening (probably in the open-air), when a large stone was thrown by some persecutors, which cut one of the brethren near the eye. He next took a tour in Holderness, and visited Patrington, Hedon, Preston, etc. At the last-mentioned place, he preached in the open air from our Lord's words, "If any man thirst, let him come unto me and drink ; he that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water." It being a very dry summer, and there being felt a great want of water, an old lady, who was standing by when the text was read, immediately ran down the village and told the people that waters had broken out against old Pallister's house, and everybody might have some. On this information, the people flocked up to see the wonder ; but they found that the waters which had broken forth were "living waters," and at that period they were flowing freely, making "glad the city of God." Several were participating in

the living streams, and one individual felt them so refreshing to his soul, that he praised God aloud.

In travelling to Keyingham, Burstwick, Ross, and other places, he found the mission work successfully sustained, and gradually extending in depth and breadth. At Kilnsea, he preached at Mr. W. Hodge's house ; several members of whose family were saved, and some became local preachers. At Spurnpoint he visited the lighthouse, and prayed with the old lady who kept it ; and observing as he proceeded on the sea shore, how the sea was gaining on the land, and rolling against the churchyard, rendering visible the coffins and bones of the dead of prior generations, he fell into a profound meditation on the consequences of sin and the mysterious nature of death.

At Bridlington Quay (noted for its numbers of fashionable visitors in the bathing season) there was prosperity, and early in Primitive Methodist history a good society flourished ; also at Flamborough the preaching of our missionary was soul-saving. He ascended to the top of the beautiful lighthouse, and was charmed with the splendid view presented from the lofty height ; he then prayed with the family of the keeper, and departed.

At Hunmanby he was not so much *interested*, for, after preaching in the large room of the inn, they charged the poor missionary five shillings for the use of it, and he had to tramp four miles to secure a lodging for the night.

The Hull quarterly meeting of December, 1820, decided that Mr. Clowes should commence a mission in Scarborough and the villages in its vicinity.

Scarborough is in the North Riding of Yorkshire, celebrated for sea bathing and its mineral waters.

It stands on the recess of a beautiful bay, on the shores of the German Ocean, rising from the shore in the form of an amphitheatre. The buildings on the cliff are striking, having in front a terrace, nearly 100 feet above the level of the sands. An iron bridge, of four arches, seventy-one feet span, supported by stone pillars nearly seventy feet high, connects the terrace with a beautiful promenade, 350 yards in length. This beautiful walk leads to the Spa, and is in full view of the sea, harbour, town, and castle. The ruins of the ancient castle form a very picturesque object, and are a great ornament to the town. The promontory on which they stand rises nearly 300 feet above the level of the sea. The area of the castle contains about nineteen acres. The castle was built about 1136, and became the scene of important transactions in English history. Among the number of churches and chapels which flourish in this celebrated place, the Primitive Methodist chapel is not the least. The early history of Primitive Methodism here being in connection with our venerable Father, will be interesting to some. Brother John Coulson, now an aged minister, who has long faithfully served the Connexion, was appointed to accompany Mr. Clowes to Scarborough. When they got into the town, the news of their arrival quickly circulated, partly in consequence of a person the night previously having dreamed that he saw two "———" preachers going up the streets of Scarborough with an intention to preach the Gospel, which dream he had made known to others. Several persons met together and arranged that Mr. Clowes should preach in a school-room, and Mr. Coulson in another place. The next morning Mr. Clowes spoke twice in the school-room and once in the open air. The conduct of the people was

highly respectful, good was done, and a society of seven members was formed.

The next time he preached was on the beautiful sands, close to the sea, to a vast number of hearers ; many were moved to seek the Lord, and ten more members were added to the infant church. The work continued to increase, and in progress of time a chapel was erected.

Whitby, another sea-port, was next missioned. The chief constable, while in his duty of taking prisoners to York, had heard Mr. Clowes preach out of doors in that city, and he told him, if ever he went to Whitby, his house should be welcome to him ; and now he confirmed his promise. Mr. Clowes occupied the market-place in Whitby, and although the weather was cold, yet the people remained immovable until he had concluded. Some of Belial's servants endeavoured to create a disturbance, but they were overawed by the presence of the chief constable. Our friend next preached in the new market, and then in a large room. The work of conversion went forward with accelerated speed, and in a short period, through the ministerial efforts of his worthy brethren, one hundred members were raised up and a chapel erected.

At Cloughton he preached in a school-house ; many were drawn through curiosity to hear the "strange man," and the work took effect. Various were the opinions expressed by the villagers ; some declared that he was drunk, others that he was a fool, and others that he was a "Merry Andrew ;" but some said that "he was 'not ashamed of the Gospel of Christ,' but preached it faithfully, and that under his preaching they had felt it to be the power of God unto salvation."

Mr. W——, the class-leader of the Wesleyans, who

was wise in his generation, became very active in gathering up the fruit, and his class soon rose from eight members to thirty.

At Robin Hood's Bay Mr. Clowes preached, and many were awakened to a sense of their danger, and a society was formed of twelve persons. Here brother Branfoot assisted, and brother William Harland was present, who at that service resolved he would never rest till he found the "Pearl of great price," and which he afterwards found to the joy of his soul. After assisting to establish the cause in his neighbourhood, he embarked in the itinerant work, and, blessed with superior abilities, he has continued to devote them to God's cause among the Primitive Methodists.

Mr. Clowes continued his labours for some time at Robin Hood's Bay and the adjacent places in the Dales and at Ayton, where, amid considerable opposition, sinners were converted. At Seamer Moor a camp-meeting took place, at which Mr. Sampson Turner assisted, and good was done; and at Snainton many were saved, but were lost to Primitive Methodism for want of chapel accommodation. At last the erection of a chapel was accomplished, and the society soon reached twenty-six in number.

At Brampton, the preaching was conducted in a brick-yard. Some thought Sir George Cayley would interfere, and take the active agents into custody; but he did not trouble himself in the business.

Mr. Clowes now started to visit the early scene of his mission labours, and attended the Tunstall Conference of 1821. Several important matters were decided on, such as the establishment of a book-room and printing establishment. Mr. Steele also strongly urged the Board to

consider the necessity of the itinerant preachers establishing a friendly society, to be placed under their own control.

At this meeting the Manchester delegates laboured to obtain the services of Mr. Clowes to open new missions in their part of the country ; but it was settled that he should still be connected with the Hull circuit, which decision he himself thought was according to the will of God.

On the Sunday, during the session of Conference, he was appointed, in connection with Mr. Thomas King, to preach sermons on behalf of the second new chapel which the friends designed to erect in Tunstall. In the middle of Mr. Clowes's address, the cries of penitent sinners were so great that he desisted, and a mighty praying service was continued until six in the evening. It was supposed about twenty souls found pardoning mercy in the blood of the Lamb. In the evening Mr. King preached, and the converting work still advanced.

After the June quarterly meeting at Hull, Mr. Clowes departed from that town to commence the Hutton Rudby mission. On his arrival at Thirsk, he stood up in the spacious market-place, and addressed a large assembly. Mr. Greathead received the stranger, and entertained him. Several effective services followed, a society was formed, and a place obtained for the celebration of Divine service. On his journey thence to Ripon he broke down with fatigue at Carlton, and took lodgings at the tavern. He discoursed on spiritual things to the family, and prayed with them. In the morning, he expressed a desire to preach on the village green ; but a farmer coming in, this was reported to him, and the farmer offered a house for the purpose, which was ac-

cepted, and a good company was convened. The preacher was also received into the farmer's house, and treated with the greatest kindness. He next proceeded to Hutton Rudby; before entering it he sat down on a bank, pondering on his purposes, and wondering where he should find shelter, as night was approaching. Lifting up his eyes he saw a house, and a thought immediately darted into his mind,—“God can open my way into that house.” He then entered the village, and entered a prayer-meeting which had assembled. After the meeting ended, Mrs. Norman invited him to her house. The next day he preached in the open air to a large company; some were satisfied, but others were disappointed, for by report they had expected to see the preacher perform some jumping and other ludicrous movements in his religious services. One person, who had cherished much prejudice, was converted into a friend; and Mr. Suggitt, the master of the house which Mr. Clowes thought God would open his way into, came forward and requested the missionary to make his house his future home. He then missioned Potto, Hilton, and Stokesly, near Roseberry Topping, and preached in the market-place; a drunkard attempted to disturb, but God restrained him, and the crier was *affected*, for he refused to accept the customary fee for announcing the services.

The work advanced at Hutton Rudby; on the Sunday morning Mr. Clowes preached on the village-green, and at Swainby formed a society of six members. At Potto many were affected; three souls were converted, one of whom was Mr. Henry Hebborn, who became a distinguished itinerant minister, and has laboured long and usefully in the northern districts.

On the Sunday following these events, an extraordinary camp-meeting was held on Scarth Nick mountain; it was a favourable day, and it was supposed 2,000 people were present. The praying movements were strong and effective, and the addresses mighty through the unction which attended them. In the afternoon a shout was heard in the camp; four souls were made happy. A farmer was so excited with the new life he felt, that he invoked the hills and dales to join him in praise to God. He declared that God had pardoned all his sins, and had made him happy beyond description. On returning home, he told his wife and servant what God had done; and they also sought and found the Lord. This camp-meeting was very remarkable in its effects; it opened the mission on all sides, and was like "bread cast upon the waters; it was seen after many days."

Mr. Clowes's next special effort was at Northallerton, in the open air, where he held forth to about 1,000 persons, and all was as tranquil as could be desired. He then went over a few of the villages previously missioned. On missioning Broughton, he stayed with Mr. Hutchinson, and a Mr. Taylor came in and invited the missionary to dine. He accepted the invitation, and on proceeding to the house he informed him that he had a servant man who was very wicked, but advised that nothing should be said to him, as he believed the Lord had given him up.

Before dinner the man came into the house for some purpose, and Mr. Clowes offered him his hand. He refused, but Mr. Clowes persevered, took hold of the man's hand, lifted up his heart to heaven in prayer for him, and the Lord touched the sinner.

After dinner, Mr. Clowes knelt down beside him, and pressed into the exercise of faith. The man broke forth into strong cries for mercy, and before prayers were ended, God saved this sinner. The inmates of the house were astonished at these proceedings, and looked on the missionary as some unearthly being; but his time being gone, he bade them farewell, and hastened to his preaching engagement at Swainby, where he preached in a blacksmith's shop, and obtained seven fresh candidates for church communion. At Brompton, after preaching abroad next day, seven more united in church fellowship, and at Hutton Rudby the society had increased to twenty-nine. A camp-meeting was held on High Sutton Moor, when two persons were saved. Mr. J. Wood, the farmer who was saved at Scarth Nick camp-meeting, invited the missionary to go to preach at Weathercote, where he resided. Accordingly, brother A—— and the missionary went in a wagon and preached abroad; then drove on into Bilsdale, and preached to a large company, crowded into three rooms on the ground floor. At the general prayer-meeting which followed these preachings, about twenty souls were made happy, and the praying did not cease until midnight. At Chopgate, it was announced for preaching at three o'clock, P.M. Before the time arrived, it was surprising to witness so many people coming over the hills on a week-day to worship God. The meeting was, however, interrupted in consequence of the rain; but as there were three preachers, they divided into three companies, and took up positions at dwelling-houses, where they routed the enemy at all points, "turning the battle to the gate." Another service was held at Mr. Wilson's, and a society formed of eighteen. The next morning at family prayer,

the whole family, parents, children, and servant, cried to God for salvation. This was a grand sight!

On returning to Hutton Rudby, Mr. Clowes preached on the Sabbath; the next day a meeting was convened to arrange for the building of a chapel. This business being ended, he commenced a journey again into Bilsdale, accompanied by a friend; but before they reached the place, they were benighted. They had to cross a steep mountain, and when they arrived at Mr. Wilson's, they were almost exhausted, and the house was so crammed that they could not get in. Mr. Clowes, therefore, called upon the people to come out, and they poured out like a flood. It being dark, some cried, "Where is he? where is he?" Getting a lantern and chair, he stood up by one side of the house, and preached. When he had finished, he invited those seriously disposed to enter the house; and in a few minutes the house was so filled, that there was no room to kneel. God, however, saved souls. Next day he crossed the moors, drenched with rain, to Stilton, where he preached. Next day he proceeded eight miles in a heavy storm to Mr. Wood's, and thence to Chopgate, where he preached to a huge assembly of all conditions, and at night met the class at Anterly, where the society had increased to twenty-three members.

After making a plan to direct his colleagues in the mission, in which he had opened many places, travelled 400 miles on foot, his whole expenses amounting only to thirty shillings in nine weeks, he started for Hull quarterly meeting, travelling by way of Thirsk, Ripon, and Leeds.

The next mission in which the efforts of our venerable friend were prominent was Darlington, and its

contiguous villages, situated in the county of Durham. In North Gate, Darlington, he addressed an attentive congregation, and the same day travelled eight miles to Ingleton, and after singing up the street, he delivered an exhortation, and held a prayer-meeting at the house of William Young. On the Monday evening he spoke again, and after an exciting time, a society of fifteen members was joined.

The next Sabbath he preached abroad at Darlington, when it was computed that the assembly numbered 2,000 persons. He afterwards walked to Ingleton, and preached, and led class. The next evening he was at Cockfield, and the following at Evenwood, where one soul professed to find peace.

On Sunday, he lifted the banner of the cross in Bondgate, Darlington, and in the evening met the society at the quarterly visitation, at Ingleton. Returning to head-quarters at Darlington, he assembled the members of his mission, to give them a statement of the financial affairs of the Hull circuit. It appears, that as the Hull circuit, remarkable from the beginning for missionary speculation, was now approaching a crisis, a change of policy was required. The expenses of some of its missions were becoming very heavy, and it was ascertained that the expenditure was exceeding the income. It had, therefore, been suggested by Mr. Clowes at the Hull board, that if money did not come in to pay the salaries, each preacher should be paid short, married and single in proportion; that no more meat bills should be charged, but that the people be invited to furnish board, informing them that however simple and plain, it would be acceptable. These regulations were highly beneficial, as they operated so as to

prevent the circuit debt from accumulating, and in preserving the cause from bankruptcy. They were also partially adopted by the Connexion after Hull circuit had tested their working. Hence it is impossible for any circuit to embarrass itself with a circuit debt. On stations where the receipts are inadequate, the preachers and their families suffer the deficiency; but an appeal is made to the liberalities of the societies, and generally the voluntary principle rallies itself to adjust the balance-sheet. For "even so hath the Lord ordained, that they which preach the gospel should live of the gospel." "For the labourer is worthy of his meat." And the friends at Darlington came forward heartily, and responded to the appeals of their missionary pastor, when they understood the necessities of the case submitted to their consideration. Accompanied with a colleague, Mr. Clowes proceeded on his missionary tours to Redworth. A woman undertook to lecture the missionaries for their loud speaking; and they in their turn exhorted her to get religion, to save her from sin and hell, before she undertook the office of instructor on matters she did not understand. At Bishop Auckland our missionary preached in an upper room, the floor of which was decayed, and the props giving way, the danger was threatening; but by prompt effort the floor was secured, and our friend formed a small society. He now went on to Barnard Castle, a town missioned by Samuel Laister. A society of 120 members had been raised there in four months. Here Mr. Clowes preached to vast assemblies with blessed effect, and he then proceeded to Darlington to assist in the opening of the new chapel in that town.

When the quarter was expired, and the Hull board

met, it was found that the financial affairs had improved; and at the December quarterly meeting at Hull, the *first* missionary meeting was held. Thomas Thompson, Esq. of Hull, presided, and declared he had never attended a better missionary meeting. He gave a handsome donation to the mission funds.

CHAPTER XIV.

MISSION LABOURS.—NORTHUMBERLAND.—CUMBERLAND.—
WESTMORELAND.
1822—1823.

It being determined to extend the Connexion's missions into the northern counties, and even beyond the Scottish borders, should God open the way, our fearless missionary proceeded on his track, having the utmost confidence of success.

After publishing the message of salvation at Mickleton, Wolsingham, Stanhope, and Barnard Castle, and directing his colleague to take up Westgate, he then visited Newcastle-on-Tyne, and preached on the Ballast Hills. He was warmly received at Byker, by an old friend, William Morris, who met, in the beginning of the Connexion, in Mr. Steele's class, and who attended the first camp-meeting on Mow Hill, but had now removed to Newcastle. William Morris and John Davison were among the first who co-operated in the Newcastle mission, and the latter, after labouring as a travelling preacher in England twenty-four years, went out in 1847 as a Primitive Methodist missionary to Canada West, British North America. Newcastle, so celebrated for Methodism in the days of John Wesley, gave

speedy encouragement to Primitive Methodist exertions ; and then Mr. Clowes hastened on to open South and North Shields, and Sunderland. On a Sunday evening he preached in a school-room at North Shields to a crowded audience, and desired any who had got good to remain after the preaching service. Several remained, and finding that they were determined to serve God, he formed them into a church. He now visited Blyth, Howden Pans, and Monkseaton. On Sunday, the 17th, he preached at North Shields ; the word was powerful, many were smitten with convictions, and seven fresh members joined. On the evening following, he preached abroad, at the upper part of the town, and formed a fresh class. The two Sabbaths following he renewed his efforts three times in the open-air, with powerful effect. Such exertions to save sinners had been rarely witnessed, and many sea-faring persons and colliers turned to the Lord ; and the most sceptical were constrained to bear their testimony to the genuine fruit that appeared as the reward of extraordinary efforts, directed by burning zeal for God's honour and glory.

At Sunderland a long room was taken for preaching, a sort of sail loft ; and the glorious services in that obscure and humble place will never be forgotten. Mr. Clowes says, " On the Tuesday evening I spoke in a long room in Sunderland ; we had a very large company, and many souls cried for mercy. The next day I waited on one pierced with conviction, and whilst praying, God saved her sister, who was present. The old lady, the mother, entered the room to order silence, because the people in the street were saying, ' Ah ! these men will turn the woman's head.' "

The missionary, ever active and never disposed to "rest upon his oars," next preached at Jarrow and Hilton Ferry; and on the Sabbath opened a large room for preaching at South Shields. Large numbers could not gain admittance, but in preaching he was much straitened. At the prayer-meeting which followed, the emissaries of hell were strong and active in their opposition; and the congregation was agitated with confusion, but amid a trying service two souls professed to find the Lord. More ministerial assistance arriving in the mission, Mr. Clowes started for the Loughborough Conference of 1822; and on the evening of his arrival he preached in the chapel, and two persons were saved. At this Conference the number of members was 25,218, being an increase for the year of 8,824!

We now find Mr. Clowes again in the "long room" at Sunderland amidst a crowd of seeking souls, and labouring in a protracted meeting until ten, P.M. The day following he was at Jarrow, afterwards at East Boldon, Percy Main, among the colliery population, and then amidst the sailors and river men at South Shields. Accompanied by John Nelson, he travelled to Morpeth and preached *abroad*. A person having the appearance of a gentleman, became clamorous, and attempted to disturb the people. Mr. Clowes fixed his eye on him, and waited upon God. The man became more furious, and rushed forward, apparently with an evil design; but he appeared held in check by an invisible power. This reminded Mr. Clowes of that passage in Job xxxviii. 11: "Hitherto shall thou go, but no further; and here shall thy proud waves be stayed."

In going over the old ground in the vicinity of Sunderland, there were gradual accessions made to the

societies ; and the financial affairs kept pace with the numerical increase. In holding a preparatory quarterly meeting to prepare for the general quarter-day board at Hull, which was customary in all the branches and missions in those days, Mr. Clowes and T. and J. Nelson were accommodated in the house of Dr. Oxley. During the evening a terrible storm arose, which blew down a lofty chimney and broke in the roof close by where the parties slept. Mr. Clowes was awakened by the noise of the wind, and had risen before the chimney fell. He roused his companions ; the Doctor called on his visitors to quit the room. They contrived to escape by the top of the roof, which lay on the stairs, holding by a wall ; the family also escaped, and took refuge in the house of a neighbour. The storm continued to rise until three o'clock in the morning, when it ceased, without inflicting any more injury upon the Doctor's house than that already named.

Cumberland, with its rugged mountains, had now to be traversed by our persevering missionary ; but on this occasion he commenced operations in the cathedral city of Carlisle, and preached his first sermon in a hat warehouse. He was immediately surrounded by kind friends, and was blessed with much enlargement and joy of soul in labouring among them : every circumstance indicated prosperity, and the elements of a gracious work appeared rapidly to form. On the Sabbath, after labouring in Carlisle, he preached at Little Corby, and formed a class of four members ; and then pushed on to Brampton, where he preached afternoon and evening. In this village Mr. William Lawson had embarked in the infant cause with all his characteristic ardour, and laboured extensively as a preacher on the new mission ground.

He afterwards (1830) emigrated with his family to Canada, and in the genuine missionary spirit commenced preaching in the market place, etc., in Toronto (York), and founded Primitive Methodism in British North America. The work now forms two districts, comprising 2,671 members and 35 ministers! At Brampton, the original residence of Mr. Lawson, much good was done; and several souls were converted at successive services.

On the following Lord's day at Carlisle, a large and disorderly multitude assembled at the hat warehouse, in consequence of a ludicrous advertisement in the newspapers, setting forth that some mad fellows like the Prince of Denmark would perform there, and a collection would be made. God, however, did not suffer the wicked to triumph; he strengthened his people in the hour of need, and the enemy, who came in as a flood, found a standard raised against him. On examining the society, Mr. Clowes found seventy members, and his joy was intense. He observes, "I now began to visit from house to house, and felt in that employment much of heaven in my soul. I experienced a stronger love to perishing sinners, and a greater anxiety to pluck the brands from the burning."

He visited Penrith, and preached several times with good effect, and on his way to Hull he preached at Mr. Sainty's at Haltwhistle. Whilst agonising in prayer, and intreating the Lord to come and help poor souls, one old lady exclaimed "Zounds! What does the man mean? I am sure if God is coming, 'tis time for me to go." Accordingly she hastened out with all speed.

But as with the mariner, it is not always sunshine and plain sailing, but with an anxious eye and a trembling heart he sometimes sees a storm gathering on the distant

horizon, and prepares his gallant bark to encounter its outbursts; so our venerable father, on his passage through life, had storms to combat. It is true he held constant communion with his God; the work of God generally prospered in his hands, and the predominating feeling of his soul was joy in the Lord—yet offences will come, with their attendant perplexities, to try men's souls.—“We must through much tribulation enter into the kingdom of heaven.”

In the Brompton circuit a division had taken place, headed by T. J—— and a considerable part of the circuit had espoused his cause. As Mr. Clowes had missioned the country, it was deemed advisable for him to go and try to recover the lost members; when he arrived on the spot, and heard and saw the state of things, he was brought into deep distress. The chapel at Hutton Rudby, which was a Primitive Methodist chapel, was in the hands of the party; and the chapel keeper refused to give up the key. Mr. Clowes, however, announced that he should preach in the chapel on the Sunday; but on arriving there, he found T. J—— in possession of the pulpit. He went up and requested him, in the name of the Primitive Methodist Connexion, to give place, but he refused. Mr. Clowes then walked out and preached in the open air. In the evening, however, he and his friends got the start of the faction, and were at the chapel door first. The people began to be excited, and he, being afraid of a breach of the peace, lifted up his heart to God for help, knowing that he was engaged in a just cause. At that period one of T. J——'s party went to the police officer and desired him to lead T. J—— into the chapel; but the police replied, Mr. Clowes had an equal right, for the money he had

given towards building the chapel he had given to Mr. Clowes. The party then retired, and had preaching at the end of the town, and Mr. Clowes and his friends worshipped where they were. However, the matter ended by Mr. Clowes and his friends forcing possession, which they kept. The party of T. J—— gradually dwindled down, and with its extinction the trouble passed away. The society afterwards rose and prospered.

The Conference of May, 1823, took place at Leeds; the friends there displayed the utmost hospitality to its delegates, and the religious services were of a powerful and converting order. The report of the Connexion was—45 circuits, 202 travelling preachers, and 29,472 members. “In looking,” says Mr. Clowes, “into Crowther’s ‘History of the Methodists,’ I find that Mr. Wesley opened his twenty-fourth conference in London. Mr. Whitfield attended the last two days. It was at this conference that Mr. Wesley began to publish the number of members; they stood as follows,—40 circuits, 104 preachers, and 25,914 members; thus it will be seen, from this view, that the Primitive Methodist body stood more in number at the period of its fourth Conference than the Wesleyan body at the time of its twenty-fourth!”

This statement of the two bodies is not introduced here through a feeling of vain glory and ostentatious parade; but simply to give God the glory in blessing the labours of a humble band of men in their attempts to rescue, principally from the lower orders of the population, so many thousands from sin and misery, in order to praise Him both on earth and in heaven.

To the Wesleyan body the Primitive Methodists generally cherish the warmest sympathy and a cordial

attachment ; many of them believing that the Wesleyans have accomplished the largest amount of good in the salvation of sinners of any denomination on earth. May they still advance in their glorious march of usefulness, and assist in hastening on the universal triumphs of our common Lord !

Mr. Clowes was now invited to visit once more the scene of his early labours, in order to preach for the benefit of the Tunstall Sunday-school. The collections amounted to 40*l.*, a larger sum than had ever before been collected on a similar occasion in that town. He thence proceeded to Liverpool, on his way to mission Whitehaven. At Liverpool, on the Sunday evening, he was in his full glory ; the trumpet gave a certain sound. Getting safely to his new station, after preaching at Workington, Harrington, etc., he opened Whitehaven by three services on the Sabbath. There was fierce opposition, which the missionary construed as a token of good ; and one person, at least, was awakened to a vivid sense of his danger. At Low Mill the converting work began, and at St. Bee's good was done. Brother Beatie, who afterwards became a useful travelling preacher, was of the fruit of this mission.

When Mr. Clowes was preaching at Chater, and dwelling on the omnipresence of the Deity, one man cried out, " Why, I never heard such a fool in my life." Mr. Clowes immediately replied, that many thought the same of Noah whilst he was building the ark, and warning sinners to flee from the wrath to come ; but that when God had shut him and his pious family in the ark, and shut all the rest of the inhabitants of the earth out, they would no doubt change their opinion when

the flood came. He then followed with a succession of pointed appeals, which produced an effect on all present; and when the service terminated, there were six anxious inquirers. This effort cost him considerable bodily and mental expenditure of strength, and he was also drenched in rain on returning to his lodgings; but the consideration that God had used him to benefit his fellow-creatures, bore him up under such circumstances.

On this mission it was resolved to hold a camp-meeting, upon Harris Moor. This was a new thing in this part of the country, and its novelty and singular aspects drew to it vast multitudes. The meeting, however, was not continued beyond mid-day, as the rain began to fall; but before the retreat from the battle-ground was sounded, four souls rejoiced in victory through the blood of the Lamb. The meeting was resumed in Fox-lane warehouse, and a mighty cry for pardoning mercy arose; and when all was concluded, it was ascertained that ten had found peace with God.

Mr. Clowes had now to leave his work for a time to meet the preachers in Hull, to assist them in forming their friendly society. Remarking on this meeting, he says: "At this time there existed a feeling of strong dissatisfaction among certain parties disapproving of many matters in the constitution of the Connexion, and which appeared likely to result in a division. I laboured to the utmost to place the state of things in a proper light, and to show the importance of following the way of Providence, and of pressing on to convert the souls of men. By the influence which God enabled me to wield over the disaffected, the feeling of hostility died away, and in a missionary meeting, supported

by twenty travelling preachers on the platform, union and co-operation in converting the world swallowed up every other consideration, and we parted, every man to his station, resolved to unfurl the banner of the cross with unflinching intrepidity and devotedness.

Hastening again into the north of England, he united the Penrith and Brough missions, and sent brother J—— to Carlisle branch. The friends in Kendal having erected a chapel, he went thither and dedicated it to the service of the Most High God. The work proceeded prosperously in Whitehaven under the missionary in charge of it; and passing through the towns and villages of Cockermouth, Great Clifton, Dissington, Workington, Harrington, Egremont, etc., God confirmed his servant's word by signs following. He now bade his friends in the north farewell; and with a heart overflowing with gratitude for the glorious success he had realized in the northern counties, he arrived safe at Hull to report progress, and to rejoice the hearts of the brethren as the messenger of "good tidings of good."

CHAPTER XV.

MISSION LABOURS.—LONDON.

1824.

LONDON, the mammoth city, the metropolis of Britain, now looms before us in connection with the subject of our memoir. To attempt a sketch of this "emporium of the world," would be folly; its prominent features would fill a volume. A city, the first in Britain, and Britain the first empire on earth, possessing one-eighth

portion of the globe—one-seventh of the world's population—one hundred and eighty millions, and embracing forty colonies. Her power is felt in all climes. She commands the "highway of nations." Her proud navy guards her remotest lands, where flow "rivers unknown to song," and floats like enchanted castles along her own sea-girt shores :

" Britain needs no bulwarks,
 No towers along the steep;
 Her march is on the mountain-wave,
 Her home is on the deep."

London, the *heart* of this mighty Britain, is appalling to ponder on — two millions, three hundred thousand beings are there! and yearly it is adding to its masses between forty and fifty thousand souls. There flow from this vast heart, the missionary, the Bible, and innumerable streams of philanthropy; but there are also within this heart awful depravity and refined wickedness. Many a faithful servant of God, when called up from the provinces to labour among the vast *hive* of beings in London, has felt his heart tremble within him; and our beloved father felt something of this when summoned to this vast field; but not merely on account of the greatness and wickedness of London, but principally on account of the condition of Primitive Methodism in the city at that period. It appears that Leeds circuit had, in the first instance, sent its missionaries to London; and when the cause was a little advanced, it made the mission into a circuit. Afterwards disagreement took place among the leading officials, and the small circuit was divided. But this arrangement did not prosper; and to save the cause from extinction, Hull circuit was requested to take up

the work now rapidly sinking. Accordingly Mr. Clowes was appointed "leading missionary" for London, on behalf of the Primitive Methodist Connexion.

He preached his first sermon in Pimlico, on Jan. 11th, in a small room which held about sixty people. A considerable portion of the congregation he took with him from another part of the city. Finding the prospect here discouraging, and the rent of the room expensive, he advised the giving up of the place; which was immediately done. At Westminster, where he preached in the evening, the aspects were more cheering. At Old Brentford, the next Sabbath, there was a small company; and at Westminster, in the evening, a full house, and he had a gracious season.

An official meeting was now held at the house of Mrs. Gardiner (a true friend and nursing mother to the cause in its infancy), to adopt various regulations for more efficiently carrying on the missionary operations. On February 1st, the signs at Brentford were more promising: at Hackney-road he preached with success; and at Westminster the work began to move; one soul professed to find salvation. On the Friday evening two joined the minister's class; and the Sabbath after, two more souls were converted. Both branches of the work now became incorporated, and in ten weeks twenty-two members had been added; the whole society in London then amounting to only eighty-two members.

Mr. Clowes still continued his persevering efforts, but felt that financial difficulties pressed hard. In the extremity, Mrs. Gardiner advanced 100*l.* on a note; which she afterwards generously cancelled in favour of the cause. In the south of London, where Mr. Clowes

preached, God blessed his efforts with fruit ; but at Shadwell and Cooper's Gardens, he did not witness those results which his ardent soul longed to see. This caused him to weep in private, and pray that God would make bare his holy arm in "mighty Babylon," and give him abundant fruit as he had granted him in other places. He now frequently remarked that it was harder to get souls converted in London than in the provinces, and that in order to realize success in London on an average with that of other places, the London ministry required a holier and deeper baptism from heaven. "Lord send it *just now*," was his earnest and constant prayer.

Mr. Clowes had now to leave his charge for a short time, to attend the Halifax Conference, taking Tunstall in his way to visit his partner in life who had been for some time afflicted. The number of members at this Conference was 33,507 ; being an increase for the year of 4,035.

On the Sabbath after his return to London, he preached in Shadwell, and had a blessed day. Several converted Primitive Methodist sailors, from the ports of Shields and Sunderland, were in the habit of attending the preaching at Shadwell when they were in London ; and on this Sabbath Mr. Clowes was much interested in taking tea on board the "Jane and Elizabeth," and in praying with the captain and crew.

He now, accompanied by J. Nelson, went to Cambridge to preach at the re-opening of the chapel, a new gallery having been erected therein. Mr. Clowes preached in the evening ; but he felt his soul straitened, which he attributed to the presence of the learned gownsmen present ; for there were in the congregation a

party of collegians, and such hearers he had not been accustomed to address.

On the morning of July 4th, a camp-meeting was held at Stoke Newington. In the morning the congregation was slender, but in the afternoon it considerably increased. A slight disturbance arose from a few boys driving a cow among the people; but the meeting succeeded well, the praying was powerful, and many who had exhibited signs of levity became impressed with seriousness. "But," said the good man, "London is London still,—careless, trifling, gay, and hardened through the deceitfulness of sin." The camp-meeting love-feast was held at the chapel at Cooper's Gardens. The experience of the things of God which was expressed was satisfactory, and in the prayer-meeting which wound up the services of the day several souls found peace with God through our Lord Jesus Christ.

"On Sunday, August 8th," says our friend, "my soul being stirred in me on seeing the awful profanation of the Lord's day in Clare-market, I stood up among the wicked and besought them to forsake their evil ways, and to turn to God. A crowd soon gathered around me, some shouted in derision, others laughed, and many stared with astonishment at this new thing which had taken place. Many, however, heard with attention; and God on this occasion made bare his holy arm, for one person was convinced of the sin of Sunday trading, and forthwith abandoned it. By God's mercy I finished my sermon, and then announced to preach again the next Sabbath, and retired.

"Next Sabbath, in company with a few friends, I went to the market again. Alas! iniquity was flourishing, buying and selling going on in defiance of the laws of

heaven and earth ; but we found a policeman appointed to take me into custody, if I should attempt to preach and disturb the market. I however went forward, singing a hymn. I had not proceeded far before yells and execrations rang out on every side. The policeman came up and ordered me to desist, and come down. I requested him to exhibit his authority ; he then pulled out his truncheon and said, 'This is my authority,' averring if I did not desist in five minutes he would take me, observing he had heard me before, and that I should not be permitted any longer to disturb the market people. I told him I had authority from the King of heaven to warn Sabbath-breakers of their fate, and if I must be committed for discharging my duty to God and man it must be so. However, just as the officer was about to 'do his duty,' a Mr. Shephard who lived near stepped up, and said I should be welcome to preach to the people through his window, if the police would not suffer preaching in the market. Several of my friends recommended me to accept of this offer. Accordingly Mr. Shephard took me to his front window, and opening the casement I stood and preached with all my might to the unruly throng. We had a gracious time. I was in my full glory, and poured forth the *thunders of the law* of God upon the rebels against God and the king. I then went down to Westminster and preached in the open-air. The Philistines were again upon me ; the abandoned of God and man, like incarnate Devils, howled around. However, I called upon the multitude to repent and believe the gospel ; and, contrary to my expectations, I finished my address, and retired without suffering any injury. God was pleased on this occasion to say, 'Hitherto shalt thou go,

and no further ; and here shall thy proud waves be stayed.' ”

Mr. Clowes now visited Sheerness and preached in Mr. Lyle's school-room, and some good was done. Mr. Lyle afterwards was taken out as an itinerant minister ; and after travelling with acceptance went out to Canada West, and embarked in the mission work in that province where he has laboured several years with increased usefulness.

Mr. Clowes was much interested with the novel scenes presented to his attention in Sheerness ; such as the Government dock-yards, the convict ships, and the hundreds of convicts labouring in the yards and on the roads, the large ships of war riding in the Medway and at the Nore, some of them carrying 120 guns, etc.

“ On Oct. 30th ” he says, “ I went to witness the execution of Fauntleroy, the celebrated rich banker, who was hanged at the Old Bailey for forgery ; but the crowds were so dense that I could get no nearer than Skinner-lane. What has sin done for thousands,—pain, banishment, and ignominious deaths, are some of the consequences here ; but what are to be its results in the eternal world ? Reader ! read thy Bible to know, and make haste to flee from the wrath to come.”

Going again to Hull quarter board, he went by way of Tunstall to see his afflicted wife, and preached there with all his former energy and success. A backslider was convicted, and as he lay on his bed he found the Lord. His thanksgiving to God rang with such power into the adjoining house, that some of the inmates were convicted, prayed, and God saved them.

The evening after Mr. Clowes's arrival in London, he led a class in Westminster, and when about to retire, a

young man, arrayed in the pink of fashion, with his hair in an *unnatural form* announced, that if the people had no objection he would preach in the room the following evening. But Mr. Clowes stated it was not the custom of the society to allow strangers to preach in its places of worship,—besides, the party had not much the *appearance* of a gospel preacher; the young man replied that dress had nothing to do with religion. Mr. Clowes then exhorted the youth to pray to God and get his soul saved; but he replied *he* was saved before he was born. Mr. Clowes then requested all to retire, and desired the door to be locked, and exhorted the members to keep up strict discipline, as such a course was necessary in London, where adventurers and impostors swarmed around religious people to betray and plunder them.

Another preaching station was now taken up at Snow's-fields, in the Borough, and a room was fitted up for the services. God made his people many gracious visits in that place, but our missionary complains of the light and unstable character of the people. In the neighbourhood the people were careless in attending, and lingered round the door; some would come into the room, stay a few minutes and quit; others would sit or stand, and appear as careless as if the preacher were reciting an old ballad. Our City missionary, however, and his brethren, laboured for the salvation of London sinners day and night, and left no legitimate means untried to awaken the thousands dead in trespasses and sins.

On the banks of the Camberwell river a camp-meeting was held, and the opposition from earth and hell was great. A wicked company from Walworth Silk-mills came to the ground, joined by another from the Lime-kilns; a third troop of coal-porters also

assembled. Each company had its leader, and one had a salt-box under his arm, with stones in it; and whilst he played with the box lid, and rattled the stones by way of tunes, the others of the gang danced to the music. One fired a gun, and shouted as if a general battle was to commence; another had got some pots of beer, which he offered to the preacher to drink. Some cried out, "Drive them into the canal!" In the midst of this persecution Mr. Clowes began to pray; an awful thunder-storm came on, believers rose into faith, the powers of evil began to draw off, and the meeting ended in peace. But mark the end of these persecutors. The lime-burner some time after, while rolling in the street drunk, was seized with inflammation of the brain; in his lucid intervals he called for the man who prayed at the camp-meeting,—but he died without hope. About the same time a wall fell upon one of the coal-porters, which dislocated his bones; and he died with blasphemy on his tongue. The foreman of the silk-factory, who fired the gun, fell into embarrassment, and was sold up. These accounts of the persecutors of God's people were verified in a letter sent to Mr. Clowes by a friend who lived in the neighbourhood where all the transactions occurred. Mr. Clowes now left London, and attended the Sunderland Conference of 1825, at which he preached a missionary sermon; and at the Conference camp-meeting he was in his glory amid converted sinners and rejoicing believers.

CHAPTER XVI.

MISSION LABOURS.—CORNWALL.

1825.

CORNWALL is a maritime county in England, forming its south-western extremity, and is surrounded by the sea, except the eastern side ; it contains an area of 1407 miles. The general aspect of Cornwall is dreary ; a ridge of bleak hills stretches through its whole extent. Comparatively little attention is paid to agriculture ; its principal wealth is derived from its mines. Of the minerals of the county, which are numerous, one of the most interesting is the soap rock, particularly used in the manufacture of porcelain. The china stone, which is raised in great quantities near St. Austell, forms a principal ingredient in the Staffordshire potteries. The Cornish dialect is derived, like the Welch, from the language of the ancient Britons. It continued to be generally spoken in the county till after the introduction of the English liturgy into the service of the church in the sixteenth century, from which period it declined ; and about the middle of the eighteenth century it had become so much disused that only a few aged people were capable of conversing in it.

Methodism in the days of John Wesley took a strong grasp of the Cornish mind, and rapidly elevated that mind in the scale of intellectual and moral dignity. The *open-air* services of that great missionary, as recorded in his journals, were attended occasionally by tens of thousands of persons.

At the period of Mr. Clowes being stationed in the London mission, Mr. Turner, of Redruth, wrote to him,

giving him an account of his labours in Cornwall ; and requested that Primitive Methodist missionaries should visit the county to take under their pastoral care the few sheep that had been gathered by him, and also to seek to gather others.

After settling with the Cornish friends the basis and conditions on which the mission should be commenced, the venerable missionary girded up his loins and started for a new field of missionary enterprise. Being mounted on the stage-coach, and seated next a Friend, or Quaker, running to Exeter, the tedium of the journey was relieved by an interesting conversation with his pious fellow-traveller. He says: "Observing him taking from his pocket a small Bible which he began to read seriously, I ventured to ask him if the book he was reading was a book of good things? He replied it was the Bible, the book of God. I asked him how he could prove it to be such. After a short pause, he asked me if I doubted the Bible being the book of God? I replied, That is not precisely the point in hand. 'Well,' he said, 'one proof of the Bible being the book of God is its antiquity; it is the oldest book, and that point has been shown by the ablest historians.' I then inquired if there was any other evidence? After another pause he said, 'If it were not the book of God, the writers would have been put down by their enemies; but they maintained their ground, and the truth was confirmed by signs and wonders.' I then observed, before a man reposed his eternal all upon the doctrines of the Bible, it were certainly necessary that he should believe those doctrines were sustained by irrefragable proofs; and without desiring my companion to give further evidence of the Divine origin of the Scriptures, I urged that if an

individual believed with all his heart that the Bible contained the truths of God, he would give him evidence of those truths in his inmost soul ; for the apostle says, ‘ He that believeth on the Son,’ and the record concerning Him, ‘ hath the witness in himself.’ His experience of repentance, faith and holiness, and the consciousness of the truths of God witnessed in his understanding, comports with the representations which the Bible contains. The statements which it makes of the atonement, its fulness and power—the exercise of faith in that atonement, realizing a present free and full salvation, establish the understandings of true believers in the integrity of the Divine record. The Spirit by which holy men of old wrote the words of life is the same Spirit which testifies to their truths in the souls of the faithful. In believing the facts and doctrines of this Divine book, therefore, they know by internal evidence that they are not following cunningly devised fables, —they know the importance of what the Lord of life and glory uttered : ‘ Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.’ ”

The conversation which followed, involving subjects of experimental religion, was truly profitable ; the hearts of the two travellers, although of different communions on earth, burned within them ; while Jesus talked with “ them by the way, and opened to them the Scriptures.”

On arriving at Exeter, the Friend insisted on Mr. Clowes going to his house to accept his best accommodation ; but designing to travel all night for Truro, he declined. The “ Friend ” however would pay the coachman for him ; and the travellers cordially shook hands and bade each other farewell, hoping to meet again in heaven.

Mr. Clowes reached Truro at eight o'clock A.M. He suffered from cold in the night ; but without taking a regular breakfast at the inn, on account of the expense (for it ever was his practice to use economy with the money raised for sacred purposes), he started again for Redruth, arriving at his destination at noon. In the evening the friends had a religious meeting ; Mr. Clowes wished to be excused attending, on account of his fatigue, but they importuned him, and whilst waiting on God he felt the girding on of the Divine power ; the *mission baptism* began to flow, and he exhorted the people to enter the inner temple—to go up to the mercy seat, and receive the rays of glory direct from the *divine Shekinah*. When the service concluded, the people as they retired were overheard to say to each other, “ He’ll do ! He’ll do ! ”

On Thursday, October 6th, it being arranged that Mr. Turner should preach a trial sermon, Mr. Clowes accompanied him to the place of worship, in order to judge of his fitness for the itinerant ministry. He says, “ I found that he had not much idea of systematical preaching, yet his piety was unquestionable, and his usefulness in converting sinners had been proved. There was one matter which attracted my attention not a little ; namely, whilst he was preaching he burst into a fit of laughter, and several of the people laughed with him. This appeared to me very strange work. After the sermon, I gave an exhortation ; the power in the meeting increased, and several others began to laugh. The next day I spoke to brother Turner on the practice of laughing in public services. He told me the people never laughed but when they felt the Divine power ; that they were sincere, and that their moral conduct was consistent.

I replied all that might be correct; but that in my opinion to laugh in the worship of God could not be the most 'excellent way;' that strangers coming in and witnessing such proceedings would certainly conclude the worshippers were very trifling, and that for a minister to laugh before his congregation could not be tolerated. I added, that people came to hear a minister in order to receive instruction, and to be led into the way of faith and salvation; that the subjects of the ministry were of a grave and serious character,—such as man's lost and ruined condition, pardoning mercy, holiness of heart and life through faith in the atonement,—death and judgment,—heaven and hell; and that for a minister to laugh with these subjects in hand was preposterous. I also maintained that if the people felt happy whilst the minister was conducting the services of religion, they should be taught to praise God as the sweet psalmist of Israel did when he said, 'Bless the Lord, O my soul, and all that is within me bless His holy name.' By this conversation Mr. Turner was convinced of the impropriety of laughing in devotional services, and engaged to discontinue the practice, stating that he believed the people would follow his example."

The next day Mr. Clowes preached at Twelve Heads; and whilst the unction of the Spirit began to flow, the laughing began; the preacher felt grieved in his soul at this. After the service, a man took him to his house to lodge: when he entered the habitation, domestic matters had not that aspect of tidiness and order which he had seen in many places, for the pots and pans, kettles and stools, brushes and spoons, knives and forks, etc., were scattered about in confusion. The kind hostess made a brief apology for the position of affairs,

and handed her visitor a piece of wood to put his feet upon to keep them from the damp floor. She then put the bellows into action to boil some water, and some tea was served up in Chinese style, without sugar; to this there were added some bread, and a piece of fat pork. The contrast between the missionary's table here and the one he had been accustomed to at Mrs. Gardiner's, in London, was striking; but "he had learned in whatever state he was therewith to be content."

In the morning, however, matters considerably improved, and thankfulness was felt to the Giver of all good things.

On Sunday our missionary led a class at 7 o'clock, A.M., and preached in the open air at Redruth; the congregation was large and well-behaved, and some were convinced of their sinful state by nature and practice. In the evening, the service was in the house of Mr. Jenkin. Here Mr. Clowes had a fierce encounter with the powers of darkness. He however bore the shock; the sheet-anchor of his faith held him fast in the storm. On Monday morning he preached in another place; some were in distress as convinced sinners: but the work did not break forth. He now proceeded to St. Austell, where a Mr. Stephenson had a few members, with two chapels, who requested the Primitive Methodist missionary to take charge of them. Mr. Clowes preached in both chapels, and held a love-feast in St. Austell. The people spoke with freedom, and hailed their new friend with joy. On the Monday evening the service was full of the Spirit, but there were no conversions. He next preached at Hambush, the Downs, and Biscovay; but he felt the work of digging to get a foundation very hard work.

“ On Saturday afternoon,” observes our tried missionary, “ I walked on the sea shore for the purpose of meditation ; and as I mused, the powers of darkness assailed me furiously. My mind became oppressed ; clouds pressed upon my soul. I then lay down on the top of a rock, viewing the rolling billows of old ocean dashing on the reefs. Here I implored the help of that Being who governs all. I was then led into a train of thought about different friends whose love I esteemed next to God’s, and I felt union of spirit with them. But soon my train of thought darted into another track. I thought of the London mission, and its difficulties, especially a debt of 100*l.* owing to Mrs. Gardiner. I laid this before God, and prayed that he would interpose ; and that with reference to myself, after a few more trials, he would take me to himself. I believed as I prayed, and felt my soul rising in confidence and was filled with thanksgiving and praise. God has answered part of my prayer offered on that rock, and I believe he will answer the other. In a short time after I received a letter from Mr. George Tetley, one of the travelling preachers in London, informing me that one day Mrs. Gardiner brought from her drawer the promissory note and cancelled it, by putting it into the fire, as a ‘ burnt offering ’ to the Lord.”

Sunday 23rd, while Mr. Clowes was preaching in the Downs chapel on the sufferings of Christ, a thrill of feeling went through every soul in the congregation ; all appeared on a move. In the afternoon at St. Austell, he felt the priestly vestments on him, and glory streaming from the mercy seat. Prior to the evening service he was requested to visit a lady of quality who was in distress for her soul, and whilst he

prayed, and talked on the power of Jesus to save now, she cried for deliverance, and God sent it. At the love-feast in the evening, there was liberty and simplicity, and good was done. Afterwards he officiated at Truro and St. Day's. Here he was invited to the house of Mr. Dennis, an improvement on the previous visit, when, after preaching and suffering much exhaustion, he had to wander three miles for a bed, without tasting meat or drink. On preaching at Twelve Heads, several of Mr. O'Brian's people were present, who began to laugh in the worship. He was grieved at this exhibition, for many had come to hear preaching with attention, and this unseemly display had a tendency to divert their attention. At the close of the service, he went to a place to sleep, bathed in perspiration and much tired; but when he got thither, it was closed against him, and he had to travel on to Redruth for a lodging.

On the Sunday morning, at Redruth, he preached with glorious freedom: the crowd that had come to hear was so great, that he could scarcely get into the place. One person was convicted, and retired in deep distress. He sent for Mr. Clowes and others to come and pray with him. He was in bed, deeply dejected; but he arose and wandered about the house in strong agitation. Mr. Clowes began to sing; whereupon the man fell on his knees, and cried for mercy. They instantly joined with him, and God loosed the bonds of the captive exile. His wife perceiving what was done, also cried to God for deliverance, and she arose and rejoiced in God. A neighbour hearing the unusual noise, entered the house, and God awakened her to seek the Lord, and a second also. Thus prayer and

praise continued; from the midst of which our missionary departed to another appointment.

On Monday, 31st, he preached in another part of Redruth, and some of the vilest persons were alarmed. One aged woman was in the greatest mental agony on account of her sins, and being taught the way of faith, she believed and obtained pardon. Also, a young woman was seized by the Divine power, and crying vehemently to God, she was enabled to realize a present salvation. After labouring in these consecutive efforts, and greatly requiring refreshment, he expected an invitation to dine at a certain house, but was disappointed. He then went alone to the top of Charn Bray rock, and poured out his soul to God in prayer. It occurred to him what Mr. Wesley said to John Nelson, when they were in Cornwall; viz., "That it was an excellent country to get an appetite, but not so excellent to get something to eat." They, however, did get a few blackberries; "and," says Mr. Clowes, "I looked about to see if I could get some, but was unable to find more than one, which was unripe, and I was obliged to make my dinner on it."

After preaching at Redruth, while he was engaged in family visiting, a woman cried out suddenly "O what a great sinner I have been!" And she was known to be such; but God, who is rich in mercy, made manifest his saving power in this case, and the sinner of crimson dye was washed in the all-cleansing blood of Jesus. Her joy on receiving the evidence of pardon was intense. In the evening after the service at St. Day's, he repaired to a cottage expecting to sleep as before, but it was shut against him. The night was stormy, his linen was wet, and he was much fatigued;

it was well, therefore, that a man took pity on him, and invited him to half of his bed. The next day at North Country House, one young person with whom he had been conversing on the state of her soul, became strongly affected; he prayed to God to deepen the work, and, presently, she fell into an agony of distress. He then explained to her the way of faith, representing faith as the assent of the mind to God's testimony; the consent of the will to God's plan of saving sinners; and a simple trust in Jesus for immediate pardon. She then believed, relied in her soul on the great atonement, and was justified; the fruit of that justification was the peace of God in her heart through Jesus Christ. Her joy was now great; and she told to those around her what she had experienced, and said that all might have the same blessing.

On Saturday, October 5th, Mr. Clowes went to Breaze, ten miles from Redruth, to preach on the Sabbath. On his journey he was drenched with rain, and arrived in the dusk of the evening at a house standing in a valley; the scenery around was rugged and gloomy; the water wheels of the mines made a harsh sound; the pathway was rough, and there was a flight of stone steps to mount to reach the room of the building to which he had been directed. There was no person in the house, the fire was nearly out, and our poor missionary was wet and weary. However, at last the woman of the house made her appearance; she brought some "cherks" or cinders, and shortly there was a little warmth, and after having got some tea, he began to revive. He preached next morning, about a mile distant, and one sinner was convinced; at night he preached, and held a love-feast. The next time he

preached at Redruth, three souls found peace ; and at Mr. Paster's house, a neighbour sent for him to converse on religion, and while he was praying with the anxious inquirer, God saved her. Another was saved at the same time, observing with delight, "I never thought I should have been saved so soon. Now I shall go to heaven. I believe, I do believe."

At the North Country House, the next time Mr. Clowes was there, one person cried, "I am going to hell." Soon another cried in a similar tone and language ; Mr. Clowes exhorted them to believe, and said God would bless them. Our laborious missionary continued to go over his ground regularly ; and was cheered with striking instances of awakenings and conversions similar to those already detailed. He had to struggle with the unavoidable difficulties and trials connected with his plan of operations among a poor population, to many of whom God made him as an angel of light.

As it had been arranged previously that he should visit the town of Plymouth, he departed and preached in that town on Sunday, December 25th. He, however, did not feel much freedom in that visit, nor has he left on record any particular information relative to his success. He now held a preparatory quarterly meeting at Redruth, and found financial matters equal to the mission's expenses and 235 members in society. He then left the mission to be followed up by other labourers, and started for Hull quarterly meeting, taking London in his way. In London he assisted to open a chapel, and attended a quarterly meeting, for London had now become a Circuit, and was prospering.

At this quarterly meeting of March, 1826, it was

ascertained that in a period of seven years and two months, Hull circuit had made twenty-one circuits, containing 8,455 members — retaining 3,541; consequently this circuit had raised, up to the above period, 11,996 members.

CHAPTER XVII.

JOURNAL EXTRACTS.—VARIOUS LABOURS.

1826—1833.

WITH the Cornish mission terminates the extraordinary labours of our venerable father as a leading missionary. We are now to view him in another sphere, but equally alive and earnest for the salvation of men. The privations which he had endured, and the great mental and physical efforts he had continued for so many years, were beginning to show their effects upon him in frequent infirmities. The Primitive Methodist Connexion being now widely spread, and special efforts being required on many stations to carry on its measures, it was decided that Mr. Clowes should be stationed for the Home Branch of Hull circuit, and render help to other stations when practicable. After labouring a short period, his health gave way, and the December quarterly meeting of 1827 determined he should, if he thought proper, locate at Hull, and receive his usual allowance; but if his health rallied, and other circuits required his special services, the salary received for those labours should be carried to Hull circuit account. This arrangement, to the honour of his beloved brethren in Hull, was continued to 1842, when he was finally put down by the Conference as a *worn-out* or superannuated minister.

After suffering extreme debility, he rallied considerably between the years above referred to, and was exceedingly useful and popular in travelling through a great part of the land, and conducting special services. Everywhere he was received as a messenger of God; and in Hull, his usual residence, he was honoured with continued usefulness, both in the societies and congregations. The extracts which follow are from his journal, published in 1844, and from unpublished manuscripts, which he left behind, which will show in detail what has just been asserted.

“On March 26th, 1826, I was once more at Tunstall, and held a love-feast in the afternoon. A very large congregation assembled; the speaking was powerful, and the spiritual banquet truly good. In the evening, I preached about ‘Death on the pale horse,’ Rev. vi. 7, 8. The chapel was crowded, and believers rejoiced whilst ‘Jesus sat as king in the army, and as one that comforteth the mourners.’

“On Wednesday evening I preached again, but had not my usual liberty. How strange is this! But the great day will explain all that now appears singular and inexplicable. On April 1st, went to see old friends at Ramsor; many years had rolled away since we first met. April 2nd, was at Alton, to open a new chapel. I had the honour of missioning this place, and feel a pleasure in now seeing what God has wrought. I preached twice; my soul was powerfully baptized with the Spirit; and many of my old friends and spiritual children came from distant places, and once more we rejoiced in the Lord.

“On Tuesday I went to the ‘Cloud,’ where I spoke to many people, and the Lord was present. I returned

after service to Biddulph Moor, at which place, next day, I held a service, and good was done.

“Wednesday, journeyed to Congleton, and preached at seven in the evening to a full chapel. Many friends came, and some enemies also; some one threw a stone through the chapel window. This, however, did not prevent us rejoicing in God our Saviour. The next day I went to Sandbach, and preached to a full house; but a woman disturbed the meeting by ‘replying’ to what I said in preaching. I did not, however, request the woman to desist, for fear of grieving some minds.

“On Friday, at Hassell Green, I preached to a large assembly. Here again a man began ‘replying.’ I felt a conviction that this practice tended to injury. To be benefited by the preaching of the gospel, the message should be attentively listened to, in the exercise of faith. If there be any convinced of sin, and cry for mercy, this is a different matter. Or if in a preaching service the glory comes down, and believers are made happy, a response of praise to God may be in character; but the practice of ‘replying,’ whilst the minister is speaking, cannot answer any useful purpose. On Sunday, at Burslem, I preached two anniversary sermons; the congregations were great, but I was not in full liberty. On Sunday, 16th, engaged in anniversary services in Manchester, and on the Monday evening, whilst preaching, two souls sought and found the Lord. On Monday, 24th, we had a glorious time at Englesea Brook, in Mr. Salmon’s malt-house, the usual place being too small to hold the people. We had some souls in distress. The next evening, at Wrine Hall, the chapel was so crowded, that the friends took off the doors, and it was with some difficulty I reached the pulpit.

“On Sunday, April 30th, I was at Macclesfield, where I preached twice; and on Monday evening many were deeply affected. I lodged at the house of Miss P——, a lady of wealth. Many years since, when I used to go to see Mr. Berrisford on religious accounts, this lady was very friendly to revivals, but I was now afraid she did not possess the humble spirit of former times. I told her my views on her case, and felt thankful to God that he enabled me to speak plainly. It is a mercy when a preacher gets safely out of a great house.

“Sunday, May 7th, preached to many people in a farm-house, at White Hill, near Kids Grove, and one person received the blessing of a clean heart. May 16th, 1826, the sittings of Nottingham Conference began. I was lodged at the house of Mr. Wilson, a Wesleyan. I was comfortable with his excellent family; in our devotions we had precious visits from heaven, the remembrance of which is sweet. Before Conference opened, I complied with the request of Belper friends to re-open their chapel on the Conference Sunday; but Nottingham friends had made arrangements for me to preach their missionary sermons on the same day, and neither party were disposed to give way. But at last it was decided that I should go to Belper, and preach in Nottingham on a week evening. Mr. George Tetley accompanied me to Belper, and when near the chapel, crowds saluted us,—some of whom were my children in the Lord. Under the preaching many were deeply affected, and God made bare his holy arm.

“Soon after, at Hull, whilst going to an appointment with brother Tetley, I was seized in an unusual manner, and should have fallen, had not brother Tetley supported me. I was afflicted with giddiness and partial loss of

sight. I consulted a physician, and he ordered bleeding and low diet. I lived accordingly, but without experiencing any improvement. I therefore consulted Dr. Turnbull, of Hull. His method of treatment was the reverse of that of his brother physician. He told me never to be bled, to live exceedingly well, to eat mutton-chops to breakfast and beef-steaks to dinner, etc. He stated my complaint was an affection of the liver, and that it was necessary to act by strong medicines in order to get a passage through it. By the kind attention of the doctor, who charged me nothing, I slowly recovered. I attended the Scotter district meeting of 1827. At the missionary meeting, Mr. Hugh Bourne pressed me to stand up on the platform, if I could do no more. I spoke a few minutes, and God's glory was over us ; it was good to be there.

“The time of the Manchester Conference of 1827 being arrived, I attended, and lodged in the house of Mr. Smith. During my stay there the Lord made my services useful, as some of the members of the family joined the society. I was excused from preaching at this Conference, in consequence of indisposition. Had I been able, I should have improved the death of Mr. James Steele, one of the ‘Founders.’ Mr. Hugh Bourne and Mr. T. King preached on the occasion. But on my arrival at Tunstall (after Conference), I improved the death from 2 Pet. i. 10, 11. Mr. Steele was in his day great in the sight of the Lord, one of the excellent of the earth. Before he exchanged mortality for life eternal, I visited him, in company with Mr. Hugh Bourne. He entered freely into conversation respecting the work of the Lord. He asked me what success I had had in the visitation of the classes

on the previous Monday. I told him many attended, and we had a good meeting. He replied, he believed the work of the Lord was rising. Brother Bourne inquired if his faith stood firm. He replied in the words of the Psalmist, 'I will not forsake thee when thy strength faileth;' adding, 'for forty years I have been in the faith, and never once gave it up. It is true I have many times been hard put to it; but I never yielded. I never saw so clearly into the nature of faith as I did when Clowes was praying with me the other day.'

"During the time of his short sickness I had frequent opportunities of visiting him, for I was aware he would soon pass over Jordan. On one occasion I thought of omitting prayer, in consequence of his exhaustion; but on my telling him so he said, 'I shall never be tired of your prayers.' During Mr. Steele's Christian life he was strong in the faith, and had a deep insight into the ways of providence and grace, of which several instances might be cited. He was an intellectual man, having read much and acquired extensive information. He was one of the best class-leaders that I ever knew. Many overwhelmed with trouble and spiritual distress have, by his counsels, and the power of his faith, suddenly entered into the liberty of Christ. God honoured him at the last, for he died in peace, aged sixty years; and his works of faith, labours of love, and patience of hope, will long be remembered.

"Being engaged to assist in the opening of a new chapel at Warrington, I proceeded thither, and preached morning and evening; Mr. Hugh Bourne in the afternoon, and Dr. Raffles on Monday evening. I was glad to meet old friends, such as Mrs. Richardson and others,

who were among the first-fruits of our mission here. The friendship of Mr. Eaton's family I have ever esteemed, and truly glad was I to find that himself and family continued to serve the Lord. I trust after a few more tempests shall have spent their fury, we shall sit down together to banquet in our Father's house above.

“Accompanied by brother Abey, I went to Malton to preach for the Sabbath-school, and on to Acklam to spend some time with brother Coultas, with whom I had precious seasons in prayer. I found him to be a man who had much power with God. In 1828, I went to Darlaston circuit to assist in opening a new chapel at Old Hill. On inquiring about the chapel deed, I found it was drawn wrongly. The chapel was conveyed to five persons, their heirs and assigns for ever, being his majesty's subjects belonging to the Church of England. I then suggested that they must destroy the deed and get a new one made, in conformity with the rules of the Connexion. This arrangement was agreed to by all the parties concerned, and the opening services were satisfactory. At Round Oak chapel Brierley-hill, I preached for the missions, and a mighty move was felt in the congregation. Mr. Jeremiah Gilbert, in a letter he sent me afterwards said, “it was like bread cast upon the waters.” April 8th, I attended the district meeting at Bradford; and soon after assisted to open the new chapel at Stockport. The friends adopted a good plan; they sold tickets of admission, and secured two objects, first, a good collection, and secondly, comfortable sittings for those who were desirous to assist the trustees.

“I next went to Mellor Moor End to preach charity-sermons; the day was unfavourable, but the Lord was

powerfully present, and at the hospitable dwelling of Mr. R. Waller we were comfortably entertained. I now went to Darlington, to hold a missionary meeting. There was much freedom from heaven, and able speeches; the collection reached sixty pounds. I then went on to see Mr. Thomas Burton, and preached at his place, and Mr. John Flesher came to conduct me to his station at Alston. He made me very comfortable in his house during my stay. In the preaching tour which I took during my visit to this romantic country, I was greatly blessed; at Garrygill Gate, Wearhead, Westgate, Wolsingham etc., the chapels were crowded, and glorious shouts of praise were uttered by the 'inhabitants of the rock.' In the preaching services the glory of God broke forth like burning flames. I opened the new chapels at Hayring and Frosterley. Brother John Flesher and I during my stay visited many families, and the Lord was gracious to the people; several captive exiles were liberated. I then left this interesting country, reached Whitehaven, and preached in Mount Pleasant church. Here I met with Mr. Harrison, Wesleyan minister, who had sent me a letter (which I never got) inviting me to mission Scotland, purposing to pay all my expenses. The reason which induced him to this act was, that he had read in our magazine some extracts of my journal, and thought I was the man formed by providence to begin a revival of religion in Scotland. In company with brother S. I next visited the Isle of Man, and held missionary meetings at Douglas, Castle Town, Ramsey, Peel, and Laxey. At all these places the cloud of God's glory rested upon us. I was greatly interested in my visit to this interesting isle; the scenery was fine and picturesque; but the spiritual work

which God had wrought through the ministry of brother Butcher and others was still more interesting to my soul. Hundreds of persons had been converted, and several chapels built.

“I now proceeded into Derbyshire to preach anniversary sermons with Mr. James Bourne, and many of my old friends came to meet us. I here found several professors of religion had fallen into an error on the subject of faith, and had withdrawn themselves from the Wesleyan society on the ground of their new views. These people maintained that faith was *not* the gift of God, and that it was wrong to pray for an increase of faith. In one of my sermons I combated those views, and the manner in which God enabled me to open and press the subject, I had reason to believe was beneficial; good was done, some were reclaimed from their errors, and others felt that God had *increased* their faith.

“Some time afterwards I was at Barnard Castle, at missionary services. I heard brother Flesher preach twice, when great satisfaction was given; the matter of the discourses being good, and the sermons productive of a powerful effect.

“I likewise preached one sermon with liberty of soul. Brother Flesher told me that some persons seated near him were so affected that they withdrew. Having closed the meetings in the Barnard Castle branch, we proceeded to Westgate branch, where the excitement was great. The speakers in detailing facts, missionary adventures, and sketching the rise and progress of the work, dissipated much prejudice, interested the people, and caused many to rejoice with gladdened hearts. Brother Flesher and I were entertained at the house of Mr. Lattimer, whose family shewed much kindness to

God's servants, and the glory of the Lord filled the room in which we slept. On the Sabbath following, I preached missionary sermons with brother Flesher at Garrigillgate. We had our abode with a farmer, and whilst pleading the blood of Christ at the tea table, the glory of Jehovah came down, and several sank to the floor. This was a time of his passing by! Oh, the mighty power of faith! Returning from this part of the vineyard, I went to Penrith, Kendal, Lancaster, Preston, Manchester, Tunstall. I afterwards took another missionary tour to Driffield, Frodingham, and Cronswick with brother Flesher and others; these meetings were of a similar character to the preceding ones, but the Driffield meeting was very grand; the preaching was pointed, a present salvation was urged, and the services produced lasting effects on many minds.

“I then proceeded to the Scotter Conference of 1829, which was distinguished for peace, and by all the religious services being of a remarkably hallowed character. At this Conference four preachers were nominated to undertake a mission to America.

“By the Hull quarterly meeting I was directed to assist the missionaries in their embarkation. I accordingly helped them, and saw them set sail. On the following Sunday I preached in Maguire-street chapel, to a full congregation; several persons were in distress and cried to God for salvation. After I had laboured with the penitents some time, I was constrained to leave, being worn out with exhaustion. I next preached at York, and God again in this city blessed my ministrations to the good of souls. Here I spent some time with brother Thomas Holliday, whose spirit and conduct as an able minister of the New Testament I

highly admired. I next proceeded to Nottingham, Ilkeston, Bottesford etc. The speaking at the public meetings was sound, and free from the levity which sometimes prevails. At Bottesford I was kindly received by Mr. Wilson, as on former times. Here I saw the *great drummer* who was among our persecutors in 1817. God has arrested his soul, and induced him to ground his rebel arms, and enrol himself in the ranks of the faithful.

“The next matter I notice, is the Hull Conference of 1830; the year’s increase was 2,013, the total number in the Connexion, 35,733. What hath God wrought! But how much more powerful should we have been had all our missionaries been firm at their posts! When a standard bearer faints on the battle field, it throws discouragement into the ranks, and causes desertion and flight on the part of many who would otherwise have remained faithful. To succeed in the great work of saving sinners, there must be deep travail of soul and intimate fellowship with God; a varied course of action—a going out into the ‘streets and lanes of the city,’ imitating the precedent set by the ‘Great Teacher,’ and a plain statement of God’s truth should be set forth with confidence in the result. There will be in this arduous toil often great conflicts; trials of faith, and deep exercises of mind, but this is not strange. To attempt to rescue a soul from the grasp of Satan will naturally rouse the opposition of that fallen spirit. But it is the faithful minister’s duty to preach in faith. God’s true servants are not empty; they are full; they are moved by the Holy Ghost to preach the gospel. ‘I will clothe her priests with salvation,’ and, says the apostle, ‘I am sure that when I come to you, I

shall come in the fulness of the blessing of the gospel of Christ. The true Christian priesthood is favoured with the Divine unction; they receive from the great High Priest the grace and baptism of the Holy Spirit, and in their ministrations, they have *fruit*, which is the evidence of the divinity of their mission and of their being in the apostolic succession.

“My next journey was to the city of Norwich, where I assisted to hold a missionary meeting in Rose-yard chapel. This city is awfully wicked, notwithstanding its numerous churches and clergy; the Sabbath is fearfully desecrated. Alas! it is to be feared that in many instances, the blind are leading the blind. What might not the united influence of the Norwich clergy accomplish, were it purified and rightly directed? And a similar query may apply to other towns and cities in the kingdom. Were the clergy generally faithful and enlightened men, we should need fewer prisons and police establishments. Oh for a trumpet’s voice to sound an alarm on the holy mountain, that religion may everywhere revive in the land, and vice hide its diminished head!

“I next went to Boston to special services, and also to York, where I spent a few happy hours, especially with brother Thomas Holliday, and then onwards to Newcastle for anniversary sermons. The assemblies were crowded; the power of Jehovah was gloriously made known; and at the evening prayer-meeting several souls were induced to seek the Lord. I then attended a tour of missionary meetings on the south-east side of the kingdom, and saw sinners converted and the missionary treasury replenished. In another tour to Warrington and Preston Brook to preach anniversaries, God

was peculiarly present, especially at the latter place; a rich stream of Divine power flowed like a river through the city of God, and two souls were carried off the stranded shore of danger and death to float on the wave of salvation. Whilst in this vicinity I visited several families, and felt happy that the cause was progressing.

“ Being appointed to attend the North Walsham district-meeting of 1831, I took the steamer for Yarmouth; the wind was blowing hard, and there was *one* passenger and myself. I feared he would be an unpleasant companion, and so it proved. Having ascertained that the porters had forgotten a part of his luggage, he instantly began to swear and curse them in a stentorian voice. As he thus hoisted his flag, I thought it time to show mine, so I reproved him in a gentle tone for taking the name of the Lord in vain. He immediately told me that he had a right to express himself as he liked, and that he usually did as I heard him. I told him it was possible to express his meaning without swearing. He replied, his meaning would not be sufficiently emphatic without, and that, in short, I had no business with him. I told him we ought to care for each other’s welfare, and try to prevent each other’s ruin, as the Bible expressly commanded. He then began to curse the Bible, and blaspheme in a violent manner, and withdrew from me to the fore part of the vessel. I retired into the after cabin, and thus, for the passage, we were separated.

“ We had a comfortable district-meeting at North Walsham; the congregations were excellent, and all terminated satisfactorily.

“ I now went to Leicester to attend the Conference of 1831. The religious services were well attended. I led the Conference love-feast. During the first part of

the meeting, I was much oppressed by the powers of darkness ; but before the service finished, the Lord delivered me ; cries for pardoning mercy were uttered in different parts of the chapel, and some prisoners were delivered from the chains of their sins.

“ I now preached missionary sermons at Patrington to large congregations, and I know not that ever I enjoyed more liberty in speaking. Several sinners were shaken, and one came to Keyingham the following Wednesday evening, and received peace.

“ On the Sunday following, I was at a camp-meeting on the race-ground near York ; the multitude was vast, and the Divine unction was great. When we had concluded the last of the praying services, a wicked man drove his horse amongst the people. The horse, however, galloped off, and leaped a hedge, pursued by the sons of Belial. This circumstance produced some confusion. In the evening William Howcroft preached a powerful missionary sermon ; and in the prayer-meeting following, several penitents were found seeking the Lord. At Swinefleet, brother Flesher and I preached for the missions, and the public meeting was ably addressed. On September 21st, I preached at Filey in behalf of missions, and on entering the house at which I was appointed to lodge, the floor was covered with pastry to be baked ; being grieved at the sight, I retired into the chapel. On my return, I reasoned with the good friend on Sunday baking. He admitted the practice was bad ; after praying with the family, I departed. In attending the class afterwards, a man inquired what sermon it was I preached at River Bridge. I told him I could not recollect, as I was without my journal. He then proceeded to state, that under that sermon his wife, who had been

afflicted both in body and mind, was completely restored; and after living some time in a happy state, died rejoicing in God. I felt thankful at hearing this fact, and was encouraged to go on 'casting my bread on the waters.'

"I next went to Leeds to assist on an anniversary occasion; the chapel was filled, and we had times of refreshing from the presence of the Lord; two souls were brought into the liberty of Jesus Christ.

"My next appointment was at Quarry Bank, Darlaston Circuit. In the afternoon service I was drawn out to make a long introduction to my sermon, to dwell upon some topics exactly suitable to certain of my hearers, who had speculated so far in business as to neglect their souls, and destroy their usefulness. God had, however, suffered distress to overtake them, for their measures were deranged, and their expectations cut off. I afterwards learned that God had made the appeals effective; for certain persons informed me that they were the parties I had described. One of them invited me to lodge with him; I accepted his invitation, and admonished him in reference to the interests of his precious soul.

"Grimsby next occupied my attention in reference to special sermons, where I attended the circuit quarterly meeting. The meeting was rather perplexed with the case of two local preachers, who had begun to mission without official authority, and to carry a *white flag* while singing through the streets. The parties were reminded that the preaching of Christ, going out into the highways to compel sinners to come to the gospel feast did not require such ostentatious display as that which they had exhibited; that it was not in character with the sim-

plicity of the truth as it is in Jesus ; that they must discontinue this course, and labour on in a simple, humble persevering manner for the direct conversion of sinners. One of the brethren promised to regard the judicious advice, but the other refused ; time was, however, given him to ponder his decision.

“ I next preached in Macclesfield, and had successful times. We had six souls converted, and a larger collection than was expected. At Pitt’s Hill also, one soul was saved, and liberal collections made.

“ At Easington, associated with brothers Sanderson, Bywater, &c., we had a glorious public meeting. After the meeting five preachers, two women, and the driver started in a conveyance for Patrington. The horse took fright at some gipsies encamped on the road side—rushed to the other side, and overturned us. My shoulder fell upon the horse’s back ; one of the women was thrown over me, and she cried, ‘ Lord have mercy upon us.’ There was, however, no serious injury sustained, for the horse, being stuck fast, lay still until we all got up. I afterwards proceeded to Scotter and Gainsborough. At the latter place, brother Flesher preached with ability and Divine power. We then proceeded down the Trent for Epworth, and found that the friends had provided a small conveyance and an ass to convey me onwards. At two o’clock I preached a sermon, and in the evening a famous public meeting took place. In this tour of public meetings, I was called up to speak at Kirton, and feeling a little embarrassment, I began to sing the hymn ‘ Mercy’s free,’ etc. The novelty of this proceeding was very exciting, and the influence flowed upon the meeting. Several persons came next morning to the house where I was enter-

tained, requesting me to repeat 'Mercy's free,' etc. On another tour in the north, we held a public meeting at Staindrop; we there dined with the servants of the Duke of Cleveland, who afterwards showed us through Raby Castle. The interior of his Grace's seat is magnificent, and the museum curious and rare. We purposed going through the gardens, but were prevented for lack of time. Our meeting was interesting and well supported, and with a friend I afterwards rode to Darlington, which we reached at twelve at night, drenched with rain and very weary. The next day I proceeded to Leeds, and reached the hospitable abode of my old friend Mr. Reynard, a succourer of many and of myself also, and from early life a useful office-bearer in the Connexion.

"I now attended the Bradford Conference of 1832; the Session was to me one of much painful exercise, but the Connexion was prosperous, there being four thousand increase. The religious services were conducted with excellent order. The camp-meeting attended by many thousands. On Monday evening brother J. Flesher preached, and in the prayer-meeting which followed it was supposed twenty persons were converted to God.

"On another tour in Staffordshire, I had a peculiar time while preaching from Job i. 8., 'Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man; one that feareth God and escheweth evil?' Whilst I was dwelling on the envy entertained by the devil and his agents against good men, suddenly (through some infernal power, I believe) the stool on which I stood gave way, and I fell against the pulpit door, which flew open as I was falling; but I caught hold of the Bible-board with my right hand, by which I recovered. Had I been

thrown out of the pulpit, I should probably have been a cripple for life, if not killed, either of which results would have suited Beelzebub! I, however, maintained my composure, and continued preaching with all my might, whilst the glorious unction streamed from heaven, and confusion smote the hosts of hell.

“Sunday, September 14, preached morning and evening at Preston; all hearts appeared engaged with God, and after the evening service, five souls professed to find redemption in the blood of Jesus.

“On October 28th I was engaged on behalf of the Sunday-school at Market Drayton; the morning was unfavourable, yet the attendance was good and the contributions liberal. In the prayer-meeting which terminated the services, the Divine power was like the rushing wind, saving and sanctifying souls; but, alas! this was displaced by sudden darkness, unbelief, and confusion. Whilst some earnest souls were overpowered with the Divine glory, others began to move indecorously in the congregation—some prayed aloud in the singers’ pew, striking the table and the plates containing the collection—some, in excitement, seized the tops of the pews and injured them; others stood gazing, being astonished; and, to wind up, the wicked crowded round the doors and began to swear. I laboured to arrest the wildness of this meeting, and to restore order, exhorting believers to have faith in God, and to turn the battle to the gate; but I was unsuccessful, and it occasioned me much distress of mind to reflect that hell had triumphed over us.

“Towards the close of the year, while at Manchester, I received a letter from Tunstall, stating that my wife’s health was much worse, and my presence there was

desirable. Being engaged to preach Mrs. Sugden's funeral sermon, I was in a strait whether to obtain a substitute or depart immediately. I therefore wrote to inquire if immediate danger was apprehended ; but in the reply it was stated my wife had departed this life. This information was painful, as it deprived me of the opportunity of supporting her in her last hour. But, on reaching Tunstall, my mind was greatly relieved by being informed by brothers Nixon and Hancock that they had no doubt of her final safety. She was converted to God in 1805. Her disposition was naturally placid, and her habits industrious. When God saved my soul, she did not at that period see the necessity of personal salvation. She, however, knelt with me at the household altar to oblige me, and through fear that if I did not continue in the faith, but lapsed into my previous reckless condition, she would become, as formerly, a heavy sufferer. But, blessed be God ! he soon showed her the need of praying for pardoning mercy ; and whilst in private pleading with God, she obtained the light of assurance, and saluting me she said, ' I know the Lord has pardoned me, as well as he has pardoned thee.'

" We then established various religious meetings in our residence, and several happy years passed away without interruptions in our domestic society. But afterwards I was called to leave my beloved home, and become a missionary of the cross to my countrymen ; then there was a change, a painful change, especially to my wife, who felt her loneliness and deprivations with strong sensibility. When I was called to leave her for long periods, and being exposed to great dangers and hardships in my extensive missionary tours, her distress

was often extreme. When I took leave of her and my old companions at Tunstall, to embark on the Yorkshire mission, it was a trying time; her heart was pierced with almost insupportable distress. She fell down before God, and cried to him to take me from her heart or sustain her in the extremity. God answered her prayer in an extraordinary way; grace was given in the hour of need, and she continued to exhibit to the will of heaven a quiet resignation. When the Hull mission was established, we ceased housekeeping in Tunstall, and she removed to Hull. For a few years, as far as the constant change connected with the itinerant life would allow, our domestic society was again restored, and in a spiritual and devoted state of soul she was useful as a home missionary's wife. But on our removal to Darlington to temporary lodgings, there first appeared in the conduct of my beloved partner those symptoms of mental derangement, which enhanced the trials and difficulties of my life of tribulation. Her case gradually became such as to require special treatment; accordingly she was removed to the abode of her parents in Staffordshire. Her distressing and protracted affliction was to me a long and pressing trial; but, thanks be to God, before life closed, her mind rallied, and nearly recovered its former strength. She was enabled, by sovereign grace, to repose her confidence in God, and her end was peace!"

CHAPTER XVIII.

JOURNAL EXTRACTS.—VARIOUS LABOURS.

1833—1838.

“AT Hull in March, 1833, while preaching and holding a love-feast on the Sabbath, several persons were set at liberty. I was confident that God would make bare his holy arm; whilst pleading with him in secret, before I entered on the services of the day, he assured me that his salvation would go forth; and my faith remained unshaken till it gave place to sight.

“Leaving the north of the kingdom, I went to a district-meeting at Silsden. Here the services were full of saving power. On the Sunday evening, I had a glorious visit, and two souls were saved. I now journeyed to the Sunderland Conference; the services which were uncommon for power and results—every morning and evening a camp-meeting was held a mile out of town, and the Sunday’s meeting was attended by about ten thousand people!

“The missionary meeting was equally distinguished by intense interest, and was attended by overwhelming masses. On the Thursday evening, I officiated, and a number of persons professed to find the Lord. This was a happy termination of the Conference.

“In July I went to Liverpool to aid a missionary to embark for the Canadian mission, and for some weeks after I preached and attended missionary services, and witnessed the salvation of sinners at Scarborough, Pocklington, Burnley, etc. Having gone from the last place to Manchester, I was met by Mr. James Gill with a conveyance to take me to Silsden to settle some un-

pleasant matters in that circuit. After a stormy and laborious journey we accomplished the business, which required this special effort.

“On September 2nd I was at Stockport, and kindly entertained by Mr. Francis Beeston. I preached for the benefit of the Sabbath-school; the hearers were admitted by ticket, which secured a good collection for the charity.

“I was now called up to London to preach for the benefit of a chapel. I had the pleasure of recognising many old friends, and being saluted by some as their father in Christ.

“From London I departed for Redruth, in Cornwall (old missionary ground), by the stage-coach, and reached Exeter the first day. Mounting the coach next morning among the passengers, I made some remarks about religion—this brought me into collision with a sceptic and a Quaker. The sceptic said he did not believe that Jesus Christ was God. I told him if he continued to disbelieve he would never be saved. The Quaker then remarked—that he did not approve of one set of people condemning another. I replied, that it was not I, but the Bible that condemned those that did not believe Christ is God. He then observed, that in his opinion, if a man wrought good works, there was no doubt but that he would be saved. I told him if good works spring from the grace of God in the heart, how could they be performed acceptably without that grace? ‘Are not Unitarians good people,’ said he, ‘and do they not perform good works, and yet they disbelieve the Divinity of Christ?’ I said that according to many declarations of Scripture, such individuals could not be in a state of salvation. The sceptic then observed,

that there was a religious sect that believed whatever good works certain men might do, they would be of no avail, as they were reprobated from eternity. I replied, that God willeth all men to be saved, and to come to the knowledge of the truth, and that the reason why men are not saved was their unwillingness. 'Well,' he replied, 'I think there is something in man that will live when the body dies.' After I had proposed a question which silenced the Quaker (who strove to mullify my efforts with the unbeliever), I said if the passengers were agreeable I would in a few words explain what religion was; and what it did for those that possessed it. I then began to describe the fallen state of man, salvation by faith, the witness of the Spirit, etc. All were attentive to my lecture, especially he whom we have styled the sceptic. I continued to preach Christ to the passengers on the coach top, until we ran into Plymouth, where the two persons left us; but of the two, as it respects sincerity and openness to conviction, I felt more hope for the sceptic than for the Quaker.

" On October 27th, 1833 (once more on old ground) I preached in Redruth chapel, which was excessively crowded; and the melting influence of God's Spirit was experienced. On Tuesday evening spoke again,—several persons were brought under convictions, and one was made happy next day. On the Sunday following I preached twice, and four obtained mercy; but on the Tuesday following I had my *full glory*; many sinners were in distress, and some believed and were saved. After these services, thirteen persons joined sister Lauder's class, and three the minister's class; and on Saturday at the prayer-meeting, at noon, one person was made happy.

“ Sunday, November 10th, preached and made collections for Redruth chapel. On Monday evening brother Richards preached, and many persons were brought to repentance. Brother Richards formed another new class of ten members ; on Tuesday evening, after service, I formed another new class. In taking tea with a family in Redruth, I commenced prayer, brother Driffield assisting me, when three persons cried unto God, and were saved. I was interested in the case of one of them, a female. When she was convinced she was a sinner and needed pardon, she uttered fervently the words, ‘ Lord, save me ! ’ then, feeling the approachings of Divine help, she changed the form of her plea and said, ‘ Lord, thou wilt save me ! ’ and finally, she exclaimed repeatedly, ‘ Lord, thou hast saved me ! ’ and thus she received salvation. Oh, what glory there is in the simple exercise of faith in laying hold of God, and securing the atonement. In about two months the Lord gave us an increase of about 200 members. Next, visiting Falmouth, I was entertained in an inn, the keepers of which were converted, and members of our Society. I next spoke at Perrin ; the chapel here being private property, our people had been turned out of it, and it was converted into a stable ; but as the horses frequently died in it, the holders concluded that God was grieved, and they therefore reconverted it into a chapel, and in it the work of God prospered.

“ The next evening I preached at St. Day’s, in the Baptist chapel, our own not being large enough to accommodate the people. It was a glorious time ; but fearing that a prayer-meeting, conducted after the Primitive Methodist fashion, might not be acceptable to the parties loaning the chapel, I omitted it ; and on

that account, perhaps, there appeared no conversions. Oh the worth of prayer-meetings, after preachings, where they can be carried on with judicious energy, and faith in God! After this service, brother Driffield and I were entertained for the night at a friend's house. Family worship being concluded, we were shown to bed; in passing a room at the foot of the stairs, I beheld the appearance of a man, as if sitting writing. I asked brother Driffield who he was. He replied there was no person in the room alluded to. I assured him there was; that he was sat at the table, writing, with a candle before him. He asked me how the person was dressed, and when I told him—he said it was an *apparition*. He observed, that the master of the house had died some time previously, and that the two sons were disputing about the *will*. I then requested brother Driffield to take the candle and see if there were any person in the room in question, which I have described. He proceeded to examine, but could see nothing resembling a human being. I felt certain, however, that I had actually seen what I have described.

“ In the morning I inquired if there were any person in the room at the bottom of the stairs, when we retired on the previous evening. The lady of the house replied there was not, to her knowledge. This was strange. I was afterwards informed that before the master died, the family could scarcely live with him, he was almost constantly blaspheming, in a manner that was frightful. These mysterious circumstances I record, and leave to the consideration of the reader.

“ Accompanied by Mr. Driffield, I went to see Mr. Jones, Wesleyan minister. We were old companions in tract distribution in Staffordshire, but I had not seen

him for twenty-four years. We had some pleasant conversation. Mr. Jones called to my recollection matters of bygone days, especially the case of two drunken men who came and mocked us in our devotional services; but who afterwards came to acknowledge their wicked behaviour to God and us.

“Sunday, November 24th, preached at the Downs and St. Austell; at the latter place two souls were converted.

“On Monday I started for Yorkshire; in passing through Lostwithiel, there was some excitement in consequence of a young woman having committed self-destruction; this event furnished me with a text, from which I preached to the passengers as we proceeded on our journey.

“In this journey I stopped and officiated in Exeter and Bristol; at the latter place, I stayed with our missionaries, and found their residence to consist of one room, and their domestic arrangements to be like those which I had observed when missioning in the infancy of the Connexion.

“After arriving at Hull, preached on the 22nd, and three persons were saved. At the watch-night, at the end of the year, I preached from the ‘barren fig-tree,’ when God searched the audience from the topmost twig to the deepest offshoot of the roots.

“Taking a tour to Tunstall, I preached to my old friends; and after travelling to Whitehaven, the Lord gave me twelve souls; and after a missionary meeting, eight persons were saved of the Lord. On Sunday, February 23rd, at the old chapel, Quarry-hill, I preached anniversary sermons, and one person found peace in believing.

“ On Tuesday, February 25th, 1834, I entered the marriage state once more. This event took place in the fifty-third year of my age, and she who became my partner was about the same age. I now laboured in special services, principally in Hull circuit, up to the period of the Birmingham Conference. The religious services of this Conference were very glorious. Six sermons were preached at the camp-meeting by brothers Morgan, Hallam, Turner, Flesher, and myself, and the work of God broke forth like fountains of water. At the evening love-feast many were brought into the liberty of the children of God. I then went on to Sheffield to assist in the mission cause, and at the end of the public meeting, several persons professed salvation.

“ In November I improved the death of Mrs. Beecroft, in Hull; she was born at Newland, in 1770. Her father was a Baptist, and her mother a Wesleyan. Soon after I missioned Hull, she and her mother, under the feeling of curiosity, came to hear myself and colleagues in the ‘old factory.’ The daughter was awakened under John Harrison; and received pardoning mercy under the ministry of John Verity. Her life was ever afterwards devoted to God, and amid many trials was sustained with steady fortitude. It was her practice to devote a portion of time twice a week to hold a special religious meeting with her servants and work-people. Her attendance on the public ordinances was uniform and constant, her connection with the church unbroken for fourteen years. Her liberality in supporting the ministry, the sick, and poor, was munificent. During the raging of the cholera she was seized with that terrible malady; when informed that a person the day previous had died of the disease, she

replied—‘ Yes, it may be my turn to die to-morrow ’— and so it was. Before she expired, when asked by her attendants if she was happy, she replied, ‘ I am, I am confident, I am going to Jesus.’ And notwithstanding the agonies of her affliction, she broke forth into a rapture of praise. This was just before life ceased ; she fell asleep in Jesus, aged sixty-four. ‘ Blessed are the dead that die in the Lord.’

“ Some time after this, at a quarterly meeting in Hull, brother Holliday stated, that in prayer he had ventured to believe that God would grant him and his colleagues a certain number of souls during the next quarter. I encouraged him to hold fast his faith, assuring him that I should help with my faith and prayers ; and at the end of the quarter the exact number of souls were realized.

“ The Conference this year was at Tunstall ; the increase was 4,772. The camp-meeting was powerful ; three preaching-stands were erected. At the one I occupied it was supposed twenty-five conversions took place, and the total saved were about one hundred. And at our succeeding camp-meeting, on the Dock Green, in Hull, twenty souls were delivered from spiritual bondage.

“ On July 19th, in travelling to Moneyash to open a new chapel, several wicked persons were passengers on the coach. Supposing me to be a minister, they began to make sport about the Wesleyan preachers assembled in Conference at Sheffield, and to say, that they supposed ‘ ducks and green-peas ’ would be very dear in Sheffield, as Methodist preachers were very fond of them. I replied that in my opinion if the ministers were good men, God, the giver of all good, would not be displeased

at them having ducks and green-peas, for they were the rightful heirs of the earth, and its bounties; but the wicked were rebels and unworthy of his goodness. One of the parties made *some* reply, accompanied with swearing. I told the party that swearing was very unpolite; and if he did not mend his manners he would not fare well in the eternal world. I then inwardly waited on God, and prayed that he would pierce the swearer. I began again to reason with the man, but he said I had better cease, as my talk made him feel very *queerly*. I replied, 'You will feel more *queerly* yet, if you don't change your course.' When the coach stopped, to escape my importunity, he took a seat on the front of the coach — 'Poor sinner, he could not stand the fire.'

"On reaching Moneyash, I remembered having in my wicked state called at the tavern in the town, and not having cash to pay my bill, a gentleman in the house paid my expenses. This fact occurred thirty-three years before, and I related it to the congregation while dedicating the chapel. I was glad to find here many precious souls knitted in Christian bonds. With the experience of the class leader, I was deeply interested; he was awakened in a tavern while intoxicated amid depraved companions, and on his knees among them he prayed for mercy. Several were so affected that they wept with him, and a few days after, whilst in a marble quarry, he believed in God and was set at liberty.

"Having to officiate at a chapel opening at Wroote, near Epworth, I went thither; but I found a mistake had been committed relative to the day of opening. I therefore preached in an old barn. This place had obtained notoriety for wickedness, but when brother

George Lamb entered it in the name of God, and preached in the open air; much good was done. He accepted an offer of the school-room, as an occasional preaching house. One morning, however, the parson of the parish, assisted by a rabble, pulled the school-house down; but in this instance of blind persecution, Satan and his agents were defeated, for the pulling down of the school-house ended in the erection of a neat Primitive Methodist chapel.

“ In travelling to Hull by the Selby steamer, I met with brother Stansfield of the Swinefleet circuit. It being rainy, we took shelter in the cabin. When seated, one of the passengers asked ‘Blind William’ to sing a song. He responded compliantly, and played his fiddle withal. When he had finished his ditty, I exhorted the passengers to seek heavenly delights, divine merriments. Having thus roused attention, I left the cabin and went on deck. Shortly after brother Stansfield followed me, and observed, that he had never witnessed such an instantaneous and powerful effect produced among a company of people as my address had made—all was *commotion*, some were crying ‘Sing on, William,’ others saying, ‘No, there is a time for all things.’ Others were disputing on what had been said. At last a soldier came up and requested me to go below and sing a hymn. I accompanied him into the cabin and sang,

‘ Let earth and heaven agree,
Angels and men be joined,’ etc.

“ After having finished the hymn, I gave a second exhortation, which was listened to with attention by all present, one woman shedding tears. ‘Blind William,’

finding the people were now not in the right mood to be charmed with his music, *bagged his fiddle* and withdrew.

“From the last date, till the close of 1835, I laboured in several parts of Yorkshire and Lincolnshire, with more or less success. I may remark, that on the night of 11th December, a fire broke out in my house, which burnt part of a bed, and came in contact with a counterpane where it stopped. How it was arrested in a locality which was so favourable to its extension, I know not. Perhaps he who commands the winds and waves said to the flames enkindled in the dwelling of his unworthy servant, ‘Hitherto shalt thou go, but no farther.’

“On May 14th, started for the Conference at Lynn. Preached at Lincoln on the way, where several persons were brought into deep emotions respecting their soul’s interests. The religious services of this Conference were very effective ; especially the processioning through the streets of the town. It was supposed the authorities would interrupt us, and a policeman intimated that such would probably be the case ; but I observed that whenever we held a Conference, a procession was always a part of our proceedings. The procession to the camp-ground was prodigious, and the vigour and order of the movement was grand. At the camp-meeting, thirty sermons were preached, and about thirty prayer-meetings conducted ; and many souls were converted to God.

“On Sunday, June 19th, I assisted Mr. John Flesher to open a commodious chapel in Coal-pit-lane, Sheffield. Brother Flesher preached in the morning and evening, and I officiated in the afternoon. In the morning, as I sat and listened to the powerful, beautiful, and unctuous reasoning of brother Flesher, I felt humbled in

the dust, and wondered how it was that God had ever suffered me to be a preacher and to continue one for above twenty years. With this view of myself, I fled to the throne of grace and implored Divine help for the service of the afternoon. The Lord heard my prayer, and in the afternoon his glory filled the house.

“The next day, as brother Flesher and I journeyed homewards, I told him what were my views and feelings whilst I heard him preach the previous morning, and to my surprise he stated, that he had opposite views of my preaching and his own, and that the fear of spoiling my sermon, were he to pray after it, induced him to leave the pulpit, and retire into the vestry to prevent my asking him to pray. Thus the Lord humbles *us* to prevent us from glorying in his presence, and to shew us that he ‘that glorieth should glory in the Lord.’

“Sunday, June 26th, officiated in Hull, and two persons found the peace of God ; and whilst giving tickets to brother W. Hodge’s class, one of the members stated that whilst I was preaching at the late camp-meeting she obtained mercy.

“On Sunday, July 24th, I and Mr. Jukes preached special discourses at Hanley Green chapel. Here a person saluted me, and asked me if I knew him. I told him I did not. He said, ‘Do you not remember telling me many years ago, to go home and say to my parents, that if they would not go to heaven with me, I ought not to go to hell with them? Well, I did as you wished, and from that time started for heaven, and blessed be God, I have been on the way ever since, which is now twenty years.’

“I next went to Morley to open a new chapel. I was interested with my companion in travelling. He

told me that through my humble instrumentality God had converted his soul many years ago.

“October 23rd, at Fulstow in the Grimsby circuit, I assisted to dedicate a new sanctuary to God’s service, and the vicar of the parish, a worthy and useful man, made himself efficient as a collector.

“Passing over several public occasions and circumstances, I may observe that on the 2nd of February in my own house, while pleading with God, he came down upon me in an extraordinary manner; the stream of divine power flowed upon my soul, and the mystery of faith expanded upon my understanding with peculiar brightness. My heart burned with *sympathy for souls*, and with intense affection and love to my ever-blessed Redeemer.

“February 11th, left home to journey to Portsmouth and the Isle of Wight on the ‘Lord’s business.’ We held a public meeting at West Cowes. Here we had some annoyance, but I suddenly left the platform and went into the midst of the disturbers and *looked at them* in the strength of the Lord, and they became abashed and ashamed. At the Newport meeting one soul was saved.

“On Sunday, 25th, I assisted brothers Harland and J—— to open a chapel in Newport; and we went to Brighton to make inquiries relative to stationing a home missionary in that fashionable town.

“After a tour to Malton, etc., I reached Hull, and the first news I heard was, that on the preceding evening God had saved ten souls; and then a letter arrived from brother Thomas Holliday stating that in the Isle of Wight a good work of converting sinners was going on.

“The Sheffield Conference now took place, brothers H. Bourne, J. Garner, and myself conducted the religious services. The love-feast was led by brothers Flesher, Atterby, and Clowes, and we had the joy to hear penitent souls pray for pardoning mercy. The Connexional increase this year was 2,971.

“I now record a serious event which took place in Hull. The Union steamer in the port of Hull was greatly shattered, and many persons killed and wounded from the boiler bursting. Luke Green, one of our members, was killed; Jacob Dawson, travelling preacher, escaped with the loss of his hat, and a slight wound on the arm; and the special interposition of God saved me and mine. My wife had prepared the previous evening to take a journey by the ill-fated steamer, and I, as usual, proposed to accompany her to the vessel; but in my private devotions in the night, I was unusually drawn out after God; continued communing with him until three o'clock in the morning, and therefore overslept the time of the steamer's departure. We were hereby preserved from sharing the disaster that befel many unhappy sufferers. Praise the Lord, O my soul.

“Afterwards, while at Barnard Castle assisting Mr. Joseph Smith, we had success on the Sabbath; and on Monday we formed a procession and sang to the top of the town where two young preachers addressed the people. The public meeting was one of thrilling and absorbing interest. At Middleton public meeting, Mr. Smith related to the people the fact that some time ago himself and I had entered into covenant to plead for a revival in Barnard Castle, and God had revived his work and an increase of *one hundred and fifty members* had been realized.

“On November 19th, I preached annual sermons in Sunderland. In the morning service my heart was melted, and my tears flowed, which almost unfitted me to proceed. In the latter service, after the first hymn, I began to preach, omitting public prayer. I was surprised at this irregularity, when told of it; but God saved either four or five. The next morning I delivered a short address in Mr. Black’s house to his family and servants; and was much interested with this Christian household, on which the blessing of God eminently rested.

“On the Wednesday I proceeded to Newcastle-upon-Tyne, to assist brothers Hebborn and Towler to lay the foundation stone of the new chapel in Nelson-street. The day was windy, but the concourse of people was large. In the evening we had a public meeting in the music hall, and interesting addresses were delivered, which proved effective in raising means to build the sanctuary of the Lord.

“In June, 1838, I attended Darlaston Conference. The camp-meeting was powerful for a while, but being beaten off by the rain, we adjourned to the chapel in which we had six prayer-meetings, all proceeding at the same time in different parts of the chapel, and in separate companies. The scene was striking and the interest intense; many sought and found the Lord in the services of the day.

“August 19th, brother Harland and I dedicated a new chapel to God at Goxhill in Lincolnshire; the collections were noble, and fully proved the love the people bore to the good cause, and God was present to bless all that heard the word. From this period I frequently paid over sums of money to the quarter-boards which I received from our respected friend R. J.

Shafts, Esq. Were we, as a people, more powerful and devoted to God's work, we should, I doubt not, have an increase of liberal friends to help us to extend the salvation of Christ through the land.

“As the work of the Lord progressed and souls were rapidly entering the church in Hull, it was resolved to employ a ‘town’s missionary;’ and one was appointed accordingly, and very soon two new classes were formed.”

CHAPTER XIX.

JOURNAL EXTRACTS.—VARIOUS LABOURS.
1838—1842.

“On July 21st, 1839, I assisted in connection with Mr. John Davison and Mr. Thomas Crompton, to set apart a neat Gothic edifice in the village of Barnsby-le-beck. The various services gave satisfaction; and as an earnest of greater things one soul bore testimony to the power of Jesus to forgive sins. I was kindly entertained in the hospitable abode of Mr. Hufton, farmer, a lover of the cause of Primitive Methodism and of good men.

“The following Sabbath, assisted by brother Davison, I re-opened Grimsby chapel, a new gallery having been erected in the building. I then proceeded to Hessle, to conduct a love-feast, and was present at the death-bed scene of a venerable father departing in presence of his family. The mother and two sons held the hands of the dying parent, weeping at the thoughts of separation, but rejoicing that his soul was washed in Jesus’ blood, and his hope of eternal life blooming. I thought

how glorious it is to die supported with a good hope through grace surrounded with earthly attendants, and attended by invisible friends, those holy angels who are ministering spirits, 'sent forth to minister for them who shall be heirs of salvation!'

"In returning from Hessle meeting in a conveyance, along with Mr. Sissons, the horse fell, and I was thrown out, and was much shaken internally. For some time I thought my breath would not return, and I was afterwards in the doctor's hands for three months. How strange, considering the thousands of miles I have travelled, and the overturnings and breakings down I have had, that I have not been killed or maimed!

"The friends in Scarborough having raised a new chapel on the site of the old one, which had been shaped like the letter T, I assisted in the dedication services, with Messrs. Sanderson, Evans, Jefferies, and Flesher; the attendance was good, and the contributions to the commodious sanctuary beyond expectation. Our thanks were justly due to Mr. Flesher, who ably superintended the erection, and principally aided to bring the chapel to a successful completion.

"We next proceeded to Filey, to hold missionary services. The contributions were good, and in Mrs. Jenkinson's missionary box there was about 8*l*. It was some time before I could find out how our good sister contrived to get so much money. At last I found that she was highly esteemed by the fishermen, and that engaging to pray for them whilst they were fishing, they pledged themselves to give her for a missionary box a per centage over a certain quantity of fish caught. This sister became remarkable for her energy in the missionary cause, and raised large sums annually for the

mission fund so that she became known as the 'Queen of Missionary Collectors.' She was also great in the sight of the Lord, and among his people for the strong faith she exercised in the Divine promise. Her husband had been a subject of heavy affliction, and was given up by his medical advisers. She engaged with God in special prayer on his behalf, and covenanted with him to give her whole heart to him and the last sovereign she had in her possession to the missionary box. She continued to pray and believe that the petition she asked would be given; and God answered her prayer in the recovery of her husband.

"April 12th, I preached in Church-street chapel on a sacramental occasion, and embraced the opportunity to plead and reason with those who neglect or despise this blessed ordinance of God. I observed, 'You must ask yourselves, as you leave the symbols of the body and blood of Christ behind you, "Whither am I going? I am going from God in his offers of grace. Christ invites me to stay and receive the memorials of his passion—to do this in remembrance of him—to confess him before men; but I will not! Others may do so if they please, but I am not fit to do so, or, I do not feel a desire to do it, nor any need of it."' O brother, sister, take care that you are not deceived. Are you not in going away confirming the doubt we have had of you, that you are going to the Devil? and that soon the infernal seducer will say, To-morrow shalt thou be with me?'

"I was happy to find my pleadings were not altogether in vain; one person came up and said he could not go away, and he decided to be a witness for his Lord.

"Having to attend the district meeting at South Shields I was kindly received there by Mr. John North,

the superintendent minister. The addresses on the missionary platform were effective, that of Mr. Cook of Ballast Hills was circumstantial in detail, and produced a good impression. He said, 'Before the Primitive Methodists came to Newcastle, I was a thoughtless, wicked young man. Myself and some others, one Sunday evening sallied out of a tavern, and crossing the Ballast Hills, saw a man preaching in the open air. One of the party said, "Come, let us go and have some fun with yon Quaker;" but when we got among the congregation we found ourselves struck with deep impression, and felt no disposition to make fun. From that period, I vowed to give God my heart. And now,' observed the speaker, 'our venerable father on the platform, Mr. Clowes, was the supposed Quaker who was preaching on Ballast Hills on that occasion. What hath God wrought!'

"On September 23rd, 1840, we held an interesting quarterly meeting in Hull, and made some of our Branch circuits into independent circuits. My young friend, Mr. J. Dodsworth, being stationed on the Bedford mission, sent me the following letter, which I feel pleasure in inserting, with my reply thereto.

"My dear father Clowes,—I herewith send you the minutes of our official meeting. We feel honoured with you being our representative; and, if you cannot act, probably our esteemed brethren T. Holliday or J. Flesher will do so. We have had fourteen fresh members this quarter, and we are climbing the hill a little; we are assured you have helped us with your prayers. I beg a continued interest in your prayers in behalf of this mission, my family, and myself. I feel I live in the Divine glory, and I am thankful for a few

seals to my ministry; but I long for scores, yea hundreds, to be converted to God. Do favour me with a line to give me your views as to the best course to promote a great and lasting revival of religion. We have generally crowded congregations, and all our chapel sittings are let; but whilst numbers are very intelligent, they remain unconverted to God. What can I say and do to make them feel the power of God's saving truth? Oh, who is sufficient for these things? Give my love to the brethren. My dear family and brother J—— send their love. Through Divine mercy we are all well, and happy in the rich and sovereign grace of God. Yours faithfully,

‘ J. DODSWORTH.’

“ ‘ My dear Jeremiah,—Be holy in soul and body, and rouse your colleagues in the ministry to live in the same spirit. Pray earnestly and constantly for the converting gift; in other words, for the spirit of the ministry. God clothes his priests with salvation, for their own benefit and for that of others. Pray for the power to travail in birth for souls. When Zion travailed, she “brought forth children.” Pray for strength to bring forth, or you will fail in the vital part of your arduous work. But remember, this will bring you into close contact with infernal powers, darkness will envelope you, strong temptation will beset you; and some that might be expected to assist and co-operate with you, the powers of hell will stir up and arm against you. But fear not, though you have to wrestle with “principalities and powers, and the rulers of the darkness of this world, and spiritual wickedness in high places;” and say with the apostle,—“I count not my life dear to myself, so that I might finish my course with joy, and the

services, when admirable speeches were delivered, and the contributions exceeded expectation. Quickly following this public occasion, was the Hull missionary meeting, which annually creates very strong excitement and hallowed feeling; but on this anniversary the proceedings were *intensely* interesting, on account of the peculiar and graphic statements of Mr. Chapman, in narrating his persecutions, triumphs, and success, in connection with his colleagues, on the Hertford mission.

“About this period, I received a letter from brother Thomas Oliver, Superintendent of the Durham circuit, requesting me to attend special services; and which letter will corroborate some of my former statements, in relation to the work of God in the north of England.

“Dear father in Christ,—I am appointed by our quarterly meeting to request your services in this circuit, previously to the Northern District meeting. This application did not, in the first instance, originate with me; but it has my most hearty and warm approval. The first time I had the pleasure of an interview with you, I shall not easily forget; it was at Mr. Hildrew's, in Sunderland. Two matters at that period greatly occupied my mind,—First, the nature of holiness; and, secondly, living faith. I remember your remarks on holiness to this day; but the flame and expression of your prayers, on the above occasion, imbued with the unction of heaven, gave me larger views of the mystery of faith, and of a present salvation. I cannot tell you all I feel whilst I refer to that happy interview. Now I fully believe your visiting us in the north will be for God's glory; our circuit is moving; we have received sixty-six members on trial during the last quarter, and

the Divine glory is amongst us ; but it is but limited as compared with what it used to be in the long room in Sunderland, when overwhelmed with the mighty power of God, numbers frequently fell prostrate. Our simple object, in earnestly inviting you down to this country, is, that another revival, deeper and more lasting than the former, may be the glorious result. I would say then, like the men of Macedonia, "Come over and help us."

'I am, dear father in Christ, yours,

'THOMAS OLIVER.'

"I went again on a missionary deputation to the city of York, in connection with Messrs. Flesher, J. Garner, Reynard, etc. The proceedings were of a lively and interesting nature. When the collection was made and counted, it was ascertained that it was short of the preceding year. Mr. Flesher then, with his usual grace and persuasive appeals, submitted that the females who were the collectors should again try the liberality of the audience, and if there was still a deficiency, he would himself make up the balance. Some parties then from the gallery threw some silver on the platform, which was followed by a complete shower of coppers and silver rained down from all sides of the chapel. When all was gathered up, 'the chairman reported progress, and asked leave to sit again that day twelvemonths.' This pleasant and delightful meeting then rose, and with powerful harmony sang, 'Praise God from whom all blessings flow,' etc.

"On Sabbath, June 1st, we commenced a revival meeting in Hull chapel at six o'clock, A.M., and concluded at ten o'clock, P.M. The services were continued unbroken, and consisted of singing, reading the

Scriptures, prayers, short sermons, and a love-feast. The attendance was numerous, and the feeling throughout deep and solemn; about twelve persons professed to find redemption in the blood of Jesus.

“ Being now engaged to officiate for the benefit of a Sunday-school in the Potteries, I went thither, and Mr. Thomas Burndred accompanied me to see Mr. P. Brooks, my cousin. Here I found his daughter, Miss Harriet, in a feeble state of health. After a little conversation with her father, it was strongly impressed upon my mind that the young lady would soon die, and that I should immediately tell her my conviction and urge her to prepare to meet her God. I therefore invited her into a private room, and talked with her on the important matters connected with her soul’s welfare; and urged her to get ready for the eternal world, as I felt an impression that she would soon die. This statement appeared to alarm the young lady, and she became much excited, exclaiming, ‘O, I am sure to die!—O, I shall soon die!’ I then called into the room her father, Mr. Burndred, and her sister. We then bowed down before the Lord, and pleaded with him that he would save the young ladies. God was present, and conviction deeply pierced them; but they did not at that juncture obtain deliverance, but the eldest sister received mercy in a few days after, and the *one* that rested on my mind, whose days were numbered, obtained pardon also, and after lingering a few months, she departed hence in the enjoyment of a good hope through grace.

“ On Sunday, July 25th, 1841, I was engaged at Thoresby, in Grimsby circuit, in preaching on behalf of the chapel. I had liberty of soul in addressing the

crowded congregations ; and after the last service I put into action what was called the 'golden system,' which has been strongly recommended by Mr. Hugh Bourne, and has been of signal service in reducing chapel debts. The plan is to procure a list of subscribers, who are willing to become responsible for certain sums against the next anniversary ; the parties engaging either to collect the sums promised from their friends, or bestow the money from their own resources.

“In the following September, we had an interesting chapel-opening at Whitby. We assembled early, and I addressed the Sabbath-scholars, and bestowed rewards. We then formed a procession to the chapel, consisting of the ministers, the mayor of the town, the trustees, leaders, members of society, and Sabbath - scholars. We sang through the streets, which was very striking and impressive. Mr. Flesher preached in the morning, and I officiated afternoon and evening. On Monday evening a tea-meeting was held, and addresses were delivered ; and several ministers of the town preached on the subsequent evenings. The contributions on behalf of the chapel were satisfactory, and the donations given from all ranks, from the Marquis of Normanby to the poorest labourer, were liberal. Mr. George Stansfield, the superintendent preacher, had his reward in witnessing the success that accompanied the interesting dedication of the new sanctuary to the worship of the living and true God. May many souls be born there !

“Omitting the record of several engagements, I may mention, that at Patrington I assisted brother Shepherd to open a new chapel. The opening services were continued the following Sabbath by Mr. Flesher and Mr. Knowles. A tea-meeting terminated the

proceedings, and all ended satisfactorily. Mr. Knowles, the superintendent, had had much toil and anxiety in this chapel case ; but he persevered therein, and saw a successful conclusion.

“At the Hull December quarterly meeting, we had our missionary anniversary ; the speakers were Messrs. Ratcliffe, Welbourne, Smith, Knowles, Harland, Chapman, Sanderson, Holliday, Flesher, and Clowes. The addresses were uncommonly effective, and a powerful unction flowed upon the crowded auditory. The enthusiasm of the meeting rose to the highest pitch, and the people demanded a second meeting. The second meeting was equally powerful in feeling, and the collections were above 100*l*. We had also several instances of generous liberality to the missionary cause, among which was a present of 250 copies of anecdotes, by Mr. Matthew Denton, valued at 25*l*.

“On Friday, June 10th, 1842, the Conference was held at Newcastle-upon-Tyne. There were several things of a painful nature which exercised the minds of the brethren ; but God enabled us to terminate our business matters with satisfaction. The procession which formed in the town to go to the camp-meeting was very large. The meeting was held on the Town Moor, and the sight of the vast multitudes standing round the preaching stands was very imposing. The deepest attention was paid to the different speakers who addressed the crowds, and a striking seriousness characterized the people whilst the praying companies pleaded with God. The love-feast in the evening at Nelson-street chapel, at which I presided, was glorious. Several persons professed to find the peace of God which passeth all understanding. The whole pro-

ceedings of this Conference terminated on the 16th, and one of its last acts was to decide, that in consequence of old age and its attendant infirmities, Hugh Bourne and William Clowes be declared superannuated or 'worn out preachers.'”

CHAPTER XX.

CLOSING LABOURS.

1842—1851.

To a man long accustomed to public life, eminently useful and popular in his profession, it is usually felt to be a period of trial when he is superseded, or through physical inability is constrained to retire into privacy.

Our venerable father had for many years occupied public attention, and lived a busy life, devoting himself a willing sacrifice to God, and for the good of man; but now he was considered as having finished his itinerant course, and retired from the effective ranks of the ministry. But our friend did not consider his superannuation as sending him into obscurity, into dreamy indolence, and inglorious inaction, without definite labour and responsibility. He considered it merely a circumstance, a connexional arrangement whereby his support fell upon the Preachers' Friendly Society, and other funds, his labours continuing as before to be devoted to the general welfare of the Connexion, but especially to the Hull circuit.

At this period the facilities for travelling with ease and rapidity by the numerous lines of railway, enabled our friend to respond to many of the invitations that poured upon him, to preach special sermons for chapels,

Sunday-schools, and missions. We regret that he has not left a record or journal of those services since 1842; but many of his friends remember that they were often as effective and as soul-saving, as those which he discharged in the vigour of his best days. Being well known as one of the founders of the body, remarkable for holiness of heart and life, possessing considerable pulpit powers, and honoured as the instrument in the conversion of many who had risen to respectability in life and positions of usefulness in the Connexion, many felt anxious to see and hear him,—knowing, too, that an announcement for him to preach in their places of worship would draw crowded congregations, and secure large collections. For some years he was very useful in officiating on these special occasions; but in course of time he became unequal to this line of action, so congenial to his desires and beneficial to others, and towards the close of 1850 he felt it difficult to preach more than once on the Sabbath-day.

On his journeys in the train, the steamer, and other conveyances, he adopted a line of usefulness which very few think of embracing, but for which he had a particular aptitude; that is, of addressing his fellow passengers on the important matters of their salvation. The apostle requires ministers to be “apt to teach;” to “preach the word; to be instant in season, and out of season; to reprove, and rebuke with all long-suffering and doctrine.” Seated amid a number of passengers, Mr. Clowes has often silenced the flippant railer, rejoiced the hearts of the pious, comforted and encouraged the doubtful, the timid, and the tempted; and many a coachman and guard, during the days of the old stage-coach travelling, have had reason to remember his quiet and pointed

appeals to their consciences, on their common vices of swearing and intemperance.

Our honourable father's long residence in Hull brought him into connection with various measures that related to the interests of that important circuit. Chapel affairs frequently engaged his attention. "Seat letting," says he, "fell to my lot through the death of a brother trustee, Mr. Scafe, on whom it had formerly devolved, and I am thankful I have had success even in this. One of the trustees had observed in relation to Mill-street chapel, if ever the sittings brought in 100*l.* per annum, the chapel would do well; but I thank God I have obtained more than 130*l.*" The success of Mill-street in his hands encouraged the society to make efforts for chapel extension; and now, in Hull, there are four excellent Primitive Methodist chapels, capable of accommodating 4,000 hearers.

As a class-leader, in the noon-tide of his life, Mr. Clowes was eminently useful. In the bright and sunny morning of his day, we have seen how happy and prosperous he was in this office at Kidsgrove and Tunstall; and if after many years of privation and toil, he had in a measure lost the vehemence of manner and buoyancy of action which belonged to his younger days, yet there was a fulness of knowledge, a mellow ripeness of experience, a sympathy, a child-like simplicity, which made him a beloved shepherd, successfully feeding the flock which Christ purchased with his blood. And his leadership in the society, his frequent addresses to the whole church in love-feasts and other occasions, greatly assisted in the multiplication, stability, and enlargement of the society in Hull, which numbers now more than 1,500 persons.

A special engagement which he kept for several years in Hull, whenever opportunity permitted, was to meet on Wednesday afternoons for spiritual communion and special prayer with Messrs. Sissons and Wallis. Many a time they were constrained to say with Peter, "It is good for us to be here." "A three-fold cord is not quickly broken," and death alone was able to break the union of these three of "one heart and one soul." John Wallis was the first who went to Heaven—he was a Primitive Methodist at an early period of the mission in Hull; and became a local preacher and class-leader, and although blind, yet, possessed of an extraordinary memory, he was very useful in official meetings, and could quote names, dates, facts, and passages in the rules of discipline with astonishing accuracy. He was a holy man, deeply spiritual at the close of life, and died in a committee meeting in the vestry of Hull chapel, almost instantaneously, while in the arms of Mr. William Sanderson. Father Clowes is also gone! and of this little "band of men whose hearts" were as one, there only remains Mr. Sissons, a long and tried friend of Primitive Methodism, and a lover of all good men. When his Master calls him hence may he join his once-loved companions, with whom on earth he often took sweet counsel,—

"In those Elysian seats,
Where David his Jonathan meets!"

In narrating the closing scene, the departure of our venerable sire from earth to heaven, we are reminded, that our dear fathers and brethren, however holy and "great in the sight of the Lord"—however useful to the church, they must at some period be severed from

it, and enter the valley and shadow of death. How affecting are the forerunners, or rather attendant circumstances of the last struggle. There is the exhaustion—the cold and pale hue which spreads over the whole system—the flesh losing its elasticity—the muscles becoming rigid—the eyes sunken and glassy—the skin of the forehead tense—the nose white and pointed—the clammy sweat—the breath rattling—then interrupted—going—ceasing—“this is the last of earth”—this is death—to the Christian the passage to life—to the glories of immortality.

For many months we were forewarned by signs which could not be mistaken, that our venerable and beloved father must shortly be removed from our midst; but although prepared for the loss, when called to suffer its infliction we dropped the briny tear with thousands more in the suffering church; but he had finished his work, and his reward was at hand. “Like as a shock of corn cometh in his season,” or like fine and beautiful fruit mellowed with the autumnal sun which falls by its own ripeness, so our venerable father was ripe for glory, and was gathered into the heavenly garner. He lingered for the summons with the dying prayer of Simeon in his heart. “Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation.”

“The last public engagement,” observes Mr. Bywater, “of our departed friend was in Mason-street chapel, where a meeting of the society and friends was held for the purpose of making arrangements for the erection of our new chapel in Jarratt-street. His physical strength now evidently declined apace, and of this he was fully sensible. About three weeks before he was seized with

his last attack, he remarked to me, 'I feel myself failing fast; do you not see it?' I replied, that it was quite visible that during the winter he had become enfeebled, but that I hoped, as warmer weather approached, he would be enabled to take more exercise in the open air, which might greatly improve his health; but that should Divine providence appoint otherwise, I hoped he was fully prepared to submit thereto. 'Yes' said he, 'I am as you say, fully prepared. He will not fail me nor forsake me.' On arriving at my house he knelt down by the chair in which he usually sat in my study, and in secret poured out his soul to God for some time. On rising from his knees, he began to converse with me largely on the glories of heaven, and especially on our recognition of each other there, and in winding up his remarks he said, 'I shall possess it all, through the merits of Christ. He is my Saviour; I am the chief of sinners; but Christ is my all.' On the Saturday previous to his last stroke, as we sat together in the same place conversing about church affairs, his soul was as full as ever of heavenly influence, and his anxiety for the welfare of Zion as manifest as I had known it during the whole of the thirty years of my acquaintance with him."

His granddaughter, who attended him during his last days with all attention and regard says, "My grandfather's last sickness came on very gradually. On the Wednesday before he was taken seriously ill he led his class as usual, but appeared feeble. When giving out the hymn he manifested some embarrassment, and lost the lines of the hymn in the book once or twice. One of the members remarked to me afterwards, that Mr. Clowes would not be able to lead the meeting much

longer. On the Saturday morning he went to a committee-meeting; but on the last Sabbath in February he was unable to attend the house of God. On Monday he changed for the worse, and appeared restless and confused. On going into the next room for something which he wanted, he could not find the way out; I heard him call, and on going into the room, I found him standing beside the window. At tea he appeared unable to grasp his cup, and could take very little food; in the evening, however, he engaged with all his accustomed earnestness and self-possession in family devotion. In the morning I went into his room, and he desired me to tell Mrs. Clowes to come quickly. It then appeared that paralysis had taken place, and he was nearly speechless. With some difficulty we got him down stairs, when Mr. Bywater came in; and on seeing him he wept, but could not speak. He signified by signs his wish for the doctor; and Mr. Bywater brought him immediately. The doctor ordered leeches to be applied to his temples, and directed a bed to be prepared, thinking he would die immediately. But he would not consent to lie on the bed; therefore he was placed in a chair. The tidings of his seizure rapidly spread among his friends, and Mr. Lamb came and was astonished at his altered aspect. He then intimated his desire to be lifted from his chair, and it was observed that he had lost the use of one side. With considerable effort he was got into his bed-room; but his aversion to go to bed was very great. Mr. Sissons, hearing of his danger, now came to see him, and he was finally persuaded to retire to bed. During the day he was restless, and was got up several times. During the following night he suffered much, frequently

lifting up his arm, perhaps occasioned by pain. About four o'clock Messrs. Bywater and Lamb got him up, and he sat in a chair awhile, and then was put to bed for the last time. He appeared fully conscious, knew all his surrounding friends, and gave signs that God was with him. Mr. Jones once requested him, if he was happy, to hold up his hand, and he *instantly* held it up.—Mr. Jones then said—‘If you are *very happy*, Mr. Clowes, hold it up higher.’ He then made another effort, and held it up as high as his remaining strength would allow. He then rapidly sank, and in the presence of his family and friends breathed his soul into the hands of his Redeemer, about six o'clock in the morning of March 2nd, 1851. Just *sixty years* after the death of John Wesley.”

“They looked;
 He was dead;
 His spirit had fled,—
 Painless and swift as his own desire.
 The soul, undress'd
 From her mortal vest,
 Had stepp'd in her car of heavenly fire;
 And proved how bright
 Were the realms of light,
 Bursting at once upon the sight.”

Messrs. Sissons and Lamb communicated the affecting intelligence to the Ministers and others; and on the Wednesday following the interment took place in the cemetery at Hull. The funeral procession to the grave consisted of several thousand persons, among whom were thirty-seven ministers, many local-preachers, class-leaders, members of his family, and Mr. James Nixon, his early companion. Mr. William Harland gave out

suitable hymns, which were sung on the way. The funeral service was read by Mr. John Bywater. An appropriate address was delivered at the grave by Mr. George Lamb, after which Mr. Harland prayed. Funeral sermons were preached by Messrs. Lamb and Bywater to vast congregations in Hull; and in many parts of the kingdom, and on foreign stations funeral discourses were delivered. Messrs. Petty and Lamb published their sermons, many thousand copies of which were sold in a short time. Mr. Bywater wrote a memoir of him, which appeared in the *Connexional Magazine* for 1853.

Over the grave a tomb has been erected by subscription, and on it there is the following inscription—



Sacred

To the memory of
WILLIAM CLOWES,
 One of the founders of the Primitive Methodist Connexion,
 who died March 2nd, 1851,
 Aged seventy-one years.
 "He was a burning and a shining light."

As the last public engagement of our beloved father was to attend a meeting to make arrangements for the

erection of the chapel in Jarratt-street, it was resolved that the chapel should bear his name. It is a worthy monument to the memory of the departed founder of Primitive Methodism in Hull. It is 78 feet long, 60 feet wide, and 37 feet high. It contains 1,200 sittings to let, besides 200 free. It is built in the Corinthian style of architecture; the front is adorned with pilasters, and there is a pediment bearing an ornamental inscription in the form of a shield, on which is inscribed—

CLOWES'
CHAPEL.

1851.

PRIMITIVE METHODIST CONNEXION.

CHAPTER XXI.

CONCLUDING OBSERVATIONS.

THE venerable pastor, the special incidents of whose life and death we have attempted to narrate, merits a few more brief notices. The first shall relate to his

1. *Personal Appearance.*—When we first saw father Clowes on the Ballast Hills, near Newcastle-upon-Tyne in 1822, addressing a large congregation from Psalm lxviii. 18, his appearance was not much after the fashion of the ministry of modern days. He wore coloured clothes, and might have been taken for a commercial traveller, or a respectable shrewd sort of farmer or tradesman. As time wore on, he became more clerical in his costume, and wore a black suit. He was clean and plain in his appearance; all things were in proper

taste, and perfectly in keeping with the holiness of his character, avoiding on the one hand slovenliness and neglect, and on the other, an absurd conformity to the fashions of the day. His figure was below the middle size, stout and compact, his gait was erect, and his walk very easy and elastic. His countenance was open and expressive, strikingly indicating the various emotions that predominated in his mind. But the eye was the most characteristic; it was rather large and prominent, and for piercing power was remarkable. When lighted up in the pulpit, or in the open-air, appealing to the excited multitude, we have witnessed its transition from the flashing of burning indignation, to the sympathetic meltings of love and tenderness. But we are not competent to describe the power with which nature had endowed the venerable missionary in this respect. Many have acknowledged themselves subdued with his expressive glance; and frequently, as his journals intimate, the clamorous persecutor was quelled under one of his piercing looks. It reminded us sometimes of our Lord and faithless Peter, "and the Lord turned and looked upon Peter." What a look was that! It was a look of insulted majesty, of broken friendship, of melting pity; it touched the heart of the unfaithful disciple, "and Peter went out and wept bitterly."

As a preacher, there was nothing very peculiar in Mr. Clowes's manner. He simply followed nature, and without any studied effort exhibited in his pulpit movements a graceful and dignified action.

But his voice will long be remembered for its unique and peculiar power. When fired with his subject, and preaching with the demonstration of the Spirit, its shrillness and energy frequently pierced and thrilled all

hearts. We can never forget the "*top squeak*," as Dr. Clarke described Benson's highest intonations. It was a voice which was not remarkable for depth of volume, but was clear and varied, well adapted to reach the outskirts of a large audience in the open air.

Without much knowledge of music, he often sang with visible effect, and the lively tunes that he brought his melodious voice to bear upon, in the streets and lanes of the cities, especially in his early missioning, drew around him crowds of surprised hearers, before he commenced his burning and soul-saving appeals to their understandings and hearts. Many will remember that at love-feasts and other occasions, the entire congregation has been dissolved in tears, when he has suddenly broken the silent waiting with "Mercy's free," or "Sound the loud timbrel o'er Egypt's dark sea."

With a countenance open as the day, easy of access, courteous in his manners, and very social in his disposition, he was a general favourite with the people. His long residence in Hull, presiding at public meetings, and walking the streets on pastoral duties, made him known to almost all classes. When a portrait of him was once exhibited in an artist's window, very few of the inhabitants of Hull found any difficulty in associating it with the living subject.

2. *His general habits.*—In many of the great men of our times distinguished for spiritual power and usefulness, there have been certain eccentricities which have curtailed their usefulness, and, to a certain extent, damaged them in public esteem. But our venerable friend was careful of his reputation, for the sake of the cause to which he had devoted his life, and left a very narrow margin on which wit and sarcasm might expose

his character to the ridicule of the enemies of religion. As his personal appearance fully comported with what a minister ought to be, so his courtesy and general behaviour in the families he visited, and by whom he was entertained in his mission tours, was correct and consistent. If he had not studied "Dr. Clarke's letter to a Preacher," his accurate sense of propriety led him to practice what is there ably recommended. He never gave any quarter to what was slovenly or despicable; but always encouraged the maxim that "cleanliness was next to godliness," and stimulated his companions and colleagues, whilst avoiding pedantry and pride, to elevate themselves in all that related to real Christian politeness. The maxim, "Let your moderation be known to all men," he laboured to observe in reference to diet, not only as the dictate of common sense, but as necessary to keep the body in subjection. He joined abstinence with prayer at the throne of heavenly grace. He was aware that whilst gluttony might be avoided, yet there might exist an inordinate desire to pamper the appetite, which would operate injuriously.

On the question of the "Temperance organization," which became so popular in his day, he disappointed the hopes of many leading parties in his own Connexion, in not throwing himself into the movement. He never could see his way clear to join the society, and to come forward as a lecturer on that question. He had the most exalted views of the faithful preaching of the gospel to save sinners from *all sin*, including the particular sin of drunkenness. He was himself a living witness of that power; and, whilst he rejoiced in the success of intelligent and candid advocates of the temperance cause, and in cases of real reformation, yet

he considered, as it respected himself, that the full exhibition of the gospel in its saving influences, and the care of the churches, was sufficient to occupy all the powers of his body and mind, and that *his mission* fully included the question of scriptural temperance. This line of conduct drew down upon him and some of his esteemed friends, pointed censures from certain quarters ; but he meekly bore them without retorting. He had pondered the whole matter in its relations to himself, the Connexion, and religion in general, and the independence of thought and action he claimed for himself, he fully conceded to others.

With reference to politics, he took care never to be lured into controversy. He seldom read a newspaper, consequently his feelings were never intense on political subjects, not even during the exciting parliamentary elections of the borough in which he resided. He, however, generally gave his support to the "party of progress," and rejoiced in the gradual extension of religious liberty. He was a friend to the slave and the Jew, and prayed earnestly in public, and at the family altar, for their conversion and emancipation in all lands. Like most of the Anglo-Saxon race, he considered Britain had the best political constitution and the wisest set of rulers of any nation on the face of the earth.

Whilst free from bigotry and narrow sectarianism, he was intensely Primitive Methodistic, both as respects doctrine and polity. He was not very sanguine in reference to the Evangelical Alliance, whose meetings he attended once or twice ; and he had little or no sympathy with divisions in Methodism and religious agitation. The custom of the Primitive Methodist body in occupying neutral ground in times of strife and war, he strove

to sustain, believing the Connexion was specially raised up to press forward the work of saving sinners, and not to waste its powers on matters of ecclesiastical controversy.

Like most men distinguished by intellectual or religious power "he was fond of children, and thought them the poetry of the world—the fresh flowers of the hearth and home; 'little conjurors with their natural magic,' evoking, by their spells, what delights and enriches all ranks, and equalizes the different classes of society. Often as they bring with them anxieties and cares, and live to occasion sorrow and grief, we should get on very badly without them. Only think if there was never any thing anywhere to be seen, but great grown up men and women! How we should long for the sight of a little child! Every infant comes into the world like a delegated prophet, the harbinger and herald of good tidings, whose office it is 'to turn the hearts of the fathers to the children,' and to draw 'the disobedient to the wisdom of the just.' A child softens and purifies the heart, warming and melting by its gentle presence; it enriches the soul by new feelings, and awakens within it what is favourable to virtue. It is a beam of light, a fountain of love, a teacher whose lessons few can resist. Children recall us from much that engenders and encourages selfishness, that freezes the affections, roughens the manners, indurates the heart; they enlighten the home, deepen love, invigorate exertion, infuse courage; and vivify and sustain the charities of life. It would be a terrible world if it was not embellished by little children."*

Our venerable father, from a feeling of love to the

* Binney.

“little ones,” and a regard to his Heavenly Father’s injunction—“feed my lambs,” frequently became a “teacher of babes,” and although never a Sabbath-school teacher, he regarded the Sabbath-school as an important feeder of the church, and one of its prime institutions ; and was often engaged in publicly pleading its cause from the pulpit and the platform.

The peculiar aptitude and zeal of the late Mr. H. Bourne, another of the fathers of the Connexion, in preaching to children, has had considerable effect ; and the Sabbath-school institutions of Primitive Methodism correspond in numbers and prosperity with the other working departments of the church. And we trust that parental and ministerial assiduity in training children and youth in the ways of the Lord will be more than ever carried onwards. The times demand it, and the Connexion’s welfare requires it.

In the family circle, the habits of our beloved friend were simple, easy, and gentle. His wishes were expressed in a gentle and low tone of voice. Piety predominated in all his domestic movements, and tintured all his private intercourse. He was the *Christian at home*, and was deeply beloved there. His departure from earth to heaven has created a blank in his household which can never be filled up.

3. *His general attainments.*—Mr. Clowes’s temperament was active, and his powers of intellect above the ordinary level. The imaginative faculty, if not as brilliant as in some, yet possessed considerable range. He loved the sublime and beautiful, and was charmed with descriptions of Palestine and Eastern history. He delighted in the oriental style of the prophets, and often quoted in his prayers and preaching pas-

sages from Solomon's Song, etc., with much ease and pleasure. His sermons, however, did not show much imagination; they were scanty in rhetorical figure and anecdote, and were mostly a connected mass of plain solid spiritual truth. His missionary speeches were not after the fashion of the elaborate harangues we often hear from the platform, but were simple, short, graphic statements of the incidents and successes of his missionary labours, combined with a few closing appeals on faith and a present salvation in order to ensure progress in the work of God. His judgment, as a leading power of the intellect, was very sound, and accurate in its conclusions. He examined a proposition in its bearings with care and attention, and the soundness of his decisions was generally admitted. He was particularly qualified to act as the president of a Church Court—his venerable figure, his grave judge-like aspect, his deliberate manner, his knowledge of Primitive Methodist law, his self-possession, and the ability with which he was able to balance and sum up evidence, rendered his services of much value.

Many of the senior brethren of the Connexion, who had attended Conferences, will call to mind the unction of the Spirit which imbued his energetic statements and which often changed the dry and business feeling of the assembly into a devotional exercise, and made all present regard the place as "the house of God, and the gate of heaven."

The memory which retains the conclusions of the judgment, in father Clowes, was of considerable grasp and retention. He laboured to secure what he heard in preaching and discussion, and thus multiplied and strengthened his resources. He was a thinker, and

was absorbed frequently in deep ponderings of mind ; and his retentive faculty preserved the traces of those reflections very faithfully. He never spent much time in committing his thoughts to writing, but he had them always ready when occasions called for them. His readings were generally short, and limited to Theology. His knowledge of books and general science was contracted ; but he was always interested, and regarded with attention the discussion of philosophical subjects. He greatly rejoiced to see his junior brethren in the ministry making rapid acquisitions in literary matters, when these were combined with zeal for the conversion of sinners and faith in God. But the Bible was the source from which he derived those crowning attainments which made him "wise to win souls." That precious volume he loved and studied for himself and others, with continuous perseverance. Other volumes he occasionally read ; but it was that they might assist to render his acquaintance with the word of God more perfect. He entertained a profound reverence for the decisions of the Scriptures ; and was deeply anxious to make his principles and experience agree with the word of the living God. The following striking and forcible language expressed the fixed and unalterable sentiments of his inmost soul during the entire period of his spiritual life : "To candid, reasonable men, I am not afraid to lay open the inner thoughts of my heart. I have thought, I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God ; just hovering over the great gulf ; till a few moments hence, I am no more seen—I drop into an unchangeable eternity ! I want

to know one thing,—the way to heaven; how to land safe on that happy shore. God himself has condescended to teach the way; for this very end he came from heaven. He hath written it down in a book. Oh, give me that book! I have it; here is knowledge enough for me. Let me be *homo unius libri*—a man of one book. Here, then, I am far from the busy ways of men. I sit down alone; only God is here. In his presence, I open, I read his book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of lights;—Lord, is it not thy word, ‘If any man lack wisdom, let him ask of God?’ Thou ‘givest liberally, and upbraidest not.’ Thou hast said, if any be willing to do thy will, he shall know. I am willing to do thy will, let me know thy will. I then search after, and consider parallel passages of Scripture, ‘comparing spiritual things with spiritual;’ I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God; and then the writings whereby, being dead, they yet speak. And what I thus learn, that I teach.”*

4. *His Christian life.*—The conversion of father Clowes was remarkable in its circumstances; he was a sinner saved by grace; he had the most undoubted evidence of the reality of the change which he professed to have experienced. The evidence was inward and visible, and afforded him the most perfect satisfaction and assurance. Being justified by faith, he experienced a blessed sense of pardon, and felt “peace

* Wesley.

with God through Jesus Christ." The life of God was thus formed in the inner man. The storm and confusion which had long troubled his agitated mind, was hushed; and the love of God was shed abroad in his heart by the Holy Ghost given to him. "He that believeth hath the witness in himself." That inward witness he felt, which testified to him, that he was an "heir of God, and a joint heir with Christ." He thenceforward grew in grace, and felt daily strong in the Lord, having power over sin. His faith realized the invisible, and he "walked with God." "The joy of the Lord was his strength;" and for a time, in the enjoyment of his "first love," he was unspeakably happy. His love to God and man became more and more inflamed by prayer, Biblical reading, communion with the pious, and waiting on God in his ordinances. The evidences of his being truly "born again," were manifested in his spirit and temper; the "lion became a lamb." He cultivated meekness, simplicity, and benevolence; this was obvious in the family, and in the selection of *new associates*. "For what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Never was there an instance of "grace abounding" more to the "chief of

sinners" than in the life of William Clowes. **Grace**,—sovereign, free, and efficacious grace, abounded towards him; and he was a true "living epistle, known and read of all men." Bearing in mind his secular calling at the period when God changed and fashioned him for a high and holy use, we are reminded of the word that came to Jeremiah from the Lord, saying, "Arise and go down to the potter's house." When the prophet went down accordingly, the potter "wrought a work upon the wheels. And the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came unto me, saying, O house of Israel, cannot I do with you as the potter, saith the Lord? Behold as the clay is in the potter's hand, so are ye in my hand, O house of Israel." Mr. Clowes was mercifully made by God "a vessel unto honour," fit for eminent service. Being renewed in the spirit of his mind, and having "put on the new man, which, after God is created in righteousness and true holiness," he was prepared for usefulness. The powers of darkness tried, indeed, to bruise and crush this "vessel of honour;" but the vessel was preserved; the temptation and fiery trial was endured without loss. By these temptations at the commencement of his spiritual life, he was taught that victory was to be obtained by mighty prayer, and strong faith in God.

Our venerable father was, from an early period of his labours, often referred to as a man of strong faith. His effectual, fervent prayer, rose on the "arms of faith and wings of love, and bore him conqueror through" all opposition. His strong faith in his pleadings with

God realized the blessings needed, whether they referred to the conviction and conversion of sinners, or the holiness of the church or the ministry. Every act of his spiritual life was an act of faith ; his course was not one of *doing* merely, but also one of believing. His prayers were the breathings of faith ; his works the actings of faith ; his penitence the tear of faith ; his joy the smile of faith ; his hopes the anticipations of faith ; his fears the tremblings of faith ; his strength the confidence of faith ; his submission the acquiescence of faith. It was the eye that looked to Jesus ; the foot that moved to him ; the hand that received him ; the mouth that fed on him. He enjoyed an experimental knowledge of the meaning of the apostle : “ And this is the confidence we have in him, that if we ask anything according to his will, he heareth us ; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.” “ Mr. Clowes was eminently a man of faith. He received the word of God with a child-like confidence. When he wanted a particular blessing, his course was diligently to examine the Scriptures, and if he found that God had promised it, he took the promise as a man would take a cheque to the Bank, and laid it before the mercy-seat in earnest, wrestling, believing prayers, assured that God could not deny himself, but that what he promised he would certainly perform. It was in this way that he went to God through Christ for entire holiness of heart, and obtained it, and lived in its blessed enjoyment to the end of his life. This humble faith in God was strikingly manifested in his prayers ; he no sooner opened his lips in prayer, than he seemed in lowly adoration in the very presence chamber of the Deity ; and such

an influence at once pervaded the hearts of his fellow-worshippers, as caused the devout to fall at the gate of heaven, melted and humbled before the Lord ; while in the great congregation a mysterious power during his prayers often tore the veil from the hearts of sinners, and made them move like the trees of the forest when shaken by the wind.

“ We never heard prayers like his ; the beauty of the imagery he frequently employed—the freshness and variety, but more especially the unction that accompanied them, rendered them deeply impressive. He lived and moved as though he were on the borders of the heavenly world ; and no person could be in his company for any length of time, without feeling such an influence on his mind as convinced them that he had a wondrous intercourse with the invisible world. How often have the wicked been alarmed ; the persecutor abashed ; and the flippant railer silenced, while he has waited on the Lord, and looked with that piercing look on their countenances for which he was so peculiar ! Faith was all in all with him, his panacea for all kinds of spiritual distress. He took hold of the perfections of God, and rested his whole soul on the great atonement of Christ ; and amid all the convulsions of earth and hell, he exclaimed, ‘ I do believe, and I will believe.’ ”*

Thus our departed father in Christ enjoyed the life of faith—“ the substance of things hoped for, the evidence of things not seen.” He walked by faith ; and he was finally victorious in the triumph of faith. “ This is the victory that overcometh the world, even our faith.” Frequently in his protracted pleadings

* G. Lamb.

with God, his faith rose with mighty power; and glorious visions of the celestial city loomed before him. In his last affliction, speaking on the bliss of heaven, he said, "I shall possess it all through the merits of Christ—he is my Saviour." "There, through the rifted clouds, for a while the gates of pearl were shining, the jasper walls, the endless domes, the jewelled battlements." The splendour of the city seemed to pour around him like a river of light. "Wordsworth, the poet, in conveying the idea of a material vision beheld in the bright clouds after a storm, has shadowed forth something of that glorious place after the manner of the prophetic visions of the apocalypse."

"Glory, beyond all glory ever seen
 By waking sense, or by the dreaming soul!
 The appearance, instantaneously disclosed,
 Was of a mighty city,—boldly say
 A wilderness of building, sinking far,
 And self-withdrawn into a wondrous depth,
 Far sinking into splendour without end!
 Fabric, it seemed, of diamond and of gold,
 With alabaster domes and silver spires,
 And blazing terrace upon terrace high
 Uplifted; here serene pavilions bright
 In avenues disposed; there towers begirt
 With battlements, that on their restless fronts
 Bore stars—illuminations of all gems."

But "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath prepared for them that love him." But God reveals them by his Spirit, and sometimes, doubtless, with a revelation so clear and glorious, as language cannot at all times express.

"Blessed are the pure in heart; for they shall see

God." This was the experience of father Clowes at an early period of his Christian life. He realized the enjoyment of perfect love, which casteth out all fear. By believing in God with all his heart, he was enabled to see God in all the glories of his justice, mercy, truth, and love. He became "established unblamable in holiness before God," being "rooted and grounded in love." This precious interior life in him was *active*; it constrained him to promote God's glory, and the salvation of lost and perishing sinners. It was *strong*; it burned with a bright flame—"many waters could not quench it, nor the floods drown it." It was *universal*; it linked his affections with God, angels, and every soul of man. But whilst he proved, in his experience, that the blood of Jesus Christ cleansed from all sin, and "loved God with all his heart, and his neighbour as himself," this elevation and sanctity of character, and the extensive usefulness with which such experience was connected, exposed him much more than ordinary Christians, to the shafts of the devil and the prejudices of men.

On some occasions the powers of darkness, a piercing sense of the misery of sinners, and deep feelings of his own unworthiness, nearly overwhelmed him; and in standing up to address the people, as a field-preacher, he sometimes felt as if in chains while preaching to those bound in the chains of sin; or like Bunyan, who says, "that sometimes he had such enlargement of soul, that he spoke as in a flame of fire; and then, again, he has been so straitened in his utterance before the people, as if his head had been in a bag all the time." Connected with the progress and establishment of the Body of which he was one of the principal

founders, Mr. Clowes had many exercises of mind. He had also for many years to drink deep of the cup of domestic affliction. His first wife was long subject to mental derangement; and finally sank into a state of confirmed insanity. But one principal trial which lay heavy upon him, was the unworthy and unfounded attacks occasionally made upon his character, which, however, he bore in an exemplary manner.

5. *His ministerial success.*—The grand secret of this success was his personal experience of holiness of heart and communion with God, in what he often called the “Sanctum Sanctorum.”—the holy of holies, or the “secret place of the Most High.” He once observed, “When I have to preach, I dare not leave my room till God has given me the congregation, and then I go up the pulpit stairs with majesty.” The testimony of one who knew him from the commencement of his ministry until its close, and who, for many years, laboured with him in the cause of God is strong, and we believe, truthful. “W. Clowes has laboured above many to establish the doctrine of a present salvation, and thousands have been converted to God by means of his ministry. Indeed, on this point, he has no equal in the world; and in the whole range of ecclesiastical history, ancient and modern, I have found no instance, since the days of the apostles, of any one that excelled him. He is therefore much hearkened to when he either preaches or discourses on the mystery of faith and a present salvation.”*

“In prayer meetings, and the more public means of grace, the beneficial effects of his faith were striking. How often have large congregations been almost over-

* H. Bourne.

powered with a sense of the Divine presence in answer to his believing supplications. It was his faith exercised for the promised blessing of God on the preached word, that made his public addresses so remarkably powerful. He did not preach in unbelief, or in doubt. He credited the Divine word, and he *expected* a blessing to attend his ministry. Though he had humbling views of his own abilities, yet, having a lively sense of his call to the ministry, he fully believed that God would not suffer him to labour in vain. He reposed unwavering confidence in the promise of Christ, to be with his faithful servants always, and his faith was honoured with signal manifestations of the Divine presence and power. His ministry was pre-eminently efficacious; you not only heard, but *felt* his discourses. His preaching was not in 'word only, but in power, and in the Holy Ghost, and in much assurance.'

"Hence we are brought to consider his *distinguished usefulness*. Under his ministry 'much people were added to the Lord.' His aim was not to make proselytes from other communities; nor was he wishful to collect into church-fellowship unregenerate and unenlightened persons. His aim was to save souls,—to bring them to Christ, or to get them "added to the Lord." This was his grand design. He prayed, and studied, and preached, and lived, and laboured for this; and in the accomplishment of this object, he was eminently successful.

"While only an exhorter, and when he presumed not to select a passage of scripture to explain and enforce, his word was attended with such divine unction, that many persons were thereby brought to repentance and to faith in Christ; and as he acquired more know-

ledge, and improved in the gift of public speaking, and was regularly employed as an accredited local preacher, his usefulness greatly increased. Numbers were brought to God under his labours and his success in the conversion of sinners became proverbial; but it was after he relinquished his secular employment, and went out to labour as an evangelist, that his course of usefulness became most illustrious. Freed from worldly care, though he received only a scanty pittance for his support, he now devoted all his energies both of body and mind, to the one great work of saving souls. His labours were most abundant; his home-missionary operations were widely extended. In Staffordshire, Cheshire, Derbyshire, Nottinghamshire, Lincolnshire, Yorkshire, and most of the northern counties of England, as well as a short time in London, and in Cornwall, he prosecuted his godly enterprises, and was everywhere eminently owned and blessed of the Lord. In zealous and successful home-missionary efforts, it may be safely affirmed, he has had no equal in this country, since the days of Wesley and Whitfield. But, not only was he pre-eminently useful in the immediate conversion of sinners, he was also of signal spiritual service to a great number of preachers, with whom he had frequently to associate. He exhorted them to labour after improvement in preaching, and urged them to study their sermons well; and to encourage and assist them therein, he would repeat the substance of some of his own discourses, and kindly inquire how they preached from certain texts, dropping friendly hints as they narrated the outlines of their sermons, and affectionately suggesting alterations and improvements. But he was far more serviceable to them in promoting their piety

leading them to an acquaintance with the deep things of God, and inducing them to adopt the most useful methods of preaching. He thus eminently contributed, under God, to mould the character of many of his junior brethren, and to promote their ministerial efficiency and success." * Indeed, many of the ministers of the Connexion, and some who are ministering at other altars, were converted under his ministry. In a manuscript now before us referring to a missionary meeting held in 1841, at Newcastle-upon-Tyne, Mr. Clowes says—"I felt humble and thankful to God, to find that four of the preachers who spoke on the platform were brought to God under my labours." And in these memoirs, reference is made to some of the most useful ministers who were awakened and saved through his instrumentality. Besides, some in other bodies were restored by his agency from a feeble and backsliding condition, to preach the gospel in its power and simplicity; whilst many were induced by his striking example to embark in the ministry, who are now labouring with prosperous results, and who have, in their turn, sons begotten in the gospel.

In accomplishing such great things, in the name of the Lord, he resorted to no eccentric or novel schemes to produce excitement; you heard from him no low flattery, nor expressions of maudlin affection; no whining nor canting tones; no dressing up of old anecdotes; no theatrical stamping and beating for the purpose of effect; all his movements comported with manly common sense and Christian propriety. He simply followed in the bright track of those devoted servants of God in previous times, who taught the gospel truths

* J. Petty.

which shook the kingdom of darkness and sin, and established in some degree the reign of righteousness and purity.

Those living truths of Christianity, which he expounded with such earnest force, and which God applied to sinners' hearts with such a large measure of divine unction and converting power, were the depravity and fallen condition of man; general redemption by Jesus Christ; the doctrine of repentance; justification by faith; the witness of the Spirit; holiness of heart and life; the doctrine of the Trinity; the divinity of the Lord Jesus Christ; the resurrection of the dead; the general judgment and eternal rewards and punishments. These great and fundamental principles of the Bible occupied his incessant attention in his public preaching, especially those of the justification of the ungodly *by faith* on their turning to God, and sanctification by the Holy Spirit, producing inward and outward conformity to the will of the most high God.

Observing such results accomplished in his own ministry, he was deeply anxious that the same class of subjects should be continually enforced; hence his affectionate counsels to the junior preachers, on preaching in order to win souls. With vivid impressions of God's glory and the value of souls, he preached as a "dying man to dying men;" and moved in the world, not as a meteor blazing for a while and sinking into obscurity, but continued to the last, a "burning and shining light."

We never heard of him taking up any absurd or unscriptural sentiment, nor ever making a false step in his practice during all the years of his eventful course; and it is the judgment of those who had oppor-

tunities of forming an accurate opinion of him, that there never was a minister in England whom God honoured with a larger measure of fruit. His converts under God are to be found in many lands, and in different grades of society. We have heard and seen them at the "potters' wheels" in Staffordshire; in the collieries of Durham and Northumberland; in the ships and fishing-boats on the coasts; on the farms of Yorkshire; in the mills of Lancashire; among the men of business in our towns and cities; and in the depths of the Canadian forests. And when it is considered the rough and rugged circumstances under which he laboured and gathered his fruit, we cannot but admire the grace of God in him. We see that for the love of souls he could submit to such exertions of body and mind; such uncomfortable accommodations; scanty allowances; long and toilsome journeys on foot, as in one instance he details in a mission tour, having travelled four hundred miles on foot, and costing the funds only 1*l.* 10*s.* And who ever heard him murmur under his privations, or saw him irritable under the pressure of difficulties and toils; who ever heard him express regret and disappointment in having left all to follow Christ, and carry out the gospel commission which he received from the courts of Heaven? Who ever heard him sigh over the loss of worldly advantages in devoting the flower of his days to Primitive Methodist missionary enterprise? He terminated his lengthened and laborious ministry with about as much worldly goods as he commenced it, and lived an untroubled, unanxious life, with reference to the things of time and sense. For

"Man needs but little,
And not that little long."

That our beloved friend had his weaknesses and infirmities is unquestioned; but his errors and indiscretions were faults of his head rather than of his heart, and we feel no disposition to linger on them now. He has left us. We "shall see his face no more." He has passed away from earth to his reward in Heaven. All who ever knew him, and they were not a few, will not hesitate to say that the late venerable William Clowes "was a good man, and full of the Holy Ghost and of faith; and that much people was added unto the Lord" by his labours. Let his example rouse us to diligence and faithfulness in whatever state of life it hath pleased God to call us, that when we bid adieu to earth we may also "die the death of the RIGHTEOUS, and that our last end may be like his."

The following testimony to the high character of Mr. Clowes has been furnished by Mr. Dodsworth in a letter to the biographer :

"My Dear Brother Davison,—I duly received yours of the 26th of March, 1854, and am happy to learn therefrom that a life of the late excellent and venerable William Clowes is likely soon to be issued; and although I should tremble at the idea of sketching the character of a man so eminent, I rejoice to bear witness to his steady adherence to great and ennobling principles during the whole period of my acquaintance with him; and to testify the respect that I feel for one whose manifold excellencies could only be fully appreciated by those who were frequently with him in public and private life.

"It was my happiness to become acquainted with Mr.

Clowes about the year 1834; and at our first interview he made an immediate effort to secure my salvation; a circumstance which illustrated his holy and useful life. Others had warned me of my danger, and I had respected their good intentions, but still rushed on in a career of ruin; but when the stentorian voice of William Clowes fell upon my ears, crying, 'Stop, poor sinner!' I was arrested and subdued. To this day I remember how, as I approached him, the keen glance of his eye penetrated me through and through; and the moment I came within range of the spiritual artillery of his mighty and sanctified mind, he opened fire on the stronghold of Satan in my heart, and kept up the cannonade until the enemy was dislodged. 'Are you converted?' said he, in a tone, and with an authority not yet forgotten. This, his first charge, was successful; I stood trembling under the influence of a power which shook the very foundations of 'the works of the devil' within me, the sweat oozing from every pore of my body. Then he directed me to Him 'who healeth the broken in heart, and who bindeth up their wounds.'

"It was my great privilege to sit under his occasional ministry, which, unadorned as it was, was the most spiritual, scriptural, and mighty, I ever heard. Few ministers, if any, since the days of the Apostles, could have said to their hearers, with greater propriety than Mr. Clowes, 'Our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance.' His truly apostolic ministrations were such as I should have anticipated from a legitimate successor of the Apostle Paul; they were thrilling with power from on high, and resulted in the conversion of multitudes of sinners to God. Having a body of divinity

in himself, he was superior to most books, and but sparingly read uninspired authors. He, however, studied the inspired writings, had 'an unction from the Holy One,' and was mighty in the Scriptures; hence the great solidity, the point, the overwhelming power, and amazing success of his ministry.

"Mr. Clowes was very remarkable for his power in prayer; he abounded largely in 'the grace of supplication.' It was his practice for several years, I believe, to meet once a week with two men of kindred spirits for mutual fellowship and prayer; and it was in reference to the influence of this weekly meeting for social prayer that one of the chiefs of a factious movement in the society, which Mr. Clowes felt it his duty to oppose, was heard to say, that 'whatever motions were carried in meetings of business, which were contrary to Mr. Clowes's views of propriety, would be frustrated by him and his two friends at their prayer meeting!' It has never fallen to my lot to experience such baptisms, as I never failed to feel, while kneeling with him before 'the mercy seat;' and perhaps it will be seen, in the light of eternity, that much of the success which has mercifully crowned the labours of the Connexion, was graciously vouchsafed in answer to his 'fervent and effectual prayers.' The results of the midnight devotions which he rendered to God, and of his wrestlings 'until break of day,' when, 'as a prince, he had power with God and prevailed,' are yet to be revealed; the witness of these holy exercises is in heaven and their record on high. Streaming eyes, broken hearts, cries for mercy, and joyful deliverances, were ordinary effects produced when he drew nigh to God in public prayer. I was present at a love-feast conducted by him and his friend the Rev. T.

Holliday, in Mill-street chapel, Hull, at the conclusion of which about forty souls were professedly converted to God.

“Great as Mr. Clowes was in the pulpit, and mighty as he was in prayer, he was equally conspicuous for his strong and unwavering faith. ‘I *have* believed, I *do* believe, and I *will* believe,’ he would say; and he soared to what he called ‘the mountains of frankincense, and the hills of myrrh,’ and regaled himself with fruits and flowers in the garden of the Lord; bathed in its crystal fountains of purity; and basked in its blissful bowers of holy serenity and heavenly joy. His strong faith enabled him to make his constant abode where only a few of even good men pay an occasional visit; he lived at a great spiritual altitude, a sort of Pisgah’s mountain life, on lofty banks of high and holy regions. If ever he pitched his tent, he shifted it higher still: he was a spiritual mountaineer; ‘There,’ he would say, ‘we are going; we get a little nearer, a little higher; there,—we are climbing the hill, and are changed from “glory into glory, as by the Spirit of the Lord!”’ His religious life appears to have been one rapid ascent from ‘grace to grace;’ from high attainments in Christian holiness to higher still. No wonder that one who thus walked with God in spiritual climes, ‘where peace sheds its balm, hope bends its rainbow, and the soul dwells at ease,’ should be able to say, as did he, and to the honour of grace and the glory of God be it recorded, ‘*I have never had a doubt for forty years!*’

“It was my unspeakable pleasure not only to receive him under my roof as an occasional guest, but also to partake of his hospitalities. And in the social circle he was at once an affectionate friend, a compassionate

spiritual father, an humble Christian, and a dignified ambassador of Christ. He was serious without gloom ; cheerful without levity ; and perhaps no man could have passed half an hour in his fellowship without feeling that he was breathing in an atmosphere of holiness, in contact with a spirit near of kin to 'just men made perfect,' and living for the time on the verge of heaven ! Such, at least, was my own experience in the social circle with father Clowes.

“ Perhaps he had his failings, like other mortals, but as I never observed them, I cannot rehearse them. I have seen him occasionally for the last twenty years, in official meetings, in the pulpit, on the market hill, on the camp ground, on the platform, and in the presidential chair. I have carefully observed him both in public and private life, and yet I do not remember to have seen a gesture, to have heard a word, or to have felt an influence from him that appeared to me to be unworthy of his high commission and dignified character.

“ I had the mournful satisfaction of mingling with the assembled thousands who testified their esteem for him, when 'devout men carried him to his burial.' And when I think of his wise counsels and fatherly corrections and prayers, I could weep at the thought ; I feel the tears gush while I write, that I shall see his 'face no more' —no more on earth ; but I rejoice in 'the good hope through grace,' that I shall meet him in heaven ; and heaven has greater attractions to me because William Clowes is there.

“ The careful perusal and study of the life of one so distinguished for personal and practical piety as Mr. Clowes, cannot fail to result in the benefit of the reader ; and I trust that your biographical sketch of his character

will be very extensively circulated, and be made a great blessing to tens of thousands.

“Yours, in Christian esteem and affection,

“JEREMIAH DODSWORTH.”

“Burnley, June 16th, 1854.”

*A few Reminiscences on the late Rev. William Clowes,
by John Nelson.*

“The memory of the just is blessed. It is blessed in the affectionate, though often sorrowful, recollection of surviving relatives and friends. It is blessed in the devout gratitude of those whom their good example has influenced, and whom their instructions have profited. It is blessed in the record which it has obtained on high, and in the unfading glories of paradise, where the righteous shall be had in everlasting remembrance. It is blessed in the lessons of valuable instruction which their recorded career and triumphant close shall convey to their survivors in the spiritual conflict, and to generations yet unborn who shall consult the truthful statements of their honest biographers.

“It is a fact that extraordinary men are providentially raised up for extraordinary times and eminent posts; and it is scarcely less true, that the peculiar circumstances in which such men are placed, and the career of exertion and responsible trust which they have to run, develop their resources and give to them a lofty prominence which could not take place in the ordinary and quiet course of human events. Such men, under any circumstances, would be good, and great, and useful; would be beloved and blessed while they lived, and gratefully remembered when they were gone; but in their peculiar position they reach a full development

of their capabilities and furnish a strength of character which place them most justly among the princes of the people, the eminently good, and the time-honoured few.

“ These remarks fully apply to many of the founders of the Primitive Methodist Connexion, and to none more than the subject of this volume. In the brilliant galaxy of eminently devoted men, who, in that position, have nobly served their generation, and whose names shall be embalmed and carefully handed down to posterity ; men who spent their lives in ceaseless efforts ‘ to pull the brands out of the fire, and snatch them from the verge of hell,’ William Clowes will be found second to none. He was indeed a star of the first magnitude.

‘ We gather up with pious care
What happy saints have left behind ;
Their writings on our memory bear,
Their faithful sayings on our mind.

‘ Their works, which trace them to the skies,
For patterns to ourselves we take,
And dearly love and highly prize
The mantle for the wearer’s sake.’

“ I obtained a slight knowledge of Mr. Clowes early in the summer of 1820. I then resided in the North Riding of Yorkshire, in a neighbourhood which he visited as a home-missionary, sent by the Hull circuit. He was then in the full vigour of health, and clothed with the power of God, far, very far exceeding anything which I had previously witnessed. The word spoken by him was indeed in power, and in the demonstration of the Spirit. The first time that I saw and heard him was at Lower Silton, near Thirsk. He, John Abey, Miss Elend, Miss Carr, and others, had held a camp-

meeting during the day, at which, in consequence of a preaching appointment at a distance, I could not be present. I, however, attended a meeting in the Wesleyan chapel which was conducted by them in the evening, and was exceedingly struck with the power and glory which rested upon all present. The labourers were much exhausted, and their voices were husky by reason of their exertions in the open air ; but the house was filled with the power of God, and it seemed to me as if waves of holy influence accompanied their addresses. There had been a distressing torpor in the churches of Christ in the district, but through the ministration of this extraordinary man, a general and wonderful quickening soon took place. For some time it had been an exceedingly rare case to hear of a soul being converted, but it now became nearly an every day occurrence.

“In December of the same year, I was called out as a travelling preacher, and received an appointment to Hull, which was the residence of Mr. Clowes, if he could be said to have any residence at all. Indeed he was almost a wanderer without a home ; but after an excursion of about three months, he used to return and sojourn here a few days. I reached Hull in the afternoon, and the late Richard Jackson at once introduced me to the venerable man. The manner in which he received me was highly characteristic, and though more than thirty-three years have elapsed since, I remember it as distinctly as if it were only so many months. He and his devoted wife, Hannah, occupied only two up-stairs apartments, which were situated close by the chapel up a court, I think called Chapel-court, in West-street, which apartments were the whole extent of their residence. There was a most impressive gravity in his demeanour

when he received me. His eyes were devoutly lifted up to heaven, while he implored a blessing upon me. 'Let us pray a minute,' said he, and the next moment he was upon his knees, pouring out the desire of his soul for me, in a manner which I cannot fully describe, nor shall I ever forget. Among other things which he fervently asked, this was one — that the spirit which used to come upon Samson at times in the camp of Dan, might, in all its energy, come upon me; and that, aided by that power, I too might so smite the Philistines that they might fall before me, heaps upon heaps. While he thus pleaded, the fire of the Holy Ghost fell upon me, and I was more fully endued with a power which, to a greater extent, prepared me for the work for which I was ill fitted, and from which I had shrunk with rembling apprehension. This was the first direct interview which I ever had with Mr. Clowes, and it made an impression upon me never to be forgotten.

"From that time forward, for some years, I had the means of a most intimate knowledge of him, both in public and private, both in spirit and conduct. For a season I was almost constantly with him, by day and by night; and was at that period more closely and constantly united with him in labour and suffering than any other man. With scarcely any interruption, we spent fifteen months together in opening a mission in the North. Newcastle-upon-Tyne, Shields, Blyth, and Sunderland were among the principal places which we visited. During the short period of our sojourn in that neighbourhood the full outline of things was traced, which the circuits exhibit there at present. In Newcastle, worship was conducted, and a church formed in the Butcher's Hall. In North Shields we purchased the

chapel which is still used there ; and in South Shields and Sunderland the two substantial stone chapels now occupied were both commenced. During the same period congregated thousands listened to the word of life ; and many hundreds of souls—a thousand at least—were hopefully converted to God and united in Christian fellowship. Some of these had obtained a sad notoriety in folly and crime. Indeed we had some of the greatest triumphs of grace there which I have ever witnessed.

“ Here it was that I had the fullest opportunity of forming a true estimate of the character of Mr. Clowes. Mine was no casual and distant view. I really had the means of rightly estimating both his infirmities and his excellencies ; and I believe I was fully aware of both. During our long walks he used to give me the whole of his early history ; his great wickedness when impenitent ; his deep and awful convictions of sin when awakened to a sense of his danger ; his daring resistance of the Holy Ghost, and the agonies in which it involved him ; his clear conversion to God, and the fulness of joy which he experienced ; his marriage ; the manner in which he spent his time between the potter’s wheel, at which he laboured two or three days in the week, and the lofty duties of the Christian ministry, to which all his available time, not merely on the Sabbath, but on all other days, was fully and gratuitously devoted. The details of these things and very many others I would most readily give, but I need not, as his own hand has carefully recorded them, and to that record his authorised biographer has had the fullest access. His zeal disposed him to undertake any enterprise in the work of God to which Providence furnished an opening ; and his iron strength sustained him in great hardships and much fatigue.

The labour through which we passed in the north, if minutely detailed, would appear incredible. Almost without exception, worship was conducted in the open air, in all states of weather, and sometimes we met with a very rough reception. There were we often together in hunger and thirst, and weariness and watchings, and conflicts and tumults ; but we not only looked with pleasing expectation to the final reward, we had a present and ample reward in the numerous conversions of sinners to God which took place. In Mr. Clowes's published journal there is some reference to an extraordinary scene which took place at Morpeth, in an open-air service held near the market-house, when the people heard and foamed like the raging of the sea when lashed into a tempest by a furious hurricane. By previous arrangement we were to meet in Morpeth on a certain day, and attempt an opening there ; but both being strangers, we missed each other. I had walked sixteen miles ; the afternoon was wearing away, I could hear nothing of Mr. Clowes, and was much perplexed what to do. However, as a last resort, I found the town bellman, and arranged with him to announce an open-air service, to be held near the market-house, and to commence about seven o'clock. This was so perfectly novel that the whole town was moved. I could hear nothing of Mr. Clowes ; it was seven o'clock, hundreds were congregated, among whom were persons of wealth and of poverty, persons sober and persons drunk, persons well disposed, and persons of a hard heart and a fierce countenance. I however had no choice left but to face this motley group. The only acquaintance which I had made in the town was the bellman, whom of course I had paid for his service. Of him, therefore, I borrowed a chair, on to which I stepped

to commence the service. At that moment, to my inexpressible joy, I saw in the distance my venerable friend, who, amidst the uproar of the disquieted assembly, was making his way through the crowd towards me. While I was engaged in persuading the people to be converted to God, he, as he afterwards assured me, scarcely heard what I said, but was engaged in earnest prayer to God, being certain that without the Divine protection, some personal evil would befall us that night. We, however, closed the service, and walked through the midst of the astonished and awe-stricken crowd without the slightest harm. Not a hair of our heads perished; and a poor but pious man took us to his humble dwelling, where we had refreshment and a refuge for the night.

“ Mr. Clowes had several prominent characteristics; but the most prominent of all was his *constancy* and power in *prayer*. In all things through which he was called to pass, he had one never-failing resource, and that was PRAYER. Without this he could not live. He could not live without its constant exercise. He would often say to me when we made some of our long journeys, and had scarcely where to lay our heads, or a house in which to be seated, ‘ John, I want an hour in prayer, I want retirement, where I can pour out my soul to God.’ It was then that he disposed of all that oppressed him; and then that he cast all his burdens upon the Lord, who most amply sustained him. Then it was that he renewed his strength, and obtained power which prepared him for coming conflicts. Oft on these occasions, his manner was very singular. There was no sign of agony, no conflict, no wrestling, no stirring up himself to take hold of God. In those days his hallowed spirit abode in a region far above all this. Sometimes when sojourn-

ing in the home of pious poverty, where there was not a second room where he could enter, he would say to the good woman of the house, 'Now, I want to pray; pursue thy work, never mind me;' and then, without one word more, he would quietly kneel down in the most retired corner to which there was access, where he would remain for an hour. Generally, in such seasons of hallowed converse with the Deity, there was no audible expression, no groaning, no sound heard, no, not even a breath. There was an awful stillness, which some survivors whom these lines may reach, will well remember. He somehow in this solemn quiet, sweetly sank into God, till he became as motionless as a statue, and often, at these times, there was an inward whisper to his heart which said, 'Be it unto thee even as thou wilt.'

"In 1824 I laboured with Mr. Clowes in London, where we had many difficulties; but we were much blessed. There I was a party with him to a transaction which terminated in a manner so unusual, that I here introduce it. The case was thus. We were necessitated to borrow £100 to relieve a case of extreme embarrassment connected with one of our places of worship in the metropolis, for which sum we jointly signed a promissory note. Time passed on without bringing with it any human probability of cancelling the engagement. In this state of things we were both removed from London; I to Sheerness, and Mr. Clowes to Cornwall. There the £100 case pressed heavily upon his mind, but he flew to his usual and unfailing resort—PRAYER. One day when by the sea side, he felt a most solemn sense of God's presence, and experienced an unusual power in communion with him. He was passing through a fiery conflict in which, but for the protecting presence of God, he must

have been burnt. On that occasion he however was enabled to offer up the prayer of unwavering faith, and to cast all his burdens upon the Lord. He lay down upon a rock, with his face to the earth, while, to his own apprehension, the glory of God's power and goodness rested upon him; and there, among other things, he urged his plea for the £100 for which we were responsible in London; and he received an assurance, from which he never wavered, that the Lord had undertaken it and would settle the account; and accordingly it was done. A little while after, a communication from the lender reached him in writing to say, that the promissory note for the £100 had been destroyed, that payment would never be required, that the money was consecrated to God.

“When I first had the happiness of Mr. Clowes's acquaintance, he was about forty years of age. His health was then remarkably vigorous, and his labours almost incredibly abundant. He was naturally a bold, lion-spirited man, and of a very ardent temperament, regulated by much prudence, which was abundantly manifested in the whole of his conduct. His convictions of sin and his repentance before God had been deeply agonizing, and his conversion and sense of acceptance were remarkably clear; and the change then produced in his conduct was strikingly apparent to all who knew him. From that hour he had a burning zeal for the souls of men, which led him at once to attempt their rescue. His ideas of a present and full salvation were very clear, and to set forth these truths was his daily employment. In him the influence of these truths was powerfully operative, both on his personal religion, his general conversation, and his public ministry. On all occasions

he made those who listened to him understand and feel that there was a full salvation promised for them, that it was their own fault entirely if they were not saved ; that God through Christ was able and willing to save them then. He was not an educated man. His education had been neglected in his youth ; and in after life his labours were too miscellaneous and abundant, and his accommodation as to homes, while on his extensive rambles in England, were such as not to allow him either to read extensively or to study much. Naturally, however, he was a man of strong common sense, and of *great mental power*. Few men could make a more telling use of the facts of Scripture history, or a more brilliant use of the glowing imagery of Divine inspiration, than he did. Indeed he was most admirably adapted to the sphere in which he moved ; quite as much so, I think, as would have been the case, had his education been of a different order to what it was ; for there is a high probability that as large a number of converted souls acknowledged him to be the instrument of their conversion, as any man who was contemporary with him in the field of labour on the face of the earth. But though of the learned languages he knew nothing, and was an imperfect English scholar, he was sound and clear in Christian theology, and was mighty in the Scriptures. The inspired volume, with Dr. A. Clarke's notes, was almost his only book. This was his treasury of knowledge, the storehouse whence he obtained his precious seed ; and the armoury from which he obtained those weapons which were so mighty through God to the pulling down of the strongholds of sin and Satan.

“Mr. Clowes's usefulness in saving souls was by no means confined to his acts of public worship. It is true this was for many years his great theatre of action ; and

there he gathered his choicest laurels, and reaped his most abundant harvest ; but he sowed by the side of all waters ; Mr. Clowes was not only a *parlour* preacher, but a *kitchen* preacher, and a preacher as he journeyed on the *highway*. The means by which he converted sinners from the error of their ways were numerous : and some of them very strange. Wherever he went there was no doubt as to whose he was. In all companies he declared at once who was his Master, and what was his chief business among men ; and did it with a solemnity which seldom failed deeply to impress. He would not be one hour in a family but something which was good for the use of edifying was uttered. And persons would not casually come into his presence, but they would have some serious question propounded about their souls, and hear some wholesome truths about salvation. The season when he stood up to ask a blessing before taking refreshment was sometimes almost overpowering. Instances more than a few now occur to my recollection when the time of taking a family meal, tea for instance, has been so carefully improved by him, that persons have been brought into the deepest distress on account of their sins, and under his powerful and believing prayers, while he and those present were kneeling round the table, they have passed into the glorious liberty of the children of God, and ‘ shared in the gladness of those that believe.’ This has been done too in cases where, up to that hour, persons had been apparently so careless, so hardened, so full of hatred towards God and good people, and so profane, that many Christians, and Christian ministers too, would have viewed the proceedings and their professed results with deep suspicion, and would not have hesitated to declare that what they had witnessed was not

the work of the Spirit of God. And yet the lovely fruits in the immediate and after conduct of such persons have most amply proved that the very sudden and seemingly strange conversion was effected by that mighty agency which raised Christ from the dead. Take the following instance in illustration : Mr. Clowes was sojourning a little while at a farmhouse with a Wesleyan family in Yorkshire. His host soon perceived that whoever came in his way, he had a few words with them for his Master, and endeavoured to impress on their minds the importance of being saved. There was a man servant in the establishment who was daringly wicked ; and his kind host fearing that, if anything serious was said to him, he would offer Mr. Clowes some personal insult, begged that when the domestic in question came in to dinner, he would allow him to pass in silence. Mr. Clowes smiled and made no answer. The dinner hour arrived. Mr. Clowes, as had been requested, said very little to the youth, and scarcely spoke at the table ; but his plans were formed. Instead of standing up, as his manner invariably was, to return thanks, quickly rising from his seat he said, ' Let us pray a minute.' There was only one door by which the youth could leave the room ; Mr. Clowes stepped to it, closed it, and knelt down so close behind it, that, till he moved, it could not be opened. This to him was the work of merely a few seconds, and before the family had much time to think, he was upon his knees pouring out his heart to God. The danger of the profane young man was the burden of his soul, and his name was the principal matter of his supplication. He pleaded for him in language which can only be imagined by those who knew his manner at such times. The prayer which he offered was the prayer

of faith. As a prince he had power with God and prevailed. The subduing power of God mightily descended, the awe-stricken youth could resist no longer ; he bowed beneath it, his conscience was filled with deep anguish ; and in the bitterness of his soul, he cried, ‘ God be merciful to me a sinner.’ Nor were his convictions like those of Felix ; they were speedily and safely ended in a revelation of Christ in his heart.

“ In Mr. Clowes’s Christian theology, there was a transparent clearness ; his communion with God was singularly intimate ; his conversational powers were most happy ; and in their sanctified use he snatched many a soul from the fire ; his power and unction in social prayer were frequently overwhelming ; but it was in public prayer, when conducting Divine worship, that he towered to his most lofty height, appeared to the greatest advantage, and witnessed the most glorious results. In this I never met with his equal ; and do not expect to meet with his equal again on earth. I never knew a person anything like him ; there were such fine bursts of glowing imagery, such an appropriate use of scripture language, such delicate and striking allusions to the furniture and worship in the temple at Jerusalem, such a taking hold of Divine help, such solemn familiarity with God, and such an unshaken confidence, in the exercise of which, like the princely patriarch, he would say, ‘ I will not let thee go unless thou bless me,’ and such immediate results, as cannot be accurately described ; and of which a correct idea can be formed only by those persons who were present at such seasons. Indeed on some of these occasions there was a solemn boldness of expression which not only is very uncommon, and which can only be used when

admitted to the closest communion with God, but which was quite startling to those timid supplicants, who themselves rarely exceed a doubtful approach to God. Of this I could furnish specimens, which, apart from their wondrous results, would not only appear singular, but by some would be deemed highly exceptionable. There were indeed seasons when his ideas and language in prayer were alike varied, copious, reverend, and dignified. But there were other seasons, when, during a protracted devotional exercise, he used only *few words*, some of which he would repeat *five, ten, fifteen,* or TWENTY times ; yea, and more than twenty times in succession, with such modulations of voice, such earnest pleading with God, such marked determination to prevail, such bold expressions of rising and unyielding faith, as startled many who heard him, and as rendered him unlike any other man. There was something so bold in coming to the throne of grace, and so familiar in drawing near to God, and intimation of confidence so peculiar, that they cannot be set forth on paper. Those who were present on such occasions instantly know what I mean ; but they never will, never can, be clearly apprehended by those who never witnessed them.

“ And here I drop my reminiscences. It is not mine to trace the footsteps of Mr. Clowes to the last moments of life ; nor to describe the closing triumph of that blessed man, while he stood on the banks of Jordan, proving the reality and power of those saving and healthy truths which he had so often, and so long, and so effectually proclaimed ; it is not mine to show how he was then rich in blessings, and in prospect richer far, when he comforted his comforters, and as a conquering

and laurelled warrior, he crossed the flood and entered the abodes of the blessed. All this and much more has been properly assigned to other hands ; I, however, have had a mournful pleasure, not unlike that experienced while strewing flowers upon the grave of an object much beloved, in throwing together the few preceding thoughts ; not perhaps in the most perfect order, but with the consciousness that they have been furnished by a willing and affectionate, though trembling, hand. Grey hairs are now here and there upon myself ; and when I think how many have finished their course, and are gone to their reward, with whom I once moved shoulder to shoulder in the heavenly race ; and when I think how many more, who were once labourers in the vineyard with me, are now laid aside by disease and infirmity, I am admonished that I too am advancing far on my journey ; that I must work with much diligence while it is day ; that I must live like a trusty sentinel with my loins girded, my lamp trimmed, and my light burning ; that I must cultivate the highest degree of readiness for the society of the blessed. Well, blessed be God, there is an end ; and our expectation shall not be cut off. Thrice blessed, bliss-inspiring thought ! How delightful and soul-stirring the prospect of joining again our dearest friends ; where ‘ sickness and sorrow, pain and death, are felt and feared no more ! ’ ”

ELEGY ON THE DEATH OF WILLIAM CLOWES.

“HOWL, FIR-TREE, FOR THE CEDAR IS FALLEN,” ZECH. xi. 2.

THERE is a chord struck in the tender breast,
Of him who mourns for man,
Who pants to find that sweet and promised rest,
Beyond life's narrow span ;
Where living trees with golden blossoms grow,
And robes are given whiter far than snow.

We mourn to see our dearest friends cut down,
And lodged within the tomb ;
As temples by an earthquake overthrown,
Or trees in vernal bloom ;
No more to sit beneath their verdant shade,
But grieve to see their beauteous verdure fade.

Oh ! sad to find those lips, now pale and cold,
From which we once were fed ;
Which would to us the pearly gates unfold,
Dispense the living bread ;
How would we listen to each pleasing strain,
Till sorrow fled and joy return'd again.

Our choicest cedar is by death laid low ;
Oh ! let the fir-tree howl,
Let sable darkness sit upon thy brow,
As on Job's smitten soul ;
Instead of green, assume the darkest hue,
Mourn o'er the spot where once this cedar grew.

How would its goodly branches spread around,
Like seraph's golden wings,
Dropping sweet odours on the parched ground,
Shading the cooling springs ;
Where many a pilgrim in the noontide heat,
Drank, and sat down to wash his weary feet.

The mountains saw thee and the hills afar,
Rising in majesty,
Like him* of old in his victorious car,
To set the captives free ;
While shouts of conquest rang the nation round,
And hell's dark walls lay shiver'd on the ground.
Around thy tomb many an anxious eye,
Shall drop the tender tear,
In hope to meet thy spirit in the sky,
Pronounce thy name so dear ;
Weep when they think no more they hear thy voice,
Which bade the " mournful broken heart rejoice."
Yet younger cedars still adorn our mount ;
Death has not levell'd all,
And they delightful fragrance shed around,
Though not so broad and tall ;
And while the Builder by the temple stands,
The work shall prosper in his mighty hands.
Rise, brethren, rise ! yield not to chilling fear,
Although the cedar's gone,
It lives transplanted in a brighter sphere,
Near the Redeemer's throne,
Your path is bright, your recompense made known ;
Who bear the cross shall wear the shining crown !

WILLIAM HOWCROFT.

* Cyrus.

NINEVEH ;

OR,

THE CONDEMNATION OF SINNERS.

A SERMON,

BY WILLIAM CLOWES.

MATT. xii. 41.

“ The men of Nineveh shall rise in judgment with this generation, and shall condemn it ; because they repented at the preaching of Jonas ; and behold a greater than Jonas is here.”

OUR blessed Lord having healed a man possessed of a devil, and who had been both blind and dumb, but now both spake and saw, the people who witnessed the miraculous cure were amazed, and many believed on Jesus, and said, “ Is not this the son of David ? ” But when the Pharisees saw this, they were displeased, and said, “ This fellow doth not cast out devils, but by Beelzebub, the prince of the devils.” This was a heavy accusation against our Lord, and was designed to bring back the minds of the people to their side ; but it was in vain, for our Lord appealed to the plain sense of the hearers, saying, “ Every kingdom divided against itself is brought to desolation ; and every city or house divided against itself shall not stand. And if Satan cast out Satan, he is divided against himself ; how shall then

his kingdom stand? And if I, by Beelzebub, cast out devils, by whom do your children cast them out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." This strain of reasoning would probably produce in many minds conviction of its soundness, and increase the faith of some; but the unbelievers, with that daring impiety which springs from hardness of heart, haughtily demanded more evidence of his miraculous power, and observed, "Master, we would see a sign from thee." But our blessed Lord refused to gratify them, saying, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth." Then he cried to them in the words of the text, "The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas; and behold a greater than Jonas is here." By the help of God we shall consider,

I. The cause of sinners being condemned.

II. The nature of this condemnation.

III. The time of this condemnation.

I. *The cause of the condemnation of sinners.* 1. The Ninevites repented at the preaching of Jonas, and thereby escaped punishment. But in all following ages multitudes of sinners have lived and died impenitent under the offers of grace and mercy made known by the gospel, and therefore will receive condemnation. Jonas was the missionary preacher to the metropolis of the "heathen world." His preaching was strong, plain,

and full of alarm ; there was little softness or polish about it. He cried, " Yet forty days and Nineveh shall be overthrown." This sermon sounded out in trumpet tones ; and under it, at the end of three days, the whole city trembled ; all were wrought upon, from the inmates of the cottage to those of the palace. All orders of the people were pierced with the arrows of conviction, and humbled themselves in the dust. " The people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them to the least of them. For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him ; and covered him with sackcloth, and sat in ashes ; and he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, ' Let neither man nor beast, herd nor flock, taste anything ; let them not feed, nor drink water ; but let man and beast be covered with sackcloth, and cry mightily to God ; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away his fierce anger, that we perish not.' "

What a scene now presents itself!—Nineveh weeps—cries of distress ascend from crowds of its inhabitants ; the earth is bedewed with their tears like mount Hermon with the dew of heaven ; the powers of darkness are stirred with commotion ; heaven is interested in the event, and its angel bands have waked up the music of their golden harps. In Nineveh there is no unbelieving rebel to lift up his impious hand against this work of repentance, and to say, as some did to Christ in his day, " Master, rebuke thy disciples." The cause moves onward, and spreads. " Nineveh was a great

city where were more than sixscore thousand persons, that could not discern between their right hand and their left hand." Amid this great population of men, women, and children, vast ignorance and wickedness had abounded; but a change was now at hand; the people repented; faith sprung up in the souls of penitent sinners, and the wrath of God was averted: "And God saw their works, that they turned from their evil ways; and God repented of the evil that he had said he would do unto them; and he did it not." This was a grand revival of religion, and a blessed day to Nineveh; the mourning was turned into rejoicing, the voice of praise would resound from every part of the royal city, for it was now saved from the threatened vengeance which had hung over it in the black clouds of heaven's displeasure. And we have reason to conclude, that many of the people of Nineveh held fast their faith, and honoured God by holy obedience and devoted lives. Hence our blessed Lord says, "The men of Nineveh shall rise in judgment with this generation, and condemn it, because they repented at the preaching of Jonas; and behold a greater than Jonas is here." Here, then, we see a great missionary enterprise carried out, and Jonas, a master on the missionary field, eminently successful in his work.

2. We may next notice the course of the great missionary, the Lord Jesus Christ, to Jerusalem, the metropolis of the Jews. The Lord Jesus was preceded by John the Baptist, his herald, who cried, "Repent ye, for the kingdom of heaven is at hand." He opened the kingdom by miracles, by signs and wonders, and mighty deeds: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear,

the dead are raised up, and the poor have the gospel preached to them." But Jerusalem did not humble itself before the great missionary, as Nineveh did before Jonas. Was it because he was not a powerful preacher? No! he had all power given him in heaven and in earth, and "his word was with power;" and some who had been sent to apprehend him, said, "Never man spake like this man." Was it because he was not a wise preacher? No: "For in him were hid all the treasures of wisdom and knowledge," and wisdom proceeded from his lips pure and heaven-born. Was it because he was not a persevering preacher? No. For his disciples said, "Goest thou to Jerusalem again?" Yes, again, while there is a ray of hope for Jerusalem sinners; and when that hope died away, the Great Teacher poured forth his grief in the most mournful and affecting strain: "O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee. How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not." His lack of success, similar to that of Jonas at Nineveh, did not arise from any inefficiency in the preacher, but from the obstinate unbelief of the Jerusalem sinners. They repented not, though "a greater than Jonas" visited them. Our blessed Lord was greater than Jonas every way. Jonas was but a man; Jesus was both God and man in one person. Jonas wrought no miracles; but our Lord wrought many, which proved the divinity of his heavenly mission. Moreover, Jonas preached to the Ninevites three *days* only, and they repented and turned from their wicked ways; but our Lord Jesus preached to the Jews three *years*, and they

rejected both him and his preaching, and would not come unto him that they might have life.

3. But let us consider the reception of the gospel, in what is called the Christian world. If we look at Britain, the most important section of that world, we see she has been favoured with all sorts of preachers, so that the mental tastes of all might be suited, and all who reject salvation be left without excuse. Some say "Give me the learned preacher who has been trained in the college." Well, Britain has had him; but has her people, in general, repented? Some want the plain man from the plough; the carpenter from his bench; the potter from his wheels, etc. Well, these have been forthcoming. Some must have the able reasoner, the eloquent orator, the son of thunder. Well, our country has had all these; but where are the signs of national repentance?—of that repentance which is unto life, which implies a knowledge of sin—a deep sorrow for having committed it, and a turning of the heart to God? We hear a great deal in some quarters about preachers and preaching suited to the times, as if God had not supplied this lack. Have we not the preaching of a *free salvation*? Is it not proclaimed through the land that "Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that he, by the grace of God, should taste death for *every* man?"—and that "as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life?" As this provision has been freely made and offered, God's mind is clearly set forth in relation to every soul of man: "Say unto them as I live, saith the Lord God, I have no

pleasure in the death of the wicked; but that the wicked turn from his evil way and live; turn ye, turn ye from your evil ways, for why will ye die, O house of Israel?"

By the preachers in our times is preached a *full salvation*; they publish that Christ can both justify and sanctify the sinner, and save him from all sin: "Wherefore he is able to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for them." He saves them that they may be living witnesses of God's redeeming love in all the fulness of its power, forming vital life within them, or as the apostle says, "That Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." This is the unspeakable inward glory with which Jehovah seals those he receives into covenant relation with himself, and which prepares them to shine in the grandeur of the spiritual state on earth and in heaven: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out, and I will write upon him the name of my God, and the name of the city of my God which is New Jerusalem, which cometh down from heaven from my God; and I will write upon him my new name."

In these times, too, we have preached a *present salvation*. This blessing is clearly shown to be within the grasp of all that feel their need of it. Pardon, peace, and holiness are offered *now*. This great and present salvation is within the range of all that believe. "The

word is nigh thee," sinner, "even in thy mouth, and in thy heart; that is the word of faith which we preach. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." God says salvation by faith is *now*; and who dares say he is a liar? Sinner! give thyself into God's hands *now*; do as he has said; thou canst not be wrong in believing what God wills concerning thee: "Believe and thou shalt see the glory of God." It is always *now* with God. What he willed on the cross concerning lost sinners, he willeth in relation to them just now. Hence, says the apostle, "But as God is true, our word toward you was not yea and nay; for the son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea. For all the promises of God in him are yea, and in him amen, unto the glory of God by us." When, therefore, you see or hear a promise of God, exclaim - *yea*. The infernal powers may come up against you and say *nay*; but they are liars, and their great master is the father of lies. Repeat the promise and say *yea*, until you receive its fulfilment, and remember that all the promises of God relating to salvation are *yeas*! This was the course of apostolic, preaching, and this is the Primitive Methodist preaching, by which thousands have been converted to God. But have all those who have heard this preaching got converted? Ah! no! comparatively few among the tens of thousands who have heard the gospel thus faithfully "preached," and with the holy unction from Heaven, have repented; but woe! woe to the inhabitants of the land who have heard the true message of the gospel, and have not received it. Woe to Britain, to those of her

court, her camps, her senate, her navies, her toiling thousands in her cities, towns, and villages, who have heard, but have believed not the "record God hath given of his Son." The cup of trembling is mixed, the vials of wrath are ready to be poured out, and on the day of righteous retribution, the grand jury will be summoned by the great King, who will witness against, and condemn millions of the present godless and unbelieving race. Then "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."

II. *The nature of this condemnation.*—1. It will be a just condemnation. God says, "Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die." And who dares question the righteousness of the supreme Ruler, or impeach his decisions? "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." And in relation to our first parents: the Lord God commanded the man, saying, "Of every tree of the garden thou mayest freely eat, but of the tree of knowledge, of good and evil, thou shalt not eat of it, for in the day that thou eatest thereof thou shalt surely die." Had the just and infinite God consigned Adam and Eve to perdition without any provisions of grace, as in the case of the rebellious angels, it would have been righteous, and the rejection of grace by the posterity of Adam, merits the condemnation that will follow in the day of judgment. "The judge of all the earth will do right" in pronouncing condemnation upon them.

2. It will be a *heavy* condemnation. The main weight of this condemnation will arise from the positive rejection of Christ and the provisions of mercy in the gospel. God in giving his Son to endure sorrow, privations, and the death of the cross, unfolded a love for men ; sovereign in its origin ; disinterested in its operations, and universal in its extent. But in the case of the impenitent, all the developments of that love have failed to allure, to humble, and to save them ; and their rejection of the Saviour will meet with severe punishment. The rejection of the grace of God, which bringeth salvation, will produce a load of condemnation, which will be almost insupportable. Making light of the gospel, trifling with its offers, despising its gracious invitations, will bring upon the sinner a ponderous and crushing weight of sorrow and distress. This cup of trembling cannot be drunk by devils, for they never rejected Christ in the gospel ; but sinners have done this, and they will have justly to drain the cup of suffering. This condemnation will, however, be graduated according to the light abused, and the privileges neglected in this world. Hence cried the faithful teacher, " Woe unto thee, Chorazin ! woe unto thee, Bethsaida ! for if the mighty works which have been done in you, had been done in Tyre and Sidon ; they would have repented long ago in sackcloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment, than for you."

3. It will be an *eternal* condemnation. Here we are lost in unfathomable depths, and led to ponder on the righteous laws and government of the blessed God as revealed in his word. The reason of man is not sufficient to determine satisfactorily on this awful and

profound subject ; that reason must bow with humble submission to the plain sense of the Holy Scripture, which plainly speaks of eternal punishment. How fearful then the final condemnation of the impenitent. When a man is condemned to transportation from his country, it is to him a heavy calamity, and when a man for a crime of deeper atrocity has to forfeit his life to justice, it is heavier still ; but what is this to that of an impenitent sinner being cast into hell fire by the righteous sentence of the divine Judge ? This is not for seven years, nor for as many millions of years as the morning dew drops or the grains of sand on old ocean's shores ; but it is to endure to *all eternity*. This will be a condemnatory punishment which our minds cannot fully grasp, nor our tongues express. Eternity gives tremendous weight to this condemnation. Its sorrows can never be fully measured or adequately conceived in this world. "And these shall go away into everlasting punishment ; but the righteous into life eternal."

III. *The time of this condemnation.*—1. This will be, in the first place, at death, the period of the sinner's departure hence ; but more emphatically at the day of judgment.

This important doctrine is laid down by the apostle Paul in his address on Mars Hill to the Athenian idolators : "And the times of this ignorance God winked at : but now commandeth all men every where to repent ; because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men, in that he hath raised him from the dead."

2. The time of the general judgment will be marked by the appearance of the Lord Jesus Christ, in his

judicial character, to determine for ever the destinies of men : " Behold, he cometh with clouds, and every eye shall see him ; and they also which pierced him, and all kindreds of the earth shall wail because of him, even so, Amen ;" " And to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." His glorious appearance and his numerous attendants will correspond with his exalted office as the judge of all the earth.

3. The period of the judgment will be distinguished by the gathering of all nations at the righteous bar : " And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away ; and there was no place found for them. And I saw the dead, small and great, stand before God, and the books were opened ; and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them ; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." But the most solemn and imposing view of this judicial procedure is given by our Lord himself : " The Son of man shall come in his glory, and all the holy angels with him ; then shall he sit upon the throne of his glory and, before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

Then will appear the witnesses who will assist in the solemn transactions of the great court of judgment: "The saints shall judge the world." They will witness against the wicked. There Abel will witness against Cain, Noah against his generation, Abraham against the idolators of Chaldee, Moses against the Egyptians, Daniel against the wicked princes of Babylon, and the holy prophets against their persecutors; the apostles and primitive Christians against those that shed their blood upon the earth like water; and the faithful and noble army of martyrs that were burned and destroyed in dungeons by papal Rome, against their merciless persecutors. There also faithful Ministers will witness against many that formed their charge; parents against their rebellious offspring, and pious children against wicked parents. Then "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here."

1. From this subject we learn—First, that sinners may repent and be saved, when the offers of grace are made known to them. The men of Nineveh repented when Jonas preached to them "the preaching that God bade him," and so may sinners now. We therefore cry to them, "Bring forth, therefore, fruits meet for repentance;" "Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are

afar off, even as many as the Lord our God shall call." May all sinners present hearken to the gospel call, and obey it.

2. We infer that sinners may reject the message of salvation, whoever be the agent that offers it. Hence many of the Jews rejected the glorious offers of peace and truth, made by Christ; and would not come to him that they might have life. And how many in this country are now opposing the gospel salvation! Others are displaying a perfect indifference to the invitations of pardoning mercy. How many of our faithful and devoted ministers, after all the toil and anxiety they expend, are constrained to weep in secret places, and to say, "Who hath believed our report, and to whom is the arm of the Lord revealed?"

3. We also learn that unbelief is a criminal and condemning offence against God. It brings up from the bottomless pit an unbroken stream of ungodliness, violence, and miseries of all kinds, which torment and ruin the souls of men. It has in every age inflicted suffering and damnation upon myriads of our race. Instance the universal deluge—the destruction of the cities of the plain by brimstone and fire—the destruction of Jerusalem by the Romans, and the dispersion of the Jews, who to this day are scattered like the fragments of a mighty shipwreck by the ocean tempests. And is not unbelief now causing God's anger to burn like fire? May the crowds of sinners around us cry to God and repent, before God's thunderbolts be launched to sink them to the nethermost hell, where there is "weeping and wailing, and gnashing of teeth; where the worm dieth not, and the fire is not quenched;" where despair utters its wail to all eternity, "The

harvest is past and the summer is ended, and we are not saved.”

4. Finally, we infer—That faith in God is as excellent and glorious, as unbelief is unreasonable and wicked: “He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life, but the wrath of God abideth on him.” When the Ninevites repented and believed in God under the preaching of Jonas, a door was opened for the truth to enter in all its power and glory; the black clouds of wrath rolled away, and the favour of heaven was poured on them like golden sunlight—their souls were saved—their families blessed—and their great and superb city preserved. So faith opens an effectual door for Christ to enter the sinner’s heart, and to enthrone himself there for ever. Then safety and happiness are secured for both worlds. If the present race of preachers live in the faith, and preach in the faith, and believers exercise faith in God, a brighter day will dawn upon this earth. Its twilight has already opened, and its meridian must advance as darkness and unbelief retires. “The mouth of the Lord hath spoken it.” Haste, happy day, when the grand shout will sound o’er all earth’s domains, “Halleluia, for the Lord God Omnipotent reigneth.” Amen.

