

CHAPTER XXIV.

ON July 18th, 1774, John Nelson, the great Yorkshire pioneer, died at Leeds, where he was then stationed. He has been seen in this history preaching, defending Methodism, and suffering for it to the verge of starvation and death. But despite all personal and family privation he stuck to the itinerancy, and in one of his last circuits, York, where in earlier days the streets of the city rang with curses upon him, he extorted a remarkable testimony to the scriptural character of the church he loved and to which he adhered.

At the Assizes in 1771, a woman who had been excluded by Nelson from the Methodist society, was tried for a capital offence. Nelson was summoned as a witness, and on being asked why he expelled the prisoner, produced a copy of the rules of the society, and read the rule which forbids contracting a debt without any probability of paying it. The judge arose, and said, "Good morality, Mr. Nelson," and sitting down again, requested him to read the remainder of the rules. Having heard them to the end, his lordship said emphatically to the court, "Gentlemen, this is true Christianity."

We have a description of Nelson as he appeared five years before his death, as a stout broad-shouldered man, but so much disabled by long service and honourable scars received whilst fighting the battles of the Lord, that suffering under a considerable degree of lameness, he was compelled to lean upon a man's shoulder for support whilst preaching. He was then stationed at Newcastle, and Mr. Lowes, one of the Barnard Castle preachers, whose family resided in Newcastle, exchanged with him for a month.

"As Whitefield said of himself, Nelson had spoken so much for Christ in life, that it was not necessary he should add anything in dying. He died suddenly. Returning to his lodgings in Leeds from the home of one of his brethren, he was seized with sickness, soon became insensible, and, before the sun went down, departed to his eternal rest." He had not completed his 67th year, but he had gone through such hardship for Christ as doubtless shortened the span of life to which his stalwart frame and temperate habits might warrant expectation. Exposure to heat and cold, the barbarous treatment of mobs from whom it is marvellous that he escaped with life,

and whole-hearted care for the churches, rendered him prematurely old.

Good reason had the people of Yorkshire to venerate such a man, and when God suddenly called him to glory, they came out in thousands to follow his remains to their resting place. The streets of Leeds were filled with a weeping multitude. A procession nearly half-a-mile long, singing the triumphal funeral strains of Charles Wesley, wended its way to Birstall, and laid him in the church yard, close under the garden wall of the parsonage where had resided his former persecutor, Mr. Coleby. We have stood by that tombstone, plain and simple, on which the only inscription is the name of the departed and his much suffering wife, who followed her husband to heaven within two months. He needed no prefix to the noble Christian name of John, nor any record of his works carved on stone. He has left an imperishable monument in his autobiography, which is worthy to be placed side by side with "*Bunyan's Grace Abounding to the Chief of Sinners.*"

From the Keighley steward's book, we find that £14 14s. was collected in the circuit toward the debt of the Connexion. On June 30th, 1774, there is a curious entry showing that Wesley was supplied with clothing at times by the circuit. "To Brother Wilkinson for a pair of pumps for Mr. Wesley, 5s.6d." Probably honest John Wilkinson, the first Methodist in the circuit, would regard the position of shoemaker to Wesley as a greater honour than a similar appointment to the King.

At the Conference of 1774, R. Costerdine became superintendent of the Haworth round, with Richard Seed and Robert Swan as his colleagues. Richard Seed was noticed under the year 1770. Robert Swan was a native of North Britain, who laboured as an itinerant preacher twenty-six years. His ministry was blessed to the salvation of many, some of whom became travelling preachers. He was stationed two years in the Haworth round, and in 1775 his colleagues were Messrs. T. Taylor and Samuel Bardsley. Letters written to the latter have been placed in my hands which indicate the piety of the man and shed light upon the working of the circuit.

One of these letters lies before me. Its seal is a crown, encircling a cross, with a band bearing the text, "Be thou faithful unto death." Writing from Keighley, Oct. 22nd, 1775, he says to Samuel Bardsley:

"My Dear Brother,

I wish that grace, mercy, and peace from God the Father, and from Jesus Christ his Son, may be with you. I am sorry

to hear of your being so poorly. Damp beds almost kill us, but I hope you have got better by this time; Lord grant it for thy name sake. Brother Taylor informs me that he has given up Burton, and that our Settle friends did not desire us to continue. You will be so good as to give out for me at Preston (Long Preston) or Settle, as our friends and you think best, and at Gisburn on Thursday. My dear, tell our dear friends at Colne to take care what they do; I am afraid of Calvin's seed being sown among them. What I say springs from pure love to them and God's cause. I should be glad of a few lines from Skipton if you have time to let me know how you are. Mr. Taylor is poorly. Excuse my haste, I am just going to Bingley. Bless thee my brother. Give my kind love to Mr. and Mrs. Lindell. I remain your affectionate brother and fellow labourer

ROBERT SWAN."

Another letter to Mr. Bardsley is written from Colne, Dec. 23rd, 1775.

"Saturday night twelve o'clock.

My very dear Brother,

I wish that grace be unto you and peace from God our Father and the Lord Jesus Christ, Amen. My dear Sammy, I do not see how I can be at Keighley on the quarter day, as I have to be at Holengate on Tuesday. It is more than thirty miles from it to Keighley, and about as much to Millend back again. Our brother (Mr. Taylor) has not consulted my ease in having it both times when it was my turn to be here. Had it been a week later I should have been glad, but I must bear this cross with the rest. I have been put poorly with a cold; and roads are so bad, and my mare has been lame, and is not sound still. Yet if it should break up between this and Wednesday I should be very thankful if you would stay at Colne till I come on Wednesday. But if I come I will be with you between twelve and one, and then set out for Nath. Sharp's; but if it continues as wet as it is at present I will never attempt. Give my kind love to Mr. and Mrs. Taylor and Betty, and to my wife and Nelly, and all my dear friends who may ask for me. I have left with Thomas Whitaker £4 12s. 8d., with an account where I had it, and though my body may not be with you, I hope my heart and mind will. I do assure you it is not so little a cross to me as some may think. O may the Lord meet with you and bless you and His dear children, Amen. God be with my friend is the sincere prayer of your affectionate tho' unworthy brother in the best of bonds

ROBERT SWAN.

P.S.—If I do not see you, be so kind as to desire my wife to send over the hymn books left to Heptonstall; and take six with you to Jonathan Lupton to Pateley. Write to Brother Ward at Markfield.”

The following letters bear witness to the devotion and the difficulties of these heroic pioneers:—

On February 24th, 1776, Mr. Swan to Mr. Bardsley, care of Mr. Lindon, Dyer, Skipton.

“My very dear Brother,

May grace, mercy, and peace be to you from God the Father, and from his dear Son our Saviour, Jesus Christ. I return my dear friend thanks for his last letter. It gave me great pleasure. I sincerely rejoice in the happiness of your soul, as in that of my own, and I hope God will strengthen you more and more by his grace. This has been a very hard time for us my dear, but in a little they will be all over. I am at present very poorly having almost lost my voice with a hoarseness. It came on Monday last, I think the reason was much speaking. I had preached from Sabbath morning the 11th, to Sabbath morning the 18th, sixteen times, but it has been a great trouble for me to preach since; but my disorder has served to keep the balance of my mind even. I see the goodness of God to me in everything, and therefore ease or pain, life or death, are equally welcome to me, as coming from the same gracious hand. Nature it's true shrinks at suffering, but grace triumphs in resignation. My dear I have just now a few lines from Mr. Taylor, and from what he says I cannot be at Black Burton this time. You will be so kind as not to give out for me at Skipton on Tuesday, but at Long Preston that night, at Gisburn on Wednesday, and let them know that I give tickets and take the quarterly collection. You may give it out for me at Roughlee on Thursday night, and on Friday, if our friends at Colne please, and if I am well, we may have a watch night; and I shall meet their classes when it may best suit them, only I cannot meet above one on Sabbath. And my dear give out at all other places till you begin. Give my kindest love to brother Cane, and his wife and his lovely children as you pass through Preston. Remember me to Roughlee and Colne friends. I intend to take your counsel while at Keighley, yet I think bad consequences will attend the way our friends are taking. But what shall I say; I fear the manner of singing and not the matter is what some of them strive about. I pity poor Heptonstall, what do you think about them? Such a large society and no steward, no one to take care of their little

affairs, and such a prospect of a great work as I have hardly known. I wish you would write to Mr. Taylor about them and try if softer methods will not do better. How do you do about admitting new members? He tells me that they must meet three months first, but I cannot nor will I take his advice. When God gives them desires I will encourage them. I should be very glad of another night with you, but this cannot be yet. But wherever you are may the God of all consolation be your light and shield, and bring you safe to that city which has eternal foundations, is the sincere prayer of your affectionate brother and fellow labourer

ROBERT SWAN.

Give my love to Mr. and Mrs. Lindon. Mr. Samuel Bardsley, c/o Mr. Lindon, Dyer, Skipton."

Mr. Swan, on July 17th, 1776, writes from Colne to Mr. Bardsley, at Robert Sutcliffe's, Heptonstall.

"My very dear Brother,

Grace, mercy, and peace be to you from God the Father, and from His dear Son and our Saviour Jesus Christ. I received your welcome letter just as I got into Otley, for which I do return you my most hearty thanks. I remembered your love to all your friends, and they did desire me if I wrote that I would remember their kind love to you. I wrote to Preston and they met me at Grisonton (probably Grassington) and were very loving and were sorry that they had not acted more wisely. I went to see Richard Hardaker when at Fueston; he and his wife were to hear me preach, and were at the love-feast. Thy seemed to reflect on themselves in showing so little mercy to me; indeed it was such as I would not have done to a Turk. But what shall I say when one that I always much esteemed was so kind as to tell them all the flying and unjust slanders that my enemies had falsely raised. But what grieved me the most was that they thought I was more concerned about my leaving this round than all that had happened. But that God before whose awful bar I must shortly stand, knoweth that my folly hath cost me many a night's sleep, and many a tear, and many a groan, whereas the other never cost me one. I am concerned to part with my friends, but I know that it must be, and as to being in this or that round, I have not the least desire; I leave it to God. Only my dear brother if that affair comes into the Conference, which I wish it might not, I hope that both you and brother Taylor will be no enemies unto me, and in return I will love and pray for you both; and dear Sammy let me hear from you and what becomes of me, and I hope you will pray for unworthy me, as I do for you.

Our friends here desire to be remembered to you. Now my dear may the Lord be with you and keep you in the way, and pray for me that I may finish my labours with success. Farewell, believe me,

Your affectionate Brother,
ROBERT SWAN."

During the last fifteen years of Mr. Swan's life, he resided at Alnwick, where his usefulness was much impeded by affliction. As far as his health would permit, he diligently attended the ordinances of religion. Towards the close of his life, his sufferings were great; but he endured them with the patience and resignation of a Christian; and on the 19th of September, 1810, he finished his course with joy.

The preachers appointed to the Haworth circuit at the Conference of 1775 were Thomas Taylor, Robert Swan, and Samuel Bardsley. Thomas Taylor was one of the most useful of Wesley's itinerant preachers, and President of Conference in the years 1796 and 1809. In early life he was wicked, and knew little of Methodism. The spirit of God awakened him through Whitefield in the year 1755, but falling into sin he remained for three years longer the bond-slave of Satan. Then, through the preaching of an Independent minister, and the reading Alleine's *Alarm to the Unconverted*, he was fully aroused to his danger and need of salvation; and the great change soon followed, which he thus describes:—"One Lord's Day evening, I was retired to my apartment for my usual exercise of reading and prayer. While I was calling upon the Lord, He appeared in a wonderful manner, as with His vesture dipped in blood. I saw Him hanging on the cross, and the sight caused such love to flow into my soul, that I believed that moment, and never since gave up my confidence. I had not then any particular promise applied; but was enabled to cast my soul upon that atoning sacrifice, which I saw was made for my offences. . . .

Oh, the rapturous height
Of that holy delight
Which I found in the life-giving blood;
Of my Saviour possest
I was perfectly blest
As if filled with the fulness of God."

For a time Taylor was united with the Independents, and feeling a strong call to preach, visited certain villages and gathered congregations, not without fruit. He was much prejudiced against the Methodists, but through the

preaching of Thos. Hanby that barrier began to give way, and at length he preached freely among them. At Birstall, in 1761, Taylor had an interview with Wesley, who invited him to attend the Conference to be held in London. To his great surprise, without examination as to his principles, experience, or ability, (Wesley having doubtless satisfied himself on these points by inquiry), he was appointed to Wales, being the only preacher sent into the Principality. There he had experiences of a most trying and dangerous character, which are related in an autobiographical narrative published by him. At the Manchester Conference of 1765, Mr. Taylor was appointed to Glasgow, and on his way to Scotland preached at Keighley. Very trying were his experiences in Scotland, Ireland, and Manchester. How he fared in the last named place I give in his own words. He says, "I hastened to Manchester, leaving my wife and child at Chester, who came after me in the space of a month. A preacher's family was a new thing at Manchester, and the society was then but small. An old man and his wife, and the single preacher, occupied a small house, and they removing, another man and his wife came in their place, so that we had but one room for everything, except the use of the kitchen fire. But though very different to what my wife had been accustomed to, not a murmur of complaint ever saluted my ears." *

Mr. Taylor, we have seen, came to Keighley in 1775. From his journal we get some conception of the domestic arrangements of the assistant, and the state of the circuit. He says, "This circuit was a mere scarecrow on various accounts; so that I entered into it with little less than horror. There was a family in the preaching house which I was obliged to remove. The house was to furnish and put into repair; and I had to beg the money up and down, which is not pleasing work. The circuit was a large rambling range. I was to be but three or four days at Keighley in six weeks; and many of the congregations were very small; all which were completely disagreeable circumstances. However, I entered on my work in the best manner I could. I soon got the house put into good repair, and well furnished; so that my family were comfortably situated. God likewise revived His work in many places, so that between four and five hundred were joined during the year; and the greater part were able to give a reason of the hope that was in them.

"A little before the Conference, having to preach one Sunday evening at Padigham, the house was by far too small for the congregation. It being a fine evening, we chose a con-

*Magazine, 1812, p. 48, 49.

venient place to preach on out of doors. While I was preaching to a large congregation, the minister came at the head of a mob, in his gown and cassock, and dragged me down. As soon as I could I mounted again, and again was jostled down. I attempted standing up a third time, but to no purpose, so we adjourned to the preaching house.

Perceiving the Bible so much neglected, I preached at Heptonstall from Psalm 119-11, 'Thy word have I hid in my heart that I might not sin against thee.' The people insisted on my printing the sermon. I have reason to hope it has been useful."

CHAPTER XXV.

ON the 17th April, 1776, Wesley paid another visit to the Haworth circuit, preaching at Rochdale, and on the 18th, at Heptonstall and Halifax. On the 24th he was at Otley, the state of the society there giving him much satisfaction. He says, "The word of God has free course, and brings forth much fruit. This is chiefly owing to the spirit of behaviour of those whom God has perfected in love. Their zeal stirs up many; and their steady and uniform conversation has a language almost irresistible."

One of the most notable of these holy persons was Elizabeth Ritchie, the daughter of Mr. John Ritchie, surgeon, a sensible, amiable, well informed man, who came to live in Otley about the middle of the eighteenth century. He feared God, received the message of the gospel with joy, and welcomed its ministers to the hospitalities of his house. Elizabeth Ritchie was born at Otley on Feb. 2nd, 1754. In the year 1770 she was deeply convinced of sin, and after earnest search, was led into the experience of sins forgiven. On June 31st, 1772, Miss Ritchie first met Mr. Wesley, and an acquaintance began which ripened into closest friendship and extensive correspondence. In her diary and letters we get important glimpses of their intercourse, exhibiting the wisdom and Christian fidelity and kindness of Wesley. She says:—"Thursday, July 9th, I accompanied him and Mrs. Wesley in the chaise, and as we walked up the hill he discoursed with me on spiritual subjects. He was humble as a little child.

"I told him how often it had been said to me, 'You are too ardent to hold out long,' and that Satan had made this a subject of temptation. He said, 'I have observed that few who set out in good earnest turn back; but of those who set out coldly, one out of five generally does.'"

In the year 1774 Miss Ritchie says, "On May the 4th I accompanied Mr. Wesley to Birstall. He inquired how the Lord had brought me to Himself. I found great liberty and spoke my mind on that subject without reserve. On the following Sabbath, while pleading with the Lord in prayer to make me holy, He greatly blessed me by a powerful application of that promise, I am thy God. I felt unutterable peace; and the cry of my soul was, 'Let Thy love alone dwell in my

breast!' I was conscious that a blessed change was effected within me. Such a Sabbath I never knew before. On Monday we were favoured with the presence of the venerable saint, Mr. Wesley, at our house. He engaged in prayer with me, and encouraged me much to go forward, by enlarging on the grace and love of the Redeemer, and on His present readiness to save; warning me, at the same time, to beware of pride. This morning, before four o'clock, he left us."

Miss Ritchie received at least six letters from Wesley in the year 1774, full of faithful and wise spiritual counsel.

On Sept. 1st he says, "I hope you do not pass any day without spending some time in private exercises. What do you read at those seasons? Do you read, as it were, by chance; or have you a method in your reading? I want you to make the best use that is possible of every means of improvement. Now is the time! Now you have the fervour of youth on your side. Now your faculties are in their vigour. And happy are you who have been able to begin your race betimes!"

On Nov. 29th, 1774, Wesley wrote, "You must not give place, no, not for a day, to inactivity. Nothing is more apt to grow upon the soul: the less you speak or act for God, the less you may. If elder persons do not speak, you are called, like Elihu, to supply their lack of service. Whether you are young or old is not material: speak, and spare not! Redeem the time! Be fervent in spirit! Buy up every opportunity."

In November, 1775, Miss Ritchie was appointed a class leader. Not long after her appointment to this office she makes the following observations:—"I have been led much to meditate on the perfection of the human character of Christ. My mind has dwelt particularly on His love, His meekness, His humility, His resignation, and all those heavenly dispositions which He manifested here below. My soul aspires to imitate this bright example. I hear that word which says, 'Let that mind be in you which was also in Christ Jesus.' Therefore, in the exercise of faith and hope, I wait for a more full conformity to Him, my living Head. I bless His name, Who has already shown me so much mercy, as to keep me from desiring anything that is not in accordance with His will, and that does not centre in Himself."

Mr. Wesley, writing on Nov. 29th, 1775, says, "I am glad Mr. Taylor has given you a little more employment, and a glorious employment it is! to be a 'fellow-worker with God'! O may you be found faithful! Be zealous for God! Be diligent! Be patient!"

On Saturday, April 27th, Wesley preached in the Church

at Bingley, "perhaps not so filled before for these hundred years."

Mr. Taylor, who was present, says that he had never seen Wesley weep while preaching till then. His text was, Acts xxiv. 25. "He spoke awfully, and the congregation heard him attentively." Mr. Taylor continues, "The next day (Sunday) I heard him at Keighley in the morning, and then at Haworth Church. Afterwards the sacrament was administered, but in too great a hurry. Several hundreds communicated in less than an hour."

Wesley says of that service, "The congregation at Haworth was far greater than the church could contain. For the sake of the poor parishioners, few of whom are even awakened to this day, I spoke as strongly as I possibly could upon these words, 'The harvest is past, the summer is ended, and we are not saved.'"

Mr. Taylor says, "We then dined in haste and confusion, and drove off to Colne. I rode fast, and got thither before Mr. Wesley. The street was filled with people waiting to welcome him; but when about two miles from Colne, his chaise broke down, which somewhat delayed his coming. He mounted a horse, however, and so arrived in safety. The crowd was so great that it was with difficulty we got into the church. The sexton led us to the reading desk, and thereby I got a seat. Mr. Wesley's text was Rev. xx., 12. At the beginning he was rather flat, but at the end he spoke many awful things."

Wesley says, "The church at Colne is, I think, at least twice as large as that at Haworth. But it would not in any wise contain the congregation. I preached on, 'I saw a great white throne coming down from heaven.' Deep attention sat on every face; and, I trust, God gave us His blessing."

"Monday, 29th. About two I preached at Padiham, in a broad street, to a huge congregation. I think the only inattentive persons were, the minister and a kind of gentleman. I saw none inattentive at Clough in the evening. What has God wrought, since Mr. Grimshaw and I were seized here at this place by a furious mob, and kept prisoners for some hours! The sons of him who headed that mob now gladly receive our sayings."

The leader of the mob, on the occasion alluded to, was named Bannister. His grandson, a devoted class leader, was living in my boyhood days, and I knew him as an invalid who delighted to hear consolation and prayer from the lips of my father, when appointed to preach at Thwaites. The great grandsons of the persecutor have long been in the class, the

pulpit, and the school, devoted Methodists, earnestly labouring for the spread of Christ's kingdom in the Skipton, Keighley, Denholme, and Morecambe circuits.

"Tuesday, 30th. In the evening I preached in a kind of square, at Colne, to a multitude of people, all drinking in the word. I scarce ever saw a congregation wherein men, women, and children stood in such a posture. And this is the town wherein, thirty years ago, no Methodist could show his head! The first that preached here was John Jane, who was innocently riding through the town, when the zealous mob pulled him off his horse, and put him in the stocks. He seized the opportunity, and vehemently exhorted them 'to flee from the wrath to come.'"

Miss Ritchie's friendship with Mr. Wesley became increasingly intimate and valuable. With a view to benefit her health (which was at the time extremely delicate), as well as to promote her spiritual advantage, he frequently invited her to accompany him in his journeys through the surrounding country, and on these occasions, introduced her to many valuable friends. Of one of these, Miss Roe (afterwards the wife of the Rev. Jas. Rogers) she says, "I feel towards Miss Roe, what I have seldom felt towards any one. I believe, as dear Mr. Wesley expresses it, we are twin souls."

The only record of these journeys in Wesley's Journal is, "Wednesday, May 1st. I set out early (from Colne), and the next afternoon reached Whitehaven, and my chaise-horses were no worse for travelling near a hundred and ten miles in two days."

On her return from the excursion—the extent of which it is difficult to determine—Miss Ritchie writes, May, 1776, "I have been with Mr. Wesley to the various places he has visited in this country; and have had, while travelling, many valuable opportunities for conversation. I thank God I feel my soul much strengthened, and my bodily health improved; I have enjoyed uninterrupted sunshine."

On August 12th, 1776, Mr. Wesley wrote a letter to Miss Ritchie, which shows how wise he was in counsel and careful to bring all theories to the touchstone of fact. "To talk of 'thinking without ideas,' is stark nonsense. Whatever is presented to your mind is an idea; so that, to be without ideas, is not to think at all. Seeing, feeling, joy, grief, pleasure, pain, are ideas. Therefore, to be without ideas, is to be without either sense or reason. Mr. — certainly does not understand the word; he mistakes it for images. O desire nothing different in nature from love! There is nothing higher in earth or heaven. Whatever he speaks of which seems to be higher, is

either natural or preternatural enthusiasm. Desire none of those extraordinaries. Such a desire might be an inlet to a thousand delusions."

In similar strain Wesley writes again, Sept. 20th, 1776. "Some time since, you certainly were in danger of exchanging the plain religion of the Bible, for the refined one of Mysticism: a danger which few can judge of but those that feel it. This my brother and I did for several years. This scheme, especially as Madam Guion has polished and improved it, gives a delicate satisfaction to whatever of curiosity and self-esteem lies hid in the heart. It was particularly liable to make an impression upon you, as it came recommended by one you had a friendship for, whom you knew to be upright and sincere, and who had both sense and a pleasing address."

The following extracts from T. Taylor's journal show that in going to and from Conference the early preachers embraced opportunities of evangelising which came in their way.

"In July, 1776, I went to the Conference at London, preaching at several places by the way, especially Nottingham, where there is a loving, sensible, judicious people; and at their request I preached in the Market-place to a large attentive audience, all as peaceable as if they had been in the most solemn temple. Surely God has something to do in this town. From London I rode to Bristol, preaching in several places by the way, with some degree of satisfaction, especially at Bath and Bristol; so in like manner from Bristol I preached at several places, as Gloucester, Worcester, Birmingham, Derby, and Sheffield, meeting with loving people and liberty in speaking to them. To God our Saviour be all the glory!"

In 1776 the Conference appointed to the Keighley Circuit, Thomas Taylor and Samuel Smith. Of the latter little information can be gleaned. Myles says that he left the work in 1782, but he is not mentioned in the minutes after 1778, when he was stationed in Gloucestershire. Light is shed upon the silence of the minutes by Atmore's notice (p. 398).

"Samuel Smith was a native of Sheffield, in Yorkshire, and came out to travel in the Methodist Connexion in the year 1767. For several years he was deeply pious and very useful in the work; but at last he began to think of himself more highly than he ought to think: the foot of pride prevailed against him, and he became a very unpleasant companion to his fellow labourers, and unprofitable to the people. In short, he was as salt which had lost its savour: consequently the work became irksome, and his situation uncomfortable to himself. In the year 1779, he therefore desisted from the itinerant life; and there is reason to fear that he was of very little use,

either to the church or to the world, afterwards. I am not in possession of the circumstances of his death, but he is said to have lived in a kind of unsettled state for several years, and departed this life about the year 1797." A case showing that in the early days of Methodism there were occasional serious falls from grace among the itinerant preachers.

CHAPTER XXVI.

WE have seen Whitehaven and a number of places in that region detached from the Haworth round, and we now come to the second and more important division effected by Mr. Taylor, who separated from Haworth all the places in Lancashire, and thus formed the Colne circuit. From this year the name of Haworth ceases to appear in the Minutes, and Keighley is the designation of the circuit. Mr. Taylor says, "Returning to Keighley, I divided the circuit into two very compact rounds, making Colne and the societies which surrounded it into a circuit by itself, by which means both the circuits are become very agreeable." Whether they would be thought so in these days of sub-division and ease of transit, may be judged from the list of places comprehended in the two circuits, given under the year 1763. The membership before division in 1776 was 1640.

The extent of the Haworth round at the time when this division took place may be gathered from a list of the places on a plan of the Colne circuit in the year 1786. Though ten years later it may be taken as substantially covering the ground then comprised in that portion of the old round. The plans in those days were written, and simply stated the work that was to be done by each of the preachers. A copy of one of these plans is found in Jessop's *Methodism in Rossendale*. It is divided into six rounds of a week each, and the services to be held and miles travelled are given. The preacher in the six weeks travelled 231 miles and preached 61 sermons. There were then—1786—three preachers in the circuit, and two horses were kept for their use. Wesley allowed no Methodist service to be held during church hours, hence morning would mean service at such an early hour as would admit of attendance at church. Evening service in church was rare. Week-day service at noon, which would be impossible to us, was possible then, as the people being largely hand-loom weavers and combers, or farmers, could leave their work at will.

A PLAN FOR PREACHING IN THE COLNE CIRCUIT IN THE YEAR 1786.

Days.	Place.	Times.	Ser- vices.	Miles.
1st Sunday...	Colne ...	Morn, Noon, Nt.	3	—
Monday	Stocks ...		1	6
Tuesday	Caxton ...	Noon	} 2	10
"	Mawen ...	Night		
Wednesday	Long Preston ...	Noon	} 2	13
"	Settle ...	Night		
Thursday	Wigglesworth ...	Noon	} 2	8
"	Newhurst ...	Night		
Friday	Gisburn ...	Noon	} 2	7
"	Rimington ...	Night		
Saturday	Padiham ...			10
	Rest			
2nd Sunday	Padiham ...	Morn, Noon, Nt.	3	—
Monday	" ...		1	
Tuesday	Burnley ...		1	3
Wednesday	Rough Lee ...		1	6
Thursday	Colne ...		1	4
Friday	Haggat ...		1	3
Saturday	Rothwell End ...		1	14
3rd Sunday	Todmorden ...	Morn, Noon, Nt.	3	2
Monday	Top o' th' Close ...		1	14
Tuesday	Harwood ...	Noon	} 2	9
"	Blackburn ...	Night		
Wednesday	Preston ...		1	12
Thursday	" ...		1	—
Friday	Chorley ...		1	10
Saturday	Bolton Hall ...	nr. Clitheroe	1	10
4th Sunday	Bolton Hall ...	Morn	1	
"	Blackburn ...	Noon and Nt.	2	5
Monday	Ribchester ...		1	6
Tuesday	Blackburn ...		1	6
Wednesday	Grave ...	Noon	} 2	8
"	Flaxmoss ...	Night		
Thursday	Bank Top ...	Noon	} 2	5
"	Mill End ...	Night		
Friday	Syke Side ...		1	2
Saturday	Haslingden ...		1	1
5th Sunday	Haslingden ...	Morn	} 3	7
"	Mill End ...	Noon		
"	Bacup ...	Night		
Monday	" ...		1	—
Tuesday	Wardefold ...		1	8
Wednesday	Longclough Top ...	Noon	} 2	8
"	Todmorden ...	Night		
Thursday	Rothwell End ...		1	2
Friday	Luddington ...		1	6
Saturday	Stocks ...		1	2
6th Sunday	Stocks ...	Morn	1	
"	Heptonstall ...	Noon	} 2	2
"	" ...	Night		
Monday	" ...		1	—
Tuesday	Widdup ...	Noon	} 2	10
"	Southfield ...	Night		
Wednesday	Fowlrigg ...		1	4
Thursday	Colne ...		1	2
Friday	Barrowford ...		1	2
Saturday	Colne ...			2

Where only one service is appointed the time is left unfixed.
(Bolton Hall is now Hoghton.)

Great has been the influence for good of laymen raised up by God to carry on His work in Methodism. Mr. Wm. Sagar, of Southfield, near Colne, was a striking instance of this. He was born in the year 1751. His father, a cloth merchant, had by industry and prudence amassed a considerable fortune. Mr. Sagar, senr., was so fond of the pleasures of the chase as to hunt often all day in company with his son, and then, to redeem time, they both worked hard all night. When Mr. Wm. Sagar began to think about his soul, he was equally earnest in religion, and did not attempt to conceal his principles. At first his father contented himself with expressing dissatisfaction, but when Wm. Sagar openly avowed himself a Methodist, he often returned home to find a locked door, and had to seek shelter anywhere, despite the continued affection of his mother.

His daughter tells us that, "When it was resolved to erect a Methodist preaching-house in Colne, the society being very small in number, and poor in circumstances, two of the most influential and wealthy individuals in the circuit and my father, seeing the necessity of uniting their energies in the work, which was then a mighty undertaking, entered into a solemn agreement to stand true to one another, and never desert the work until it was completed. This resolution was adhered to until the walls of the building were about half way up. Then difficulties from the scarcity of money began to crowd fast upon them. My father had been on one of his regular journeys to Scotland, and having to return home by Colne, he stopped,—no doubt with anxious solicitude—to enquire after the progress of the chapel. He soon learnt the sad tidings that all was at a standstill, that his two friends had treacherously broken their vows, had totally abandoned the work, and left him alone to bear the burden. He was painfully convinced of this by the importunity of workpeople asking him for their wages, which he was unable to pay. It must here be told that my father, not being in partnership at that time with my grandfather (who was then inimical to Methodism) had no command of money. Under these restricted and dependent circumstances it was impossible for him to meet the demands of the builders. He left the town much distressed and perplexed, not knowing what to do. He could see no way of deliverance—every human source seemed to fail. In this state of despondency and grief he mounted the hill homeward. When he had got to the top of the Lanshawe he turned his horse round and looked at the chapel which stood over the valley opposite, until his distress was almost insupportable. His soul was in an agony. Instantly it was

suggested to his mind, Pray! He alighted, and knelt on the ground with his face towards the temple of his God, and cried for help. 'And,' said he, 'if ever I prayed in my life it was at that time.' He did not pray in vain. The Lord heard and answered. He arose from his knees disburdened of his load, and went home with a comfortable assurance that God would help forward His own cause, and make a way where he could see none.

"On the market day following, at Colne, my father had to attend the piece hall to buy stuff goods. Soon after he entered a man tapped him on the shoulder and said, 'Mr. Sagar, don't you want some money for that chapel?' 'Yes, I do,' replied my father. 'I have a certain sum,' answered the man, 'which I will lend you.' 'But,' said my father, 'I cannot give you any security for it, and no one will join me in a bond.' 'No matter for that,' said the man, 'your word is as good as your bond, Mr. Sagar, you shall have it.' Accordingly the generous offer was accepted. On my father advancing a little further, a second man accosted him in the same way, and before he left the hall a third also, offering money to a considerable amount, both making the same reply to my father's first objections. 'Your word is as good as your bond, Mr. Sagar; you shall have it.'

"With this providential and seasonable supply the work was begun again, and proceeded with no particular interruption until the building was ready for the roof; when an equinoctial gale of wind blew down the western gable end into the area, and shook the whole fabric. This disaster rendered it necessary, after repairing the injuries, to erect a house against it in order to strengthen the whole edifice. Their finances were very unequal to this additional expense, which consequently much increased their debt.

"With laudable zeal the pious few engaged in the arduous task struggled on through the winter, and the work progressed until the interior was little more than half finished. Mr. Wesley at that time proceeding through the neighbouring circuits on one of his regular visitations, it was arranged for him to open the chapel. Mr. Thomas Taylor, the superintendent of the circuit at that time (June, 1777) thus describes what followed. He says:—"We had with much difficulty raised a fine large chapel. Being much crowded both above and below, and the galleries not being sufficiently strong, just when Mr. Wesley and I had got into the pulpit, before he began, all of a sudden one of the galleries sank down, and abundance of people had legs, arms, and thighs broken. The confusion, as may easily be imagined, was very great; and

the cries of such as were maimed and such as were frightened were truly piercing. Many false reports were spread concerning this awful adventure. Some said that the whole chapel was in danger, and therefore they dare not come into it. By one means or other the work got a dreadful stun, which I fear it will not recover very soon."

From other accounts, it appears, that the people were so anxious to hear Mr. Wesley that the gallery was crowded, and persons, availing themselves of its unfinished state, sat on the floor with their feet hanging over the front, and by crowding together caused such a concentration of weight that the beams were drawn out of the newly erected walls, and the gallery fell, people being flung into a large heap of slightly slacked lime and well-nigh suffocated.

Returning to the Sagar manuscripts we read:—"The reverse of feeling my dear father experienced on this occasion no language can describe. When speaking of it himself, he said, when he reached the top of the gallery stairs, and saw Mr. Wesley in the pulpit, and the people assembling to worship God in the house which had cost him so much toil and anxiety, his joy was unbounded. From this height of exultation and holy triumph how deep the mournful fall! But the genuine courage of the Christian was manifested. 'Perplexed but not in despair'; 'Cast down, but not destroyed.'"

After describing this painful scene, Mr. Wesley says, "Considering the height of the gallery and weight of the people one would have supposed many lives would have been lost; but I did not hear of one. Does not God give His angels charge over them that fear Him? When the hurry was a little over I went into the adjoining meadow and quietly declared the whole counsel of God."

But although no lives were lost many were seriously injured, and some of them were poor people, at a great distance from home. The expenses arising from the maintenance and medical attendance upon these persons, during their necessary stay at Colne, proved a heavy addition to the debts incurred by this calamitous affair. Mr. Wesley, considering it a peculiarly distressing case, appointed Mr. Mather the following year to the circuit, with permission to beg for it in any part of the Kingdom. And yet, after all the help they could get, the trustees had a heavy burden to bear, and continued discouragement to meet with. The lost confidence of the public was one of the greatest items of trouble.*

Not only did Mr. Sagar procure a chapel for Colne, but to him, in a great measure, was due the preservation of the

*From *Annals of Colne*, by James Carr. 1878.

church from division in the Kilhamite agitation which so soon followed the death of Mr. Wesley. His daughter relates an instance of his wisdom at that time. "Being fully aware of the mischievous tendency of the slanderous publications then widely spread throughout the Connexion, he prudently collected every pamphlet he met with, and safely concealed them until they became harmless, and thereby prevented their circulation in the circuit, which probably kept the demon of discord from amongst the societies."

This good man's rules for private life accord well with his public actions. "Rise at five, if health permit. Spend two hours in meditation and prayer. Call the family together at seven in winter. After prayer, spend until eight in going through workshops and tenter-crofts. Breakfast at eight. From that time till noon in some useful employment, but observe to live in the spirit of prayer and watchfulness; and beware of getting my mind damped with earthly things. Spend three quarters of an hour at noon in reading and prayer. From one till five in some useful employment. Then, if business permit, spend till seven in visiting the sick, following the backsliders, speaking a word of comfort to the mourners. From seven to nine retire. Then bed."

Returning to Mr Taylor's narrative, he says, "After spending my second year at Keighley, among simple and loving people, in 1777 I set out for the Conference at Bristol; taking Manchester in my way, and there I preached in an open place near the Infirmary to a large and well behaved congregation." Mr. Taylor was appointed to Wednesbury, and in that and other circuits gave attention to the study of Greek and Hebrew, being very systematic in the use of time for that and all other ministerial purposes.

Samuel Bardsley, Mr. Taylor's colleague in Keighley, was received on trial at the Bristol Conference of 1768, and during half a century maintained an unblemished character, both as a Christian and as a minister of the gospel. In private, as well as public life, he made it his constant business to copy the example of his Divine Master. His evenness and sweetness of temper were proverbial. He was well acquainted with the grand truths of Christianity, and preached them in easy and familiar language. But the best of all was, that the unction of the Holy One accompanied all his ministrations, and that he was truly a man of God.

Mr. Bardsley, in a letter written soon after the Conference of 1775, gives us a picture of Wesley at that time, and his own feeling as to his appointment to the Haworth circuit. "I never was at a better Conference. The Lord was with us

of a truth. Had you seen us, and our dear, aged father and friend in the midst of us, and beheld the freedom and harmony there were among us, you would have blessed God on our behalf. We seemed determined to live and preach the gospel more than ever. On the Thursday before the Conference began, Mr. Oliver and I had the pleasure of drinking tea and supping with dear Mr. Wesley, at Miss Bosanquet's, where we stopped all night. We were there when he arrived from Ireland, and I need not tell you with what joy and thankfulness we received the man of God, and especially as he appeared with his usual cheerfulness, and as well as we have seen him for some years. I had the pleasure of being with him alone, and desired him not to send me far from home. If he had proposed Worcester to me, I would have gone, but, as he did not, I thought it best to leave it to him where to send me; so he fixed me in this Circuit (Haworth) which I shall love, if I have health, and live near to God."*

Mr. Wesley writes to Mr. Bardsley from Norwich, Nov. 27th, 1775:—

“ Dear Sammy,

Whenever you want anything, you should tell me without delay. If Tommy Colbeck will give you two guineas, it may be deducted out of the book money. I am glad you go to Skipton, and hope to see it myself if I live till summer. At present I am better than I was before my fever; only it has stripped off my hair. The more pains you take, the more blessing you will find; especially in preaching full salvation, receivable now, by faith.”†

Addressed to Mr. Bardsley at Mr. Gosforth's (Garforth's) at Skipton in Craven, Yorkshire.

We have seen that when the western division of the Haworth round was formed in 1776 into a new circuit, having Colne as its head, Samuel Bardsley was one of the preachers in the round, and with William Brammah was appointed to the wide field of labour thus formed.

Mr. Bardsley continued in the active ministry to the end of his life, a period of fifty years. He died suddenly on the 19th of August, 1818, on his way to Manchester, the circuit to which he was appointed. Accompanied by Mr. Wrigley, they stayed for the night at Delph. After taking tea, Mr. Bardsley expressed a wish to retire to rest. Mr. Wrigley attended him up stairs, but before he reached the top, apparently fatigued, he sat down, and conscious that his last moment had arrived,

*Tyerman's *Life of Wesley*, iii., 208.

†Wesley's *Works*, xii., 486.

he sweetly said, "My dear, I must die," and immediately expired.

In the year 1777, Mr. John Whitley, a local preacher in the circuit, entered the ranks of the itinerant ministry.

Before his conversion he was a man living on his own property at Hawshaw, in Nidderdale. The place was then in a state of moral darkness, without any one to direct the attention of the inhabitants to the important subject of religion. The whole of their time was taken up by the things of this life. It pleased the Lord greatly to cross Mr. Whitley in his undertakings. If he had a fine horse ready for sale, or oxen, or sheep for the market, something was sure to happen to reduce them in value; and this occurred from year to year, till he could no longer keep his estate. He resolved therefore to sell the property, pay every man what he owed, and "leave the place" (to use his godless expression at the time) "in which he had no luck." But where to go he knew not. Nor had he a thought that God was leading him by this rugged path to the way of life eternal. At Otley he made inquiry after a farm, and was told of one to be let at Eldwick Cragg, near Bingley. He went to see it, and took it, though contrary to his judgment at the time, as the land was not good. The house belonging to the farm was not ready for him. He therefore took lodgings with a neighbour for a short time. In this house the Methodists were accustomed to preach the word of life, and it was on one of these occasions, under a sermon by Mr. John Skirrow, that Mr. Whitley and his wife were both awakened, and ultimately became steady and consistent members of the Methodist Society. He became a useful local preacher until 1777, when he was called into the full work of the ministry, in which he continued until 1779, when he retired into private life. When Mr. Wesley urged him to enter the itinerant work he declined, saying, "I have only two sermons, sir, what am I to do?" Mr. Wesley replied, "God, that has enabled you to preach two, can give you ability to preach two thousand."

Mr. Whitley died in London, March 11th, 1813, aged 90.

Returning to Miss Ritchie, of Otley. In the early months of 1777 consumption, which had long been incipient, at length assumed a very serious character. How fully she was prepared to meet what seemed certain death the following extracts will evince:—"May, 1777. All praise to my adorable Redeemer, my soul is filled with love and thankfulness to Him. For some days past I seem to have been taking large steps towards the grave. On Wednesday I set apart several little things to give to my friends after my decease; and, having

ordered my funeral according to my mother's mind, I have now nothing to do but to continue looking to Jesus, until He take my spirit home. The doctors think me in such danger that they say they may use means to alleviate pain, but have no hope of recovery. This news so elevated my spirit with the hope of being shortly with Christ, that for some time I seemed either not to have, or not to feel, so much pain as in general."

During this season of affliction, Mr. Wesley, being in Yorkshire, visited Miss Ritchie several times. Respecting these proofs of friendship she says, "My dear and reverend father has been always to me as the immediate messenger of God, and never more so than at present. His conversation led me to desire a still more close acquaintance with the Triune God. I parted from him under the impression that we should meet shortly in Paradise."*

Wesley had a similar impression, as the following entry in his journal shows:—"May 9th, Friday. I went to Malton, hoping to meet Miss Ritchie there: but instead of her, I found a letter, which informed me that she was on the brink of the grave, but added, 'Surely my Lord will permit me to see you once more in the body.' I would not disappoint the congregation; but as soon as I had done preaching, set out, and about four in the morning came to Otley. I minutely inquired into the circumstances of her illness. She is dropped suddenly into the third stage of a consumption, having one or more ulcers in her lungs, spitting blood, having a continued pain in her breast, and a constant hectic fever, which disables her from either riding on horseback, or bearing the motion of a carriage. Meanwhile, she breathes nothing but praise and love. Short-lived flower, and ripe for a better soil."

On the 28th May Wesley says, "I went to Leeds, and, after preaching in the evening, pushed on to Otley. Here I found E.R. weaker and happier than ever. Her life seemed spun out to the last thread. I spent half an hour with her, to teach her, at once, and learn of her, to die. I then rested two or three hours, and took chaise at two, on Thursday 29th, hoping to reach Whitehaven in the evening, but I could only get to Cockermouth."

After a short visit to the Isle of Man, Wesley, in June, was again in the Keighley circuit. He says, "On Tuesday, June 3rd, landed at Whitehaven. I preached at 5 in the afternoon, and hastening to Cockermouth, found a large congregation waiting in the Castle-yard. Between nine and ten I took chaise, and about 10 on Wednesday, 4th, reached Settle.

*Miss Ritchie's Memoirs, p 71.

In the evening I preached near the Market-place, and all but two or three gentle folks were seriously attentive." Tyerman says this was Wesley's first visit to Settle, and that Methodism had recently been introduced by John Read, a poor clogger, and that one of the first members was Edward Slater, who became Wesley's coachman. His authority is S. Bardsley's Journal. Bardsley travelled in the Keighley and Colne Circuits in 1775 and 1776, and hence would visit Settle and receive information on the spot. Mr. W. Walker, of Settle, informs me, however, that the Methodists first began to preach in Settle in 1760, and the first class meeting was held in 1769. This appears probable, as in 1761 there were 11 members in society at Rathmell, three miles from Settle; nineteen members at Long Preston, four miles distant on the south; and twenty-eight at Black Burton, a village about twelve miles from Settle in the north. This place, rumour says, was called *Black Burton* on account of the sinful character of its inhabitants in former days. They were cock-fighters, &c.

Settle appears in the Haworth circuit book from 1761 to the division in 1775, when Colne circuit was formed. There is an entry to the effect that Settle never contributed any money to the Quarter Board. At the quarterly meeting of April, 1771, ten shillings was paid for the rent of a preaching room there.

On June 5th, 1777, Wesley was again drawn to Otley by the condition of Miss Ritchie. He says, "About noon I came to Otley, and found E. Ritchie just alive—but all alive to God. In the evening it seemed as if the departing saint had dropped her mantle upon the congregation, such an awe was upon them, while I explained and applied, 'They were all filled with the Holy Ghost.'"

Again, on Monday, 9th, he says, "I spent one more hour at Otley. A sight worthy of God Himself! I have not before seen so triumphant an instance of the power of faith. Though in constant pain, she has no complaint: so does the glory of God overshadow her, and swallow up her will in His! She is indeed

All praise, all meekness, and all love."

The Journal of Mr. Thos. Taylor supplies what Mr. Wesley's Journal omits, namely, that at Otley Wesley not only preached, but made a collection for City Road Chapel. Also that he preached (probably on Tuesday, June 11th), in Bingley Church, and at Keighley. After preaching, Wesley stood on one side of the path and Taylor on the other, with their hats in their hands, and collected upwards of £7 for the new chapel in London. Jonathan Edmondson, a native of

Keighley, afterward president of Conference in 1818, heard Wesley preach in Colbeck's Yard, and said, that in begging for the chapel he wished them to give a penny for a brick. The youth ran up home to fetch his penny and gave it. When visiting City Road, accompanied by a gentleman, he touched a brick, saying playfully, that was his.

The preachers appointed to Keighley circuit in 1777 were John Allen and William Brammah.

Mr. John Allen was born at Chapel-en-le-Frith, Derbyshire, on June 10th, 1737. The death of his mother in 1759, caused him to seek the Lord and to hear the gospel whenever he could, and in spite of bitter family opposition to join the Methodist Society. In 1753, at the Leeds Conference, Mr. Furz, without consulting Mr. Allen, having represented him to Mr. Wesley as fit to undertake the labours of an itinerant preacher, he was appointed to the York circuit. Mr. Allen was greatly surprised, and under a deep sense of unfitness for the office, could not for three years be persuaded to take a circuit. Mr. Allen travelled in some of the most important circuits in the Connexion.

We are told that Mr. Allen felt his soul variously exercised when he entered upon his labours in the Keighley circuit. Notwithstanding his habitual depression of mind, which chiefly arose from a bodily complaint, he felt himself at times greatly encouraged. On Sunday, August 23rd, 1778, he says, "This has been a good day to my soul. I found much liberty in preaching, both in Bingley and Keighley. The welfare of souls was deeply impressed upon my heart; and I thought I could speak till I could speak no longer, if souls might only be converted to God. I am another Sabbath nearer the eternal world, and, I hope, so much nearer eternal glory. I want to live every moment like a dying creature, like one that must soon appear before God in judgment."

After a severe attack of illness he writes, "I see more and more the folly of having all our work to do when we are afflicted, and death is at the door. I had enough to do to bear my pain with patience, and if to it had been added the terrors of a guilty conscience, my distress would have been intolerable. I hope that I shall never forget my late affliction. I would go out to my work as one raised from the dead, to preach and live the gospel with more abundant zeal than ever."

In Keighley Mr. Allen was called to endure the greatest trial of his life. He thus records it:—"Since I wrote last I have had such a trial as I never had before. After ten days' severe illness, my dear wife died; but, blessed be God, in the

full triumph of faith." Mrs. Allen was interred in Keighley Church-yard.

Mr. Brammah, Mr. Allen's colleague, was a plain, honest man, of deep piety and great zeal. His preaching talents were very slender, but he had many souls to his ministry. Mr. Wesley used to say respecting him, "that he had but one talent, that of directing sinners to Jesus—now." It was a proverbial expression, "Hear Mr. Brammah once, and you hear all he has got to say, let his text be what it may." His wife, Alice, was also very zealous and useful in conducting prayer meetings.*

Mr. Wesley says concerning him, February 6th, 1777, "I preached at Bradford, where a blessed work has increased ever since Wm. Brammah was here. 'Hath not God chosen the foolish things of the earth to confound the wise?'"

From the following entry in the circuit book, under date of October 9th, 1777, I gather that Mr. Brammah lived at Otley. "Given to Otley toward paying for Mr. Brammah's furniture."

Wm. Brammah's first appointment, in 1763, was at Redruth, in Cornwall, to which place he journeyed, leaving his wife in Sheffield. After the lapse of several months, Alice Brammah sold part of her household goods to enable her to proceed to Cornwall to see her husband. Mrs. Holy, a saintly lady in Sheffield, afraid she would scarcely have sufficient for her journey, lent her some money, telling her that if she should not be able to repay it, she might preserve her mind perfectly at rest, as it would never be required under any other circumstances than those of ability. This good, but eccentric woman, left Sheffield for Redruth on foot, and walked the whole way, a distance of more than 300 miles. When she was within a few stages of the destined place, she met an ill-looking man, who solicited alms. Supposing him possessed of a wicked design on either life or her property, she gave him a half-crown, the whole of the money she had left after the expenses of the road. Proceeding on her way, she saw nothing more of the man, but before she had gone far she found a half-crown lying on the road, which took her to the end of her journey, rejoicing in the kind providence of God. On her arrival at Redruth, she enquired for the Methodists, and was directed to their place of worship, where she found her husband engaged in a prayer-meeting with the friends. Being pretty loud in her responses, her husband, when he heard them, lifted up his eyes in astonishment, not having had the slightest intimation of her visit, and was apprehensive that it

*Steele's *Barnard Castle*, 82.

was her apparition. They met when the benediction had been pronounced, but, alas! there was no home to which to take her, no provision having been made for a wife. This lack was soon supplied. Anxious to be useful, she went from house to house, as she had been wont to do in Sheffield, gathering in backsliders, visiting the sick, and praying with the people in general. Such was the attachment the friends entertained towards her, that a house was provided, several persons uniting and supplying what they could spare of their own different articles of furniture. The whole county of Cornwall was at that time one circuit; but on Mr. Rankin's arrival there, the preachers were obliged to divide it into two, three preachers supplying the west, and three the eastern part.

The difficulty of maintaining married preachers became so great that Wesley determined to take no more, as the following letter of October 31st, 1778, to Mr. Christopher Hopper, explains:—"At the last Conference we determined to receive no more married preachers. For what reason? For an exceeding plain one,—because we cannot keep them. I cannot: If *you* can, you may. But the people cannot, or will not, keep any more."

The Keighley chapel was again enlarged in 1777. It occupied part of the site of the present Temple Street chapel. Within its walls I received some of the first rudiments of education at the hands of Mr. John Gardiner, a former headmaster of Woodhouse Grove School. Its external appearance is correctly represented in a woodcut, impressions of which still exist. Internally it was very much like Sun Street chapel when it came into the hands of the Wesleyan Methodists. The gallery had seats and open backs, and the ground floor was filled with benches. After the erection of Eden chapel, in 1810, this chapel was used as a Sunday school; and in 1825 vestries were added at the north end, which, with the room above, were appropriated to the use of the infant school and first Wesleyan day school.

The pulpit from which the Wesleys, Grimshaw, and early preachers proclaimed the gospel message, remained in Colbeck's chapel until it was pulled down for the erection of Temple Street chapel, in 1845. At that time it was removed to one of the rooms beneath the old Mechanics' Institute, in North Street, and eventually, when the first chapel at Eastwood was built, a portion of it became the reading desk of the infants' school, and is serving the same purpose in the new premises.

An old pulpit notice, without date, in the handwriting of Mr. James Oddie, one of the first race of Methodist preachers,

who had ceased itinerating and settled in Keighley, reads thus: "I am desired to inform you that the time is now approaching for receiving your tickets for seats in the gallery. John Laycock and Wm. Smith—the present stewards—will attend here for that purpose, half an hour before preaching and the same time after, on Thursday evening. In the days between this and that, or afterwards, you may apply at John Laycock's house. If it was needful to say anything to induce you who have not, to take seats in the gallery, it would only be to inform you of the *use* the money arising from the seats is put to, and the *need* there is of it. Some years ago it was found necessary to enlarge the galleries, as well as the house, to accommodate a larger congregation. But this could not be done without expense, and there was nothing in hand to do this with. Rather than that all who were willing to hear should not be furnished with room, one and another, to the number of nine or ten persons, offered to lend twenty pounds each, and receive it as it should arise from the seats. This doubtless was a generous action in them. You have it in your power to requite their generosity, and at the same time provide for yourselves a comfortable seat, while you hear that which may be of eternal benefit to you. No motive can be more powerful than this to one who wishes to save his soul, and love his brother as himself. But I need not urge this matter further; you will be ready to this good work of your own accord."

The following were the persons who lent sums of money on interest at $4\frac{1}{2}$ per cent. :—

Thos. Edmondson	...	...	20	0	0
Wm. Smith, Tailor...	...	...	10	0	0
James Greenwood	...	...	20	0	0
Wm. Wilkinson	...	...	10	0	0
John Laycock	...	...	20	0	0
Ann Illingworth	...	...	20	0	0
Thos. Colbeck	...	...	20	0	0
Joshua Cawood	...	...	10	0	0
John Greenwood	...	...	70	0	0
			<hr/>		
			£200	0	0

On October 8th, 1779, a new trust was formed, and Mr. Colbeck sold to them for 10/- the remainder of the property he had bought in Temple Street, at a cost of £147. On Nov. 5th of the same year, this holy man, to whom the Methodism of the past Keighley circuit owed so much, died in his 51st year. Of the first trustees, James Greenwood, who had removed to Keighley, and John Laycock alone sign the deed.

The new trustees were John Greenwood, of Keighley, stuff maker; Wm. Wilkinson, of Keighley, cordwainer; Wm. Illingworth, of Keighley, shopkeeper; Saml. Whitaker, of Keighley, mason; Joseph Waterhouse, of Keighley, weaver; Joshua Cawood, of Keighley, nail maker; John Whitaker, of Morton Banks, stuff maker; Thomas Edmondson, of Keighley, bread baker; and Isaac Wilkinson, of Morton Banks, stuff maker.

On part of this land a minister's house was built. In the days of my boyhood it was the residence of the superintendent of the circuit, and had a pleasant outlook into gardens and a nursery, where Russell Street now is. It was separated from the first chapel by a yard and narrow strip of garden, and so quiet was the place, that I remember finding a robin's nest in the ivy-clad garden wall.

John Greenwood also lent toward the purchase of an organ £20. This is a fact worthy of note, as it is generally understood that no Wesleyan chapel contained an organ in Mr. Wesley's life time. Mention, however, of payments in connection with this organ is made several times in 1780 and 1781.

This was undoubtedly one of the earliest organs placed in a Methodist chapel. After Temple Street chapel was built it was placed in the Sunday school, and when superseded by the present instrument in our assembly room, was sold to the Baptists of Cononley.

We find Wesley again in the Keighley circuit on Saturday, August 1st, 1778. The preceding days he appears to have spent at Bradford and Halifax, probably also at Otley, in the home of the Ritchies. In the Journal we have an interesting notice of the mansion and grounds of a family well known in the Aire Valley.

"Saturday, August 1st. I was desired to take a view of Mr. Busfield's improvements near Bingley. His house stands on the top of a hill clothed with wood, and opposite to another which is covered with tall oaks. Between the hills runs the river. On the top, at the bottom, through the midst, and along the side of the woods, he has made partly straight, partly serpentine walks, some of which command a lovely prospect. He is continually making new improvements: but will not that thought frequently intrude, 'Must I then leave thee, paradise? Then leave these happy shades and mansions fit for gods?'" Wesley was keenly alive to the beauties of hill and dale which met his gaze in Yorkshire. Factories had not then defiled our rivers, or thrown their clouds of smoke over our dales. Small, quaint towns were met with at long intervals, while substantial houses of the Stuart period

sheltered the families of farmers, whose ancestry went as far back as that of their landlords, some of whom lived in stately houses of the sixteenth and seventeenth centuries. The house alluded to was Myrtle Grove, the home of Johnson Atkinson Busfield, Esq. It had been a large farm house, known as Spring Head, and in the hands of Mr. Busfield underwent a thorough transformation, and became one of the most beautifully situated mansions in the district.

Mr. Busfield would probably hear Wesley preach in Bingley Church in 1776, and evidently became a sincere admirer of the great evangelist. He was a kind-hearted, gentlemanly man. It is related that one Sunday morning, while at church, the congregation was greatly alarmed by an earthquake which shook the building, when Mr. Benjamin Ferrand said to Mr. Busfield, "We had nearly all gone down together this morning." Mrs. Busfield, who was leaning on the arm of her husband, replied, "I hope not; the rich and poor would surely not have gone to the same place." "No, my dear," said Mr. Busfield, "I'm afraid the rich would have but little chance of that."

On one occasion, when the Methodists were having a great revival, and in their prayer meetings were more noisy than usual, a gentleman who lived near the chapel was much annoyed and alarmed at their proceedings, and hastened up to Myrtle Grove to ask Mr. Busfield to interfere. Mr. Busfield went down, walked through the preacher's house into the chapel, and, perceiving how matters stood, said, "Go on, go on, you cannot do better."

The following entries occur in the circuit book during the year 1778:—

Jan. 1st, Mr. Allen, dinners, 14/4½

Mar. 27th, Do., &c. 18/8

Probably these were charges for quarterly meeting dinners.

Jan. 1st A shilling paid at quarter day that was not good.

Bad Copper 7½d.

From this it is evident that petty meanness was not absent from early Methodist assemblies.

Candles used in house for last quarter, 6s. 6d.

Mar. 27th. 6 Tea Spoons, 19s.

Oct. 8th. Mrs. Banks laid out for Mrs. Brammah's furniture £4 10s. 8d.

A year earlier, on Oct. 9th, 1777, we have an entry, "Given to Otley towards paying for Mrs. Brammah's furniture, £5 5s."

Dec. 31st. In part of Mr. Allen's Bags, 12s.

Probably saddle bags, a general item of preachers' outfit.

CHAPTER XXVII.

ON July 2nd, 1778, there is an entry in the circuit book, "Mr. Wesley, &c., £2 5s." As Mr. Wesley did not that year come into the circuit until August 1st, I think this must have been to cover expenses incurred in 1777, when he twice visited Otley, and probably preached at Bingley and Keighley on Tuesday, June 10th, a day unrecorded in the Journal.

At the Conference of 1778 John Allen was again appointed to the Keighley circuit with George Hudson as his colleague.

Hudson was a native of Keighley, and commenced to itinerate in 1761. Jonathan Edmondson says of him, "He was well known to me when I was very young. His zeal in the cause of God was very great, and his labours were remarkably successful. After many years of labour in the vineyard of our Lord, he fell into sin, disgraced himself, and brought reproach upon the cause of God, for which he was justly expelled from the Methodist Connexion. But he confessed his sin, and, professing to have found peace with God, through our Lord Jesus Christ, again began to preach wherever he had an opening. I have been informed, that after many years, he was received as a regular local preacher in the Otley circuit; that he continued to preach as long as he was able, and that there was hope in his death."

Wesley was justly severe on defections from morality, and after giving five names in 1780 under the question, "Who desist from travelling?" among which is that of George Hudson, he says, "As we admit no one as a travelling preacher unless we judge him to have grace, gifts, and fruit; so we cannot retain any one as such any longer than he retains those qualifications."

The record of the Conference of 1778 shows the searching care exercised by Wesley over the physical as well as spiritual well-being of his preachers.

The question is asked, "Why do so many of our preachers fall into nervous disorders? Answer: Because they do not sufficiently observe Dr. Cadogan's rules: To avoid Indolence and Intemperance. They do indeed use exercise. But many of them do not use enough; nor near so much as they did before they were preachers. And sometimes they sit still a whole day. This can never consist with health. They are not

intemperate in the vulgar sense: they are neither drunkards nor gluttons. But they take more food than Nature requires, particularly in the evening.

Q. What advice would you give to those that are nervous?

A. Advice is made for them that will take it. But who are they? One in ten or twenty?

Then I advise— 1st: Touch no dram, tea, tobacco, or snuff; 2: Eat very light, if any, supper; 3: Breakfast on nettle or orange-peel tea; 4: Lie down before ten—rise before six; 5: Every day use as much exercise as you can bear; or 6: Murder yourself by inches."

During his Northern journey in 1779, Wesley preached on the morning of April 18th in Haworth church. "In the afternoon," he says, "I could not. Thousands upon thousands were gathered together, so that I was obliged to stand in the church-yard. And I believe that all that stood still were able to hear distinctly."

On Monday, 19th, he preached in Bingley church to a numerous congregation. Wesley says, "I dined with Mr. Busfield in his little paradise; but it can give no happiness unless God is there. Thence I went to Otley. Here also the work of God increases; particularly with regard to sanctification. And I think everyone who has experienced it retains a clear witness of what God has wrought."

On July 1st, 1779, there is this entry in the circuit book: Mr. Booth, chaise hire, &c., 18s. 8d., which was probably a payment to J. Booth, landlord of the White Bear, for a chaise to convey Mr. Wesley from Haworth to Bingley on the occasion of his visit to the two places in April of that year.

In 1779 the preachers appointed to the circuit were James Hindmarsh and George Hudson.

We can gather nothing concerning Mr. Hindmarsh, save that he became an itinerant in 1771, and desisted from travelling in 1783, and became a Swedenborgian. The Conference this year carefully enquired into the decrease in membership, and the answer given was: "It may be owing partly to want of preaching abroad, and to trying new places; partly to prejudice against the King, and speaking evil of dignities; but chiefly to the increase of worldly mindedness and conformity to the world. How can we stop this evil speaking?"

A. Suffer none that speak evil of those in authority, or that prophesy evil to the nation to preach with us. Let every assistant take care of this."

On Wednesday, May 19th, 1780, Wesley was in the Keighley circuit. He says, "I went to Otley, but Mr. Ritchie

was dead before I came. But he had first witnessed a good confession. On telling him, 'You will be better soon,' he replied, 'I cannot be better, for I have God in my heart. I am happy, happy, happy in His love.' "

Mr. Wilson, the vicar, after a little hesitation, consented that I should preach his funeral sermon; this I did to-day. The text he had chosen was, 'To you that believe He is precious.' Perhaps such a congregation had hardly been in Otley church before. Surely the right hand of the Lord bringeth mighty things to pass!"

Keighley is not mentioned by Wesley, but he certainly must have been in the town, and probably preached on one of the days between Wednesday and Sunday, as in the circuit book there is on July 10th, the entry, "Mr. Wesley's expenses, £3 11s. 10d." Another entry is, "Four new tins for love feast cakes, 6s." This was probably a kind of seed bread, which continued to be supplied at love feasts in the early years of the writer of this history.

Wesley goes on to say, Sunday, 23rd, "Mr. Richardson being unwilling that I should preach any more in Haworth church, Providence opened another: I preached in Bingley church both morning and afternoon. This is considerably larger than the other. It rained hard in the morning; this hindered many, so that those who did come got in pretty well in the forenoon, but in the afternoon many were obliged to go away."

The Vicar of Bingley, who opened his pulpit to Wesley, despite the reproach so largely attaching to Methodism in that early part of its history, was the Rev. Richard Hartley, who held the living forty-eight years, from 1741 to 1789.

It is due to the memory of Mr. Richardson to insert a letter which shows that personally he had no wish to exclude Wesley from the pulpit of Haworth church. Writing to Mr. Sagar, of Colnè, on April 18th, 1786, he says:—

"Dear Sir,

Mr. Cross, the Vicar of Bradford, was at my house yesterday, and informed me that Mr. Wesley was expected to be at Southfield to-day; therefore I write to you to beg the favour that you will present my Christian and humble respects to him and acquaint him that I shall be very glad to have my pulpit honoured with him the next Sabbath day. I learned from Mr. Cross that Mr. Wesley had offered him his services then; and for some particular reasons Mr. Cross chooses to decline the acceptance of his kindness (of which Mr. Wesley will be informed by letter from Mr. Cross to-morrow), I flatter myself

Mr. Wesley will be disengaged for that day. I highly esteem and venerate that great and good old man; and I assure you that the disagreeable interruption of our friendly intercourse was not in the least measure owing to me. I would cordially cultivate love and peace with all men, especially those who fear God. My kind respects to Mrs. Sagar. I shall be glad to see you both at the time mentioned to dine with me along with Mr. Wesley, if I be so happy as to be successful in my application.

I am, dear sir, with much esteem,

Your Friend and Servant,

JOHN RICHARDSON."

Wesley accepted the invitation, for he preached in Haworth church on Sunday, April 23rd, 1786.*

From Keighley, Wesley passed into the Yorkshire portion of the Colne circuit, but returned on Monday, May 1st. He says, "We reached Grassington about ten. The multitude of people constrained me to preach abroad. It was fair all the time I was preaching; but afterwards rained much. At Pateley Bridge, the vicar offered me the use of his church. Though it was more than twice as large as our preaching-house, it was not near large enough to contain the congregation. How vast is the increase of the work of God! Particularly in the most rugged and uncultivated places! How does He 'send the springs' of grace also 'into the valleys that run among the hills!'"

The preachers appointed to Keighley in 1780 were Samuel Bradburn and Wm. Simpson. The latter, however, did not come to the circuit, John Oliver appearing in the circuit book as second preacher, payments being made to him during the year. Also a letter of Mr. Wesley's to Chrisr. Hopper, then travelling in the Colne circuit, shows that Oliver was in the Keighley circuit, and was held responsible for filling the appointments.

"Whittlebury, Oct. 25th, 1780.

My dear Brother,

It was a shame that Keighley circuit should be without preaching, while there are so many local preachers all round it. Was John Oliver asleep, that he did not apply to the neighbouring assistants for help?"

Oliver was a shareholder in a ship along with T. Hanby and James Oddie, and is frequently named in correspondence between them. They did not seem to have more patience with

*Moore's *Burnley*, 36.

his complaints that Wesley, in a letter written to Bradburn, June 16th, 1781.

“Dear Sammy,

We have no supernumerary preachers except John Furz, who is so from old age. If John Oliver lives till the Conference, and desires it, I suppose he may be upon the same footing. The more exercise he uses, winter and summer, the more health he will have. I can face the north wind at seventy-seven better than I could at seven-and-twenty. But if you *moan over him* you will kill him outright. A word in your ear. I am but half pleased with Christopher Hopper’s proceedings. I do not admire *fair weather preachers*. You must stop local preachers who are loaded with debt. There are few healthier places in England than Keighley. Neither Dublin nor Cork is to compare with it. But have a care! or you will kill Betsy! Do not constrain God to take her away!

I am, dear Sammy, your affectionate friend and brother,

JOHN WESLEY.*

John Oliver travelled in the Haworth round in 1760, under which year his early life is noticed. Myles says that he was expelled from the itinerancy in 1784.

Of Samuel Bradburn much more is known, as he attained the highest positions in Methodism, and was one of its most eloquent preachers. He was one among the early preachers who had to educate and train themselves. Bradburn was the son of a soldier, who had a large family. While stationed at Gibraltar, his mother sent him for a fortnight to a penny school. The fee being raised to 1½d. per week she could not afford it, and thus all the education he received cost 2d.

Before being accepted on trial for the itinerant ministry, he was called to labour in Bolton by Wesley. He had told George Eskrick, a leading Methodist of that town, that he would send them a good preacher. When this youth appeared Eskrick said to Wm. Grime, one of the leaders, “Mr. Wesley said he would send a good preacher, and he has only sent us a lad; we shall be ruined.” Eskrick was so annoyed as to make no preparation for him in the preachers’ room, and Bradburn was doomed to sleep among the looms with the apprentices for one night. Next day they went to chapel. When Bradburn’s first prayer was over, George Eskrick tapped Grime on the shoulder, and said, “I think the lad will do.” When the sermon concluded George was quite enraptured, and at the close of the service ordered the family to get

*Tyerman’s *Life of Wesley*, iii., 355.

the preachers' room ready. Bradburn was so poorly clothed that they entered into a subscription for him.

Wm. Grime met a select band on Sunday morning at four o'clock. When they were without a preacher George Eskrick would go to Manchester and bring back a supply about eight o'clock, often a local preacher named Wm. Clayton.

George Eskrick was at the Leeds Conference of 1793. On his return he left Leeds at seven in the morning to walk home, a distance of between forty and fifty miles. He used to walk to Chester in his clogs to see the widow of Mr. Eels, whom he married.

Two letters written by Wesley and Mr. Bradburn have reference to Keighley, and to Miss Ritchie, whose friendship the Lord's servant so highly valued.

Bradburn was about to remove from Cork to Keighley, and Wesley wrote from

"Near Bristol, Sept. 16th, 1780.

Dear Sammy,

I wanted to have Betsy (Mrs. Bradburn) a little nearer me. And I wanted her to be acquainted with her twin soul, Miss Ritchie, the fellow to whom I scarce know in England. But I do not like your crossing the sea till your children are a little stronger. If there was stormy weather it might endanger their lives. Therefore it is better you should stay in Ireland a little longer. Athlone circuit will suit you well; and John Bredin may be in Keighley in your place."

Before Wesley's letter of September 16th was written Bradburn had left Cork. On August 30th he was on his way to Dublin with his wife and family, and his experience illustrates the trials of early Methodist preachers.

September 30th, being still in Dublin, he writes—"The way of Providence is very dark. My youngest child ill—my money nearly all gone; those who were once my warmest friends seem scarcely to know me; and the preachers far from being brotherly. O, my constant friend! my God and Saviour, in simple faith, I cast myself and burden upon Thee!

"October. From 6th till the 12th, waiting in wretched anxiety for a ship; being determined to go to my appointment if possible. Heavenly Father, my trust is in Thee. O support my darling wife, and make our way plain before us!"

"Liverpool, October 13th. On sea twenty-four hours. Thanks be to God for being brought safe to England!"

The wearisome journey from Cork to Keighley was at last accomplished; and though in many respects Bradburn was better off than he expected to be, "particularly as to house,

furniture, &c.," he complains that the places are very distant from one another; the country is mountainous, dirty, and cold; the manners of the people are very rough; but what is most distressing, one of the last year's preachers has, by his misconduct, brought a great reproach upon the cause and upon his brethren.

When Wesley heard of Bradburn's trying experiences on the journey from Cork to Keighley, he wrote the following fatherly letter to him.

"London, Oct. 28th, 1780.

Dear Sammy,

I am glad you are safe landed at Keighley, and you will there find

'A port of ease
From the rough rage of stormy seas.'

There are many amiable and gracious souls in Cork, but there are few in the whole Kingdom of Ireland to be named (either for depth of sense or grace) with very many persons in Yorkshire, particularly the West Riding. Go to Betsy Ritchie, of Otley, and then point me out such a young woman as her in Ireland. Now be exact in every branch of discipline, and you will soon find what a people you are among. I am, with tender love to Betsy,

Dear Sammy,

Your affectionate friend and brother,

JOHN WESLEY."

During Bradburn's year of ministry in Keighley, he lost a child, and his wife's health was in great peril. He thus writes of these trials: Eldwick, June 20th, "The beginning of this month was a time of great inward exercise. I was very poorly in body, occasioned by trouble of mind on account of my child's illness and death. I feared for my precious wife, lest she should be thrown back. But, blessed be the God of all grace, everything is now right. Thou, O my God! didst accept the least sacrifice, Thou hast taken the child and spared the mother. O that we may live to Thee, as we have been enabled to live most of this well-employed month. And do Thou accept my thankful heart, and seal it thine, for Christ's sake. Fifty-five sermons.

"Keighley, July 31st. O Lord, assist me to realise death, that I may see the true end of life, and be every moment enabled to begin again to work out my own salvation."

Bradburn gives us some interesting information concerning Mr. Wesley's source of income, and benevolent use of it.

no adequate idea of his power as an orator; we have not a man among us that will support anything like a comparison with him. Another Bradburn must be created, and you must hear him for yourself before you can receive a satisfactory answer to your inquiries." "Put them all together," said he, referring to several popular men, "he was not like any of them; they would not, all of them, make such a man. He was like no man. I never knew one with so great a command of language."

In a letter written August 10th 1780, to Dr. Louth, Bishop of London, Wesley shows how clearly he saw through the hollowness of the then prevailing tests of fitness for the ministry. His words deserve consideration in every period of church history, and by every section of the visible church. "Give me leave, my lord, to speak more freely still: perhaps it is the last time I shall trouble your lordship. I know your lordship's abilities and extensive learning; I believe, what is far more, that your lordship fears God. I have heard that your lordship is unfashionably diligent in examining the candidates for holy order; yea, that your lordship is generally at the pains of examining them *yourself*. Examining them! in what respects? Why whether they understand a little Latin or Greek; and can answer a few trite questions in the science of divinity! Alas, how little does this avail! Does your lordship examine, whether they serve *Christ* or *Belial*?—Whether they love God or the world?—Whether they ever had any serious thoughts about heaven or hell?—Whether they have any real desire to save their own souls, or the souls of others? If not, what have they to do with holy orders? And what will become of the souls committed to their care?

"My lord, I do by no means despise learning: I know the value of it too well. But what is this, particularly in a Christian Minister, compared to piety? What is it in a man that has no religion? 'As a jewel in a swine's snout.'"

As he travelled with Wesley on several of his journeys, his knowledge is reliable. He says, "I had an opportunity of knowing how his accounts stood; and I know that he gave away within the year from the Bristol Conference, 1781, in private charities, above fourteen hundred pounds! I do not mention that year as if he never did the like before or since, but because I know he did it then. He told me in London, in the year 1787, that he never gave away out of his own pocket less than a thousand pounds a year. To enable him to do this he had, first, the profits of the books which the preachers sold (except ten per cent., which some of them took for about eighteen years past). This proves (let him have died worth what he may) that all he had in strict justice belonged to the body of the preachers. These kept themselves low to put it into his power to be thus liberal, because they loved him; but for them he could not have done it. He had, secondly, from London and Bristol on an average about £150 per annum by private subscriptions. Thirdly, the society in London gave him £30 a year, which was all the fixed stipend he had. Fourthly, every year almost there were legacies left him. Fifthly, as he went his journeys, the friends in each large society where he preached generally gave him a few pounds when he was going away. His manner of bestowing his charity was truly pleasing; he never relieved poor people in the street, but he either took off or moved his hat to them when they thanked him. And in private he took care not to hurt the most refined feelings of those he assisted."

Bradburn was one of the most eloquent Methodist preachers of his day, and was honoured by being elected to the presidency of the Conference in the year 1799, and also held the important post of secretary to the Conference during several years.

The Rev. Richard Watson, when a young man, walked twenty miles to hear Mr. Bradburn preach, and said of the sermon—"I am not a very excitable subject; but Mr. Bradburn's preaching affected my whole frame. I felt the thrill to the very extremity of my fingers, and my hair actually seemed to stand on end."

Dr. Bunting, when a probationer for the ministry in the Oldham circuit, was in the habit of walking into Manchester and back again, fourteen miles, on the Saturday evening, for the purpose of listening to Bradburn's week-night sermons; and it is stated that no other preacher, except Benson, created a stronger impression upon young Bunting's mind.

Dr. Adam Clarke who laboured with Bradburn in the Manchester circuit, being asked for a description of his eloquence replied: "I have never heard his equal; I can furnish you with

CHAPTER XXVIII.

UNDER the year 1781, we have in the circuit book in the handwriting of Mr. S. Bradburn, the first definite list of local preachers extant, namely: Samuel Whitaker, Keighley; John Wilkinson, Keighley; Edward Woodyard, Ingrow; James Sugden, Holme House; Joseph Waterhouse, Aiden; Francis Whitley, Eldwick; John Ritchie, Otley; Joshua Dawson, Otley; David Oliver, Otley; Thos. Hodgson, Otley; Wm. Dibb, Asquith; Jonas Chowler, Longscales; Wm. Rayner, Lofthouse; Jonathan Lupton, Pateley; John Buck, Pateley; Geo. Prior, Beamsley; John Catlow, Scar Top.

The men whose names figure on the first list of local preachers, by their incessant self-denying service made deep and lasting impressions upon the people to whom they carried the Bread of Life. Few and brief are the traces respecting them in local Methodist history, but their names are known in heaven, and successive generations reap the fruit of their seed-sowing.

Happily there are records existing concerning some of them, which enable us to realise their life and labours in the great circuit they laboriously traversed. Of others, we unfortunately possess nothing beyond the name upon the plan, or in the lists of membership.*

The third name in the list is Edward Woodyard, who lived at Bracken Bank, and worked all his life for Mr. Emmott, a paper maker. The society in the district of Ingrow and New Road Side originated in a class commenced at Ingrow by Mr. John Laycock, a stuff manufacturer, living at Upper Green, Keighley, at the end of 1764. In February, 1766, it was a large and influential class. The first list of members is for the year 1777:—

John Laycock (leader), Robert Sugden, Richard Newton, Thomas Newton, Peggy Newton, Mary Newton, James Ramsden, Ann Ramsden, Edward Woodyard, William Holmes, William Wright, James Jackson, Sarah Ramsden, Alice Moon, John Ramsden, Edward Craven, John Hodgson, Ellen Jackson, James Ramsden, and Sally Feather.

On the death of Mr. Laycock in 1782 Edward Woodyard

* Samuel Whitaker has received notice, page 165; and John Wilkinson on page 19.

was appointed leader, and the class was held in his house, at Bracken Bank. He afterwards removed to Ingrow, near the paper mill, the class being held there.

Once when Mr. Emmott's men were having a treat, some of them took too much beer, and when Mr. Emmott joined them, complained because Woodyard absented himself. This caused Mr. Emmott to say, "Neddy Woodyard is the best man that ever came about these premises."

He was also a diligent local preacher. On a manuscript plan for 1788 he has twenty-one appointments, chiefly at the principal places in the circuit. In October, 1782, he is paid 4s. "For preaching at different times for Mr. Hunter when poorly."

John Smith, who afterwards became an itinerant preacher, was convinced of sin under Edward Woodyard's ministry. He sent him a walking stick from the Isle of Man, and several times a guinea, as tokens of his esteem.

The fourth name on the list is James Sugden, of Holme House. He was born at a farmstead called Old Oakworth (probably part of the ancient Manor House), about half a mile beyond Oakworth Hall, in the year 1743. When a young man James Sugden went to Haworth church on one occasion, with the intention of having amusement at the expense of members of the congregation. For this purpose he filled his pockets with small turnips about the size of marbles, and at intervals during the service, threw them at different people in various parts of the church. One of them aimed at some one on the opposite side of the church past near Mr. Grimshaw's face. Having seen from whom it came Mr. Grimshaw left the pulpit, and entering the gallery, singled out the culprit and addressed him seriously on his irreverent and wicked conduct. He advised him to think on the dangers of such a course, and invited him to attend his early Sunday morning meeting. The youth was much affected, followed the advice of the pastor and shortly afterwards gave his heart to God.

James Sugden married Martha Greenwood, a sister of Paul Greenwood, one of the early Methodist Preachers (see p. 85). and went to live at Holme House, near Laycock. In 1764, during a gracious outpouring of the Holy Spirit, he joined the class at Holme House, under the care of a pious leader named Jonas Binns, a clogger, at Newsholme.

Shortly after he was appointed leader of the class, and about the year 1770, became a local preacher. His first sermon was preached in a cottage called Lowbank, or the Smithy, between Holme House and Lane Ends. Although Mr. Sugden had few

educational advantages, he acquired a fair amount of theological knowledge, and soon became a very popular preacher. The Revd. Jonathan Edmondson, speaking of his own boyhood says : "The first religious impressions that I can remember were made on my mind under a sermon preached by Mr. James Sugden, a local preacher of strong intellectual powers and deep piety. His text was Matt. iv. 1."

At this period Mr. Sugden was a weaver, but frequently for days and even weeks together, left the din of the shuttle behind, and took an extensive round in the circuit, to declare the unsearchable riches of Christ. These journeys were taken sometimes on his own account, or at the invitation of friends, and at others supplying for the itinerant preachers when sick or out of the circuit. For the latter service he occasionally received a small acknowledgment from the circuit fund, as the following extracts from the circuit book show :—"July 3rd, 1777, by Mr. Taylor's order, towards payment for a coat for James Sugden—15s. 4d."

"Dec. 25th, 1780, James Sugden for supplying 9 days 9s."

This one shilling per day would of course be in addition to his board, which would be supplied by the societies whom he served.

"June 28th, 1787, Robert Harrison and James Sugden 9s. 6d."

Robert Harrison resided at Addingham, and was brother of the Revd. Thomas Harrison.

"March 29th, 1792, James Sugden for supplying in the circuit 7s. 6d."

On the circuit plan of six months, for 1788 and 1789, Mr. Sugden had twenty-three appointments, and we may form some conception of the hard toil they meant, if we remember that poor local preachers in those days had no assistance from train or trap, and seldom a horse to ride. The circuit, after several divisions, nevertheless then extended from Baildon to Gargrave in length, and from Addingham to Cullingworth in width. Although Colne had since become the head of the first large division, the written plan shows that six Sundays were still given to Colne by local preachers of the Keighley Circuit.

We find James Sugden, in bleak November, preaching at Denholme and Cullingworth one Sunday, a fortnight after at Keighley and Steeton, then Skipton; and on December 9th at Colne.

During the year 1791 Mr. Sugden, probably on the death of his father, removed to the house of his nativity. He gave up the Holme House class to another leader, and commenced one at home in connection with the Haworth society. A revival

broke out in the neighbourhood at the same time, under the ministry of the Revs. John Booth and John Grant, and the old class increased from five to twelve, and Mr. Sugden's new class contained nine members. In 1796 Mr. Sugden's class had risen to twenty-five members, and the Haworth class to fifteen. In connection with this class an incident occurred which illustrates the doctrinal tenacity, to the point of intolerance of divergent beliefs, marking that period, and the mastery of such feeling by brotherly love. A neighbour of Mr. Sugden's had concern for her soul, and began to meet in his class. Being a Calvinist the members objected to her attendance, and on that account she was excluded. But so strong was her desire for Christian fellowship, that when the class met, she sat on the threshold of the house, saying that if not permitted to take part in the services she would at all events listen to them. Mr. Sugden's heart was too large to exclude such a soul, so he threw open the door and told her to come in, in spite of the members.

In the year 1863 the class was still met in the house where it was first established, and until a few years ago was led by the son and grandson of Mr. Sugden. The circumstance of its connection with Haworth society while all its members, like the people of the neighbourhood, attended Oakworth chapel, militated much against its prosperity, and in the end led to its extinction.

In his old age Mr. Sugden was supported by Mr. Sagar, of Southfield, Colne.

How James Sugden accomplished the long journeys, and in what spirit he prosecuted the work, may be gathered from one incident that has come down to us. It was his habit to rise at 4 o'clock on Sunday mornings, and after milking and feeding his cows, retire to his chamber to pray, and study his sermons for the day. On the Sunday in question, he had to preach at Yeadon. Having performed his duties he retired as usual, and was so absorbed in the subjects to be dealt with, as to leave home and reach the top of Baildon Moor before discovering that he had neither changed his clothes nor washed himself. He proceeded to a friend's house on the way, borrowed a change of raiment, and preached with such power and unction, that a great revival commenced that day and extended through the circuit.

The date of this revival is not known, but as James Sugden was preaching throughout the circuit in 1808, he might be one of those who had much to do with the great revival at Yeadon, described by Mr. John Crosby, who was stationed in the Keighley Circuit in the years 1805-6.

He had the happiness to witness such a revival as does but rarely occur. In one year, he and his good colleagues, Messrs. G. Gibbon, and J. Muff, admitted 800 members to the society. Of this extraordinary work of God Mr. Crosby has left a short account in a letter written to Mr. Walter Griffith.

“Keighley, April 19th, 1806.

My dear Brother,

With pleasure I give you some account of the good work which our common Lord is carrying on in these parts. From our first coming into the circuit, the prospect was such as gave us good reason to hope there would be a revival, especially at Yeadon. Every successive time we went thither, our hope was increased. Jan. 27th, that hope was realised. Small companies began to meet together for prayer, and several were brought into the liberty of the children of God. But then houses soon became too small to contain the members who ran at the sound of singing and prayer. The vestry was now made choice of as more convenient; but that also being too small, they took possession of the chapel, where from three to four hundred people attended the prayer meeting: many were in great distress, and I think near forty found peace that week. The work still went on and increased. Numbers were struck with deep convictions in their own houses, while at their ordinary employments, whose concern for salvation was such, that some persons were sent for to pray with them. Their neighbours hearing the now well-known sound of either joy or sorrow, flocked in, and soon filled the house; there they continued till the close of day, when the intended dinner was found removed into a corner, or still standing before the fire. On those occasions some continued on their knees for five or six hours together, whilst others were employed in pleading with God on their behalf, till He shed His love abroad in their hearts, and turned their mourning into joy. Three, five, or seven frequently found a sense of pardon before they parted. Some fled from these scenes of confusion, as they were pleased to call them, and went to their work at a distance: but, even there God found them. They were seized with such horror of mind, that they threw down their tools, and returned to their neighbours in distress, requesting the prayers of the godly. The alarm was now more general; and though not all the houses, yet the greatest part became houses of prayer. The day being too short, they ‘borrowed the night,’ and continued the prayer meetings in the chapel until twelve,—sometimes two or three o’clock in the morning; and even then, though dismissed from the chapel, they gathered together in small companies, and continued their supplications to a yielding throne of grace.

"It is natural to suppose that in such a work there would be some irregularities; one instance of which I give you. A number of men who were employed at a mill, would hold a prayer-meeting one day, at the noon-hour; which was easily begun, but not so readily concluded; for they prayed until night, a conduct by no means justifiable. Yet this gave less offence than might have been expected. The proprietor looked in, but soon returned, saying, 'I dare not disturb them, for God is among them.' You have probably heard of their love-feasts being held in a field, where I suppose 5,000 or 6,000 persons attended." This is confirmed by a letter from Mr. David Illingworth, of Keighley, to Mr. Allan Edmondson, of Boyle, Ireland, written in 1806 or 7).

"Last Sunday a lovefeast was held at Yeadon by Mr. Isaac Muff, a preacher in the circuit. The lovefeast was held in a field, and it is supposed there were not less than ten thousand people present, and it is said a glorious revival has taken place there, and in that neighbourhood." Mr. Crosby goes on to say:

"I was there on the 13th inst, and remained a day or two to admit new members. I have seldom been more fully or more agreeably employed, than in meeting them in small companies, for several hours in the day; while I received on trial 353; most of whom professed to have obtained pardon. One hundred and fifty-four were admitted by my colleagues, 506 in the Yeadon society only. We have joined, and admitted on trial this quarter 656; most of whom, there is reason to believe, have found peace with God. They are at least fair blossoms; time only can determine who will bear fruit to perfection. I have just room to add, that I have never seen such a work before. 1st. Where there appeared so much of God, and so little of man. 2nd. Where the work was so great in so small a place. 3rd. Where the work was seemingly so deep in so short a time; nor 4th. Where the people in general were so overawed by the majesty and goodness of God, as they appear to be at Yeadon. Even the jolly huntsman blew his horn in vain; not a man durst follow the sound, though the chase had been their favourite amusement. Those who were not convinced said, 'How can we go a hunting when the people are praying on every hand? their prayers will follow us; we dare not go.'"

In this great revival, Mr. Crosby was honoured with his share of usefulness. Soon after its commencement, on a Sunday evening, when he was going to preach at Yeadon, there was a man drinking at a public house, who felt a strong and unaccountable inclination to go to the Methodist chapel; he, however, determined to drink his ale before he went. But when he attempted to do this, his mind was so powerfully impressed

with those words of Paul, in his sermon in the Jewish synagogue at Antioch, "Behold ye despisers, and wonder and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you;" that he threw down the tankard and went to the chapel. The moment he entered he was astonished and confounded to hear Mr. Crosby read for his text the very words, the impression of which on his mind had driven him from the public house. His soul was that night deeply awakened; and under that sermon a great number were constrained to cry to God for mercy, and these afterwards joined the society.

This revival continued about three months, during which time there was an increase of three hundred and forty members at Yeadon; which, added to one hundred and forty, the number of old members, made a total of four hundred and eighty; so that the society was more than trebled. The members were distributed in the following manner by Mr. Crosby on April 14th, 15th and 16th, 1806:—William Turnpenny, 60; Joseph Dawson, 60; Thomas Dennison, 60; John Yeadon, 60; William Marshall, 60; John Clayton, 60; Joshua Gibson, 30; James Birch, 30; Samuel Kellett, 30; Samuel Booth, 30. The difficulty of finding suitable men for leaders will explain the largeness of the classes.

Francis Whitley, another name in the first list of local preachers, was the son of the John Whitley whom we have noticed under the year 1774. His conversion was somewhat singular. He was present when his father and mother were awakened, but the sermon does not appear to have affected his heart. For some time he entertained feelings hostile to religion. In 1769 he married, and soon afterwards his wife was converted to God. Francis became a persecutor, and one day when his wife had retired into an out-house to pray, he violently pushed the door upon her, hurting her very much. His object was to drive her out of "that way;" and he calculated that if he could only put her out of temper, he should succeed. But instead of being angry, as he hoped, she looked upon him with great pity and compassion, and expressed those feelings with much affection. Such was the happy state of her mind in converse with the Lord, that she was prepared for this severe trial. With her all was love and peace within; while her poor disappointed husband went away full of remorse and shame. This event, instead of turning his wife out of the way of God, was one means of bringing him into it. On his going into the fields, he had many serious reflections which gave him pain. "My father and mother," he

thought, "are in the way to the Kingdom of Heaven; my dear wife also is going in the same way; and I, poor wretch, am going to hell; and, not willing to go alone, I want others to accompany me!"

Conviction now laid hold upon him; his distress of soul became very great; and from that time he too resolved to be on the Lord's side. Accordingly, he accompanied his wife to the means of grace, and with great humility sought the Lord. The place which he had selected for private prayer in this early stage of his Christian journey, was a corner of his own barn. One day, when at work in the field, he came to a determination to make an immediate and direct application to God, through Jesus Christ, for pardoning mercy. He was on his way to the barn for this purpose, but some difficulty was found in the opening of the door. Such was his anguish of spirit, that he was constrained to fall down outside the barn, and, with uplifted heart and voice, to state his case to God, Who graciously looked upon him, and set his soul at liberty. From that day to the day of his death Mr. Whitley was a truly devoted servant of the Lord.

He became a zealous local preacher, and for years stood as a pillar in the church. He was a man of great punctuality in all things. It is said that he never, on any account, missed a single preaching appointment; and for fifty-two years he was absent from his class only three times.

Francis succeeded his father on the farm, when the latter entered the ministry. The house stands on the right-hand side of the road between Eldwick Beck and the Cragg, and close to the footpath which leads from the former to the latter place. Many hallowed associations cling to that old farmhouse. No doubt Wesley and the early preachers often called there on their way from Otley to Bingley, and found hospitality beneath its roof. On two panes in a window taken from that house are the following inscriptions made by Methodist visitors:—

Man, thy years are ever sliding,
Brightest hours have no abiding;
Life is wasting,
Death is hastening.
Death consigns to heaven or hell.

Oct. 1776.

Prepare to meet thy God.

The second pane has a portrait of Wesley inscribed upon it, and the text in shorthand, "God is love, and he that dwelleth in love dwelleth in God, and God in him.

Samuel Smith, 1675.

In 1775 Samuel Smith was stationed in Bradford, and might be on friendly terms with Francis Whitley, then resident at Eldwick Cragg. The date of the system of shorthand was about 1775, therefore probably the above date should be 1775.

A tombstone in Bingley churchyard bears the inscription: "Sacred to the memory of John Whitley, &c., and of Francis Whitley, who was fifty-two years a member of the Methodist Society, forty-eight of which he had been a distinguished local preacher. He closed a useful life in peace, Nov. 27th, 1821, aged 77."

Among the December entries in the circuit book for 1781 there is an item of 8s., "Letters for Mr. Bradburn and Mr. Wesley," and in the April quarter of 1782, "A pair of shoes for Mr. Wesley," indicating that he had close relations with the circuit in those years, and that his country societies contributed to his necessary apparel.

No mention is made in Wesley's Journal of any visit to Keighley in 1781, but it is very unlikely that he would fail to call at a place where one of his preachers so well beloved as Bradburn was stationed. From July 11th to 23rd he was in the West Riding, but where is not named. At the July quarterly meeting an entry of 18s. is made in the circuit book as "Mr. Wesley's expenses." The death of such a tried friend to his work as Mr. Colbeck, sympathy with the widow and fatherless children, and the importance of seeing that such a layman's place was filled by a suitable successor, would almost certainly lead Wesley to spend a day in Keighley in 1781.

The sturdy common-sense of Yorkshire Methodists could not accept Wesley's strong protests against abstinence from attendance upon church service conducted by ungodly or heretical clergymen, hence we find him receiving an appeal from the society at Baildon, then in this circuit. He says, in a letter written from Lewisham, January 9th, 1782, : "Last summer I received a letter from Yorkshire, signed by several serious men, who proposed a difficulty they were under, wherein they knew not how to act. And indeed, I did not well know how to advise them. So I delayed giving them a determinate answer, till I could lay the matter before our brethren at the ensuing Conference. Their difficulty was this, 'You advise all the members of society constantly to attend the service of the church. We have done so for a considerable time. But very frequently Mr. R— our minister, preaches not only what we believe to be false, but dangerously false doctrine. He asserts, and endeavours to prove, that we can-

not be saved from our sins in this life, and that we must not hope to be perfected in love, on this side eternity. Our nature is very willing to receive this; therefore it is very liable to hurt us. Hence we have a doubt whether it is our duty to hear this preaching, which experience shows to weaken our souls.'

"This letter I laid before the Conference, and we easily perceived, the difficulty therein proposed, concerned not only the society at Baildon, but many others in various parts of the Kingdom. It was therefore considered at large, and all our brethren were desired to speak their sentiments freely. In the conclusion, they unanimously agreed—1. That it was highly expedient all the Methodists (so-called) who had been bred therein, should attend the services of the church as often as possible; but that, secondly, if the minister began to preach the Absolute Decrees, or to rail at and ridicule Christian Perfection, they should quietly and silently go out of the church; yet attend it again the next opportunity.

I have since that time revolved this matter over and over in my own mind. And the more I consider it, the more I am convinced, this was the best answer that could be given. I shall advise all our friends, when this case occurs, quietly and silently to go out. Only I must earnestly caution them not to be critical: not to make a man an offender for a word; no, nor for a few sentences, which any who believe the decrees may drop without design. But if such a minister should at any time, deliberately and of set purpose, endeavour to establish Absolute Predestination, or to confute Scriptural Perfection; then I advise all the Methodists in the congregation, quietly to go away.

JOHN WESLEY."

This was drastic dealing with false doctrine; a swift tribunal in every hearer's brain and heart passing present sentence. No ecclesiastical court recognised or consulted. A step surely leading to early practical separation from the Church.

Miss Ritchie, of Otley, was an intimate friend of Miss Bosanquet, who in 1781 resided at Cross Hall, near Batley. When that eminent Christian lady was united in marriage to the Rev. John Fletcher, Miss Ritchie was one of the favoured guests, and has left an interesting record of the solemnities of that important day. She writes, Nov. 12th, 1781, "I can truly say I have been at one Christian wedding; Jesus was invited, and He was at our Cana. We reached Cross Hall before family prayers. Mr. Fletcher was dressed in his

canonicals; and, after giving out one of Mr. Charles Wesley's hymns, he read the 7th, 8th, and 9th verses of the sixth chapter of Revelations, and spoke from them in such a manner as greatly tended to spiritualize the solemnities of the day. On our way to the church, which was nearly two miles distant (Batley), he spoke of the mystery couched under marriage, namely, the union between Christ and the Church. They were married in the face of the congregation; the doors were thrown open, and every one came in that would. We then returned home, and spent a considerable time in singing and prayer with their own family. Nearly twenty friends were present. The time after dinner (which was a spiritual meal as well as a natural one) was chiefly spent in prayer and conversation. Mr. Walton preached in the evening from these most suitable words: 'What shall I render unto the Lord for all his benefits?' There seemed, after preaching, to be a pleasing contest among us, by whom the largest debt of praise was due. Mr. Fletcher, in the course of conversation some days afterwards, said, 'Five and twenty years ago, when I first saw my dear wife, I thought if I ever married she would be the person of my choice; but her large fortune was in the way, she was too rich for me, and I therefore strove to banish every thought of the kind.'**

It is exceedingly interesting to be thus favoured with a sight of a Methodist wedding, and to find every detail consistent with the high professions of the contracting parties.

The preachers appointed to the circuit at the Conference of 1781 were Isaac Brown and Robert Hayward. The former, having twice previously travelled in the circuit, has been already noticed.

Of Robert Hayward we find no record, save that he entered the ministry in 1774, and retired from the work in 1782. In the circuit book his name is spelt Howard, and he evidently lived at Otley, as rent was paid there for a house occupied by him.

We get a glimpse of the spiritual state of the circuit, and a reference to Mr. Brown, in a letter from Wesley to Miss Ritchie, written from London, January 19th, 1782.

"It seems a little strange to me, my dear Betsy, that I did not hear from you for so long a time. But I imputed your silence to your bodily weakness, of which several of our friends sent me word.

"From our brethren in various parts of England and Ireland, I have very pleasing accounts of the uncommon blessings which many received at the time of renewing their

* *Life of Miss Ritchie*, p. 95.

covenant with God. I am glad to hear that you at Otley had your share. That point, entire salvation from inbred sin, can hardly ever be insisted upon, either in preaching or prayer, without a particular blessing. Honest Isaac Brown firmly believes this doctrine, that we are to be saved from all sin in this life. But I wish, when opportunity occurs, you would encourage him, 1. To preach Christian perfection, constantly, strongly, and explicitly. 2. Explicitly to assert and prove, that it may be received now; and 3. (which indeed is implied therein) that it is to be received by simple faith.

"In every state of mind, in that of conviction, or justification, or sanctification, I believe every person may either go sensibly backward, or seem to stand still, or go forward. I incline to think, all the persons you mention were fully sanctified. But some of them, watching unto prayer, went on from faith to faith; while the others, being less watchful, seemed to stand still, but were, indeed, imperceptibly backsliding. Wishing you all may increase with the increase of God, I am, ever yours,

JOHN WESLEY."*

Wesley's *Works*, xiii., 49.

CHAPTER XXIX.

At the quarterly meeting of April, 1782, Skipton begins to contribute to the circuit finances through Mr. Garforth, who for five years appears in the stewards' book as a subscriber of 10s. 6d. per quarter.

Wesley, during his northern journey in 1782, paid a visit to Keighley. He says, April 27th, "We rode to Keighley (from Halifax), the north-east wind was scarce supportable; the frost being exceedingly sharp, and all the mountains covered with snow. Sunday, 28th, Bingley Church was hot, but the heat was very supportable, both in the morning and afternoon." If Wesley preached in Keighley on this occasion, it must have been on Saturday evening, or at an early hour on Sunday morning, for on Monday, the 29th, he preached at three places as wide apart as Skipton, Grassington, and Pateley Bridge.

From Pateley Bridge he went to Otley, where he says, "Tuesday, 30th. I found Miss Ritchie still hovering between life and death." Wednesday and Thursday he seems to have spent there, for he says, "Thursday, May 2nd. I met the select society; all but two retaining the pure love of God, which some of them received near thirty years ago. On Saturday evening I preached to an earnest congregation at Yeadon. The same congregation was present in the morning, together with an army of little children, full as numerous, and almost as loving, as those that surrounded me at Oldham."

In the quarterly accounts for July, 1782, there is this entry:—

"Mr. Wesley's expenses, besides what Pateley people paid, £2 19s. 5½d."

The appointment to Keighley at the Conference of 1782 was Isaac Brown and William Hunter. We have noticed the former under the year 1761. The latter began to travel in 1767, and died in the work in 1798. He was eminently holy and useful in life, and died triumphantly.

In October, 1783, Mr. J. Greenwood is succeeded in the stewardship by Mr. Wm. Illingworth, for whom his mother, Mrs. Ann Illingworth, built Grove Mill, in the year 1797, where for twenty-two years he was engaged in spinning and manufacturing cotton pieces. Mr. Illingworth was a genial and kind-

hearted master, who manifested a great amount of sympathy and consideration for the welfare of his neighbours and work-people, frequently visiting them in their homes during seasons of sorrow and affliction.

Mr. Wm. Illingworth married a daughter of Mr. James Hindmarsh, who travelled in the Keighley circuit in the year 1779. Influenced probably by Messrs. James and Robert Hindmarsh, Mr. Illingworth read the writings of Baron Swedenborg. This led to his severance from Methodism in the year 1789, as the last entries in the circuit book in his handwriting are under date of October in that year.

At the Conference of 1783 the appointment to Keighley circuit was Benjamin Rhodes and Thomas Mitchell. The latter has been noticed under the year 1768. Mr. Rhodes engaged in the work of the ministry for about half a century. He always possessed the confidence of his brethren, and was highly respected as a laborious servant of the Lord.

A close view of what Wesley regarded as essential to Methodism was tersely expressed this year in conversation with one of his preachers.

Mr. Robert Miller, writing to the Editor of the *Methodist Magazine* in 1825, says, "The first time I had the pleasure of being in company with the Rev. John Wesley, was in the year 1783. I asked him what must be done to keep Methodism alive when he was dead, to which he immediately answered, 'The Methodists must take heed to their Doctrine, their Experience, their Practice, and their Discipline. If they attend to their doctrine *only*, they will make the people *Antinomians*. If to the experimental part of religion *only*, they will make them *Enthusiasts*; if to the practical part *only*, they will make them Pharisees; and if they do not attend to their Discipline, they will be like persons who bestow much pains in cultivating their garden, and put no fence round it, to save it from the wild boar of the forest.'"

James Oddie, who travelled in the Haworth round in 1757 and 1758, had such important connection with the Keighley circuit from the year 1784 to 1790, as to make it desirable that all information obtainable respecting him should be preserved.

We have seen that he was one of those preachers whose engagement in trade caused a resolution to be passed in the Conference of 1768 forbidding the practice, and justifying the prohibition. Probable opposition on his part may account for his name being entered as supernumerary at Newcastle, in 1768 and 1769, and at Yarm, in 1770. Resistance to Wesley's wish and reasoning, caused another minute, short but abso-

lute, to be passed in the Conference of 1770, and as Oddie still refused submission, he ceases to be recognised as a travelling preacher. Mr. Atmore, in the *Methodist Memorials*, attributes his retirement to covetousness. All that we have seen of his early life should make us hesitate to accept that view of his later history, especially as Mr. Atmore is wrong as to Mr. Oddie's influence in Keighley, and among his former ministerial brethren. There might be other reasons than covetousness for Mr. Oddie's determination to continue trading in opposition to the decision of Conference. His toleration for three years as a supernumerary points to some other cause. Examination of his papers, and the letters addressed to him, &c., lead to the conclusion that he was frequently afflicted all the time he lived at Yarm, and in Keighley, and unfit for longer service as an itinerant preacher. He might, therefore, be fully justified in locating himself and entering into business.

We have already given details of Mr. Oddie's labours in the Leeds circuit, which exhibit zeal for God, and strikingly confirm the character given of him by Mr. Atmore in the earlier part of his ministry. He says that "Mr. Oddie was a remarkably sensible man, of deep piety, and of considerable talents for the work of the ministry. For many years he was a burning and shining light, and seemed wholly devoted to God, and the service of the sanctuary. He appeared at that time a very serious, heavenly, and spiritual man, and was eminently useful in the hand of the Lord."*

While in the Leeds circuit, Mr. Oddie became acquainted with the widow of Mr. Thos. Thompson, whom he married probably in the year 1761, as he informs us (*Arminian Magazine*, May, 1783) that she was housekeeper at Matlock Bath twenty years. She resided with Mr. Oddie when he settled at Yarm, and died there August 21st, 1782. They appear to have been very happy together.

In March, 1784, Mr. Oddie married the widow of Mr. Thos. Colbeck, of Keighley, and took up his residence in that town, where he held the offices of class-leader and local preacher until 1788. He carried on the business of the late Mr. Colbeck till February 21st, 1787, when the shop goods were sold by public auction. For some time he was at variance with Mr. Colbeck's children. He charged them with extravagance, and they asserted that he misappropriated their moneys. Mrs. Oddie took their part, and she and they left him, going to reside at Otley. Reports very derogatory to

* Atmore's *Methodist Memorials*, p. 298.

Mr. Oddie's character were circulated. Mr. James Wood, the superintendent of the circuit, sympathised with the family, and took away Mr. Oddie's class-book. In consequence of this painful state of affairs Mr. Oddie published a pamphlet, entitled "An appeal to the public in relation to my conduct and transactions in the case of Mr. T. Colbeck's children. Keighley, Nov. 28th, 1788." In the pamphlet he enumerates eleven accusations, and gives "A true and undisguised answer to them."

We have already seen that T. Colbeck, junr., had practised extravagance which involved him in debt to his father-in-law, and probably caused much family dissension.

The daughters also at that time appear to have lived in a style entirely opposed to Mr. Oddie's views, as may be gathered from memoirs in the *Methodist Magazine*. Of the three, two of them married brothers of the name of Holdsworth. Of Mrs. Sarah Holdsworth it is said, "When she was about fifteen she contracted an intimacy with some fashionable young people. She soon imbibed their spirit, and engaged in the same scenes of vanity; dress in particular, became the idol of her soul."*

Of Mrs. Mary Holdsworth it is said, "She joined the Methodist Society, and walked as a Christian for a considerable time; but being too much exposed to the company of some trifling young persons, she again imbibed their spirit and took pleasure in the vanities of this world, particularly in gay and fashionable dress."†

These extracts show that there was considerable material for family friction, and should mitigate judgment upon a man of undoubted piety during many years of active service.

Mr. John Pawson, in a letter, dated Dec. 8th, 1788, to Mr. Joseph Benson, says, "I hear that Mr. Oddie and his wife are entirely parted, and that she is gone to live at Otley among her friends. He is greatly blamed for being covetous, niggardly, unkind to her children, &c., but how this is I cannot pretend to say. I am very sorry to hear anything of the kind concerning Mr. Oddie, as I ever highly esteemed him, and indeed his wife also. I knew her very well in her first husband's days, as well as in the time of Mr. Colbeck. She was always accounted a very prudent, pious woman, as far as ever I heard. How it is between them I cannot tell, but I fear it will do much harm at Keighley and that neighbourhood."

* *Methodist Magazine*, 1801.

† *Methodist Magazine*, 1803.

Several attempts were made to effect a reconciliation, but, so far as now can be ascertained, in vain. They were not reconciled in 1789, and he died in 1790.

Mr. Oddie was not again received into the Methodist society, but the Rev. Jonathan Edmondson, who went into the ministry from the Keighley circuit, and became President of the Conference in 1818, says respecting him, "He neither changed his religious sentiments nor joined any other sect. He preached occasionally at his own house in Keighley, until his last illness and death, which happened in the year 1790. I was at Keighley when he died, but being very unwell did not see him in his last hours."

It was, however, the general opinion that he died in peace and entered into rest. He was interred at Gisburn. His tomb is directly opposite the south door of the church, and on it is the following inscription:—

"In this tomb are deposited the remains of Mr. James Oddie, minister of the gospel at Keighley, where he died the 10th of February, 1790, in the 60th year of his age." Also an epitaph, written by Richard Baxter for himself:—

Farewell, vain world, as thou hast been to me
Dust and a shadow, those I leave with thee.
The unseen vital substance I commit
To Him that's substance, life, and light to it.
The leaves and fruit here dropt are holy seed,
Heaven's heirs to generate, to heal and feed.
Them also thou wilt flatter and molest,
But shalt not keep from everlasting rest.

Mr. Oddie was a maker of verses, and the following from his pen might have taken the place of Baxter's lines:—

Life, what a fleeting thing!
The arrow from the string
Flies swiftly to the destined mark;
So mortals look at day;
As soon they haste away,
And drop again into the dark.

The vapours just arise,
Then mingle with the skies,
Nor leave they scar or trace behind:
We fly unto our doom
As shuttle through the loom,
Yet death we *unexpected* find.

The statement of the Rev. Jonathan Edmondson that Mr. Oddie "never changed his religious sentiments or joined any

other sect" requires some explanation. The Rev. C. Atmore says, "He sunk into great obscurity; and a little before his death united himself to Mr. Atlay, at Dewsbury, where he preached a short time, and then was taken away, I hope to the Paradise of God."

The facts of the case are these:—Mr. Oddie, in 1784, sympathised with the ninety-one preachers whose names were omitted by Wesley from the Deed of Declaration, constituting a hundred of the travelling preachers, "The Conference of the People called Methodists"; and at the urgent request of Mr. Robert Oastler, of Thirsk, wrote a petition, in very mild terms, to Mr. Wesley, his brother, and the hundred brethren. This petition was privately circulated and will appear later in this history.

Mr. Oddie also took part with the preachers who strongly advocated the administration of the sacrament by the Methodist preachers. Correspondence which will be given shows that Mr. Oddie did not exactly join Atlay, but merely assisted him for a month or two in 1789.

The Rev. Jonathan Edmondson says of Mr. Oddie, "He had a strong understanding, was a man of deep thought, and generally searched things to the bottom. As a speaker he was remarkably correct, deeply serious, very deliberate, and uncommonly instructive and edifying. Many of the first race of Methodist preachers were men of uncommon natural parts, and had they enjoyed the advantages of a regular education, would have been the first men of the age, but none were superior, and few equal to Mr. Oddie. His personal appearance was striking. He was very tall, remarkably thin, had a long visage, a quiet eye, and his countenance was expressive of uncommon sagacity and penetration."

Wm. Blagborne, stationed in York in 1791, is another witness to the value placed upon Mr. Oddie as a theologian. Writing to Mr. Eli Jowett, of Keighley, August 13th, 1791, he says:—

"I lived in expectation of your coming to Yarm, but Providence did not so order it. I met with Mr. Booth at Manchester, who informed me that the written sermons and skeletons of the late Mr. Oddie, were to be sold. You know I have a part of them, which I borrowed of you, and if you please to gather up and send me the remainder will give you a guinea, or two if they be worth it, but will at the least give you one guinea. I promised Mr. Booth to join with me if I purchased them, and if he purchased them he made me the same promise. I purpose being at Keighley about Martinmas, or if you think it more expedient can come sooner. Please to

make Mr. Booth acquainted with the above, else he may think I act unfairly.

WM. BLAGBORNE."

Correspondence of Mr. Atlay with Mr. Oddie will confirm what has previously been said.

" Dewsbury, June 12th, 1789.

My dear Sir,

I have only this day received yours dated the fourth of June. I, with many more, were disappointed in not seeing you last Lord's day. I am sorry that I shall not have the pleasure of seeing you before I go off for London, as I intend to leave this place next week. However, my house is open to receive you, and I shall be glad if you find it agreeable enough to induce you to stay till I return. I shall add no more, but that the sooner you come, the more agreeable to

Your truly affectionate,

JOHN ATLAY."

" Dewsbury, Sept. 14th, 1789.

My dear Bro.,

Since I wrote to you I have had a letter from Mr. McNab, of Sheffield, and another from Mr. Smith, of Stockport. Our lovefeast is the 27th of this month, at what time Mr. Smith has sent me word, he intends to be here. I expect Mr. Eels some time next week, and I should be glad to see you at Dewsbury at that time if you could make it convenient. I have quite determined to give up my salary, till the house be out of debt, or some unforeseen change should happen among us. If you should like to spend the winter with us, I should be glad of your company, and would board you for as little as could possibly be afforded, and I think you would be more comfortable with us than by yourself at Keighley; and you would have greater opportunities of usefulness here.

We have no great changes here of any kind. The preachers keep up the same spirit amongst the people as last year, and will do it as long as God suffers them. They are going to build, and it is said the house is to be up by Christmas, but sooner or later 'tis all one to

Your truly affectionate,

JOHN ATLAY."

As Mr. Oddie took an important part on the side of the preachers whose names were omitted from the Deed of Declaration executed on February 28th, 1784, it is necessary to explain that transaction. To provide for the stability and

the government of the Connexion, had been to Mr. Wesley a subject of serious concern for several years. This was finally effected by the "Deed" alluded to. By means of this instrument a legal description was given to the term Conference, and the settlement of the chapels upon trustees was provided for, so that the appointment of preachers to officiate in them should be vested in the Conference, as it had heretofore been in Mr. Wesley. Other matters were settled by the deed, all of which had an important bearing upon the administration of Methodism, and one hundred travelling preachers, selected by Mr. Wesley, were constituted the legal Conference. There were in 1783 one hundred and ninety-two preachers in the circuits of Great Britain, and it was quite natural that among the ninety-two passed over there should be dissatisfaction, and some fear concerning their future position with respect to the legal Conference. This was sure to be the case, because some of them appear to have been better qualified by years and experience than a number of the chosen.*

The remonstrances at the Conference of 1784 were outspoken and strong, and considerable disputation followed. "Never," says Mr. Atmore, "while memory holds her seat shall I forget with what ardour and earnestness Mr. Fletcher expostulated, even on his knees, both with Mr. Wesley and the preachers. To the former he said, 'My father! my father! they have offended, but they are your children.' To the latter he exclaimed, 'My brethren! my brethren! he is your father,' and then portraying the work in which they had unitedly engaged, fell again on his knees, and with much fervour and devotion engaged in prayer. The Conference was bathed in tears; many sobbed aloud." In a brief sentence, Wesley states the effect of these devout pleadings. "Tuesday, July 27th. Our Conference began; at which four of our brethren, after long debate (in which Mr. Fletcher took much pains) acknowledged their fault, and all that was past was forgotten." The four, however, were not reconciled, but eventually left the Connexion.

John Pawson says, "Mr. Wesley, designedly or otherwise, left out the names of several of the old and respectable preachers; and these good men were exceedingly grieved, and not without reason. Many of the trustees also were alarmed, thinking that we wished to make the chapels our own property, but nothing of the kind was ever contemplated."

Robert Oastler, a grocer in Thirsk, who afterwards left the Connexion with Mr. Kilham's party, wrote on this matter to Mr. James Oddie, on June 3rd, 1785.

* See Tyerman's *Life of Wesley*, iii., 422.

" Very dear Sir,

I beg leave to hint to you that it's the opinion of some here, that if Mr. Wesley continues to persevere in refusing the 91 preachers that justice which their case demands, that the reputable private Methodists, who disapprove of the good old man's conduct, should enter into a petition, signifying (in mild terms) their sentiments and fully declaring that if he continues inflexible they shall consider it their duty to support the ninety-one. If this is agreeable to your ideas, I beg you will favour me with your reply."

To this letter Mr. Oddie promptly replied, and Mr. Oastler writes again on June 10th, 1785.

" Very dear Sir,

I am favoured with your kind letter of the 7th inst., and thank you for the instructive observations it contains. I am fully satisfied that a petition on the plan you propose will be best, and earnestly request you to draw one. I would fully enter into it, but I am not equal to the business. You will be so kind as to favour me with such a petition as you judge most proper, and then I will take the earliest opportunity of handing copies of it to my different friends on this side the country.

I hope by return of post to be favoured as requested above. If you can be the happy instrument of uniting again the contending parties, you will have much consolation on the reflection, and I trust your well-meant endeavours will in some degree succeed. With much esteem and kind respects, I am, dear sir, your obliged friend,

ROBERT OASTLER."

Mr. Oddie lost no time in drawing up the following petition:—

" To the Rev. Mr. John and Charles Wesley, and the one hundred brethren, the humble petition of the subscribers.

Wishing well to the prosperity of our part of the church and people of God, and knowing how much unity, peace and love, among the preachers, contributes to this, we feel ourselves somewhat affected with fear, lest for the present the minds of the ninety-one brethren not mentioned in the Deed, should be in any measure grieved or alienated from the rest, and that in future they should be more so. And lest anything should appear to the governors of our nation, by any addition to, or alteration of, that Deed that might render us less respectable to them, we earnestly request it may be settled privately between the one hundred, and the ninety-one brethren. And in order to do this, we first humbly entreat our

Rev. Fathers in God, that they would suffer or advise the one hundred brethren to do this.

Secondly—We, with the same earnestness, entreat the one hundred brethren, and our beloved teachers, that they would, by a writing signed with their own hand, respectively assure their ninety-one brethren, that at the decease of the Rev. Mr. Wesleys they will not take any advantage, or act in any line of preference to them, but will upon Mr. Wesley's decease invite them (or as many of them as shall be continued in the Connexion of itinerant preachers to that period) to their first meeting, and receive them to all ends and purposes, into an equality and on a like footing with themselves. Thus doing, we hope out of the eater will come forth meat, and out of the strong sweetness.

That the ninety-one having this proof of their brethren's affection, they will not only be cured of all suspicion of their desiring power over them; but will hold them in higher estimation and love than ever. We say no more to induce our beloved brethren to do this thing, but just this simple word, let each of the one hundred put himself in the place of the ninety-one, and then act according to the feelings of his own heart upon that supposition."

Mr. Oastler highly approved of the petition and took immediate action. He writes:—

" Thirsk, June 24th, 1785.

Dear Sir,

I am duly favoured with your kind petition and letter on the 14th inst. I have laid it before different sensible friends, and sent it to some circuits. I have had the satisfaction to find it is universally approved of.

I sincerely wish you to send a copy *immediately* to every circuit in England. I have received the following reply from one circuit:— ' I think the address to Mr. Wesley is sensible, drawn up in modest language, and proper to be signed by all who see the subject in that point of view.' My friend will (if health permit) put it forward in his circuit.

I have sent it to five circuits, and intend this day to have copies addressed to five circuits more. Let me remind you of your own advice, ' Lose no time, and pursue it with vigour.' I trust our gracious God will prosper your undertaking. With real esteem,

I am, dear Sir,

Your affectionate friend,

ROBERT OASTLER.

P.S.—I hope you will let one of your young men write

many copies of the petition, and wish you to send copies into the north, as well as other places."

This petition probably embodied the general desire of the ninety-one excluded preachers and the laymen who sympathised with them, expressed by letter and in conversation during the interval between the signing of the Deed, February 28th, 1784, and the Conference of that year, when the matter was debated. Unknown to Mr. Oddie and his friends, Wesley had already done his part to bring about the result they sought. On April 7th, 1785, he wrote the following letter, and entrusted it to Joseph Bradford, to be read at the first meeting of Conference after his death:—

" My dear Brethren,

Some of our travelling preachers have expressed a fear, that, after my decease, you would exclude them, either from preaching in connection with you, or from some other privileges which they now enjoy. I know no other way to prevent any such inconvenience, than to leave these my last words with you.

I beseech you by the mercies of God, that you never avail yourselves of the Deed of Declaration, to assume any superiority over your brethren; but let all things go on, among those itinerants who choose to remain together, exactly in the same manner as when I was with you, so far as circumstances will permit.

In particular, I beseech you, if you ever loved me, and if you now love God and your brethren, to have no respect of persons in stationing the preachers, in choosing children for Kingswood school, in disposing of the yearly contribution and the preachers' fund, or any other of the public money; but do all things with a single eye, as I have done from the beginning. Go on thus, doing all things without prejudice or partiality, and God will be with you even to the end.

JOHN WESLEY."

When the first Conference after Wesley's death assembled, on July 26th, 1791, Mr. Bradford produced the above letter, and the Conference immediately and unanimously resolved, " That all the preachers who are in full Connexion with them, shall enjoy every privilege that the members of the Conference enjoy, agreeably to the above-written letter of our venerable deceased Father in the Gospel."

CHAPTER XXX.

BEFORE holding the Conference at Leeds, Wesley paid visits to different places in the Keighley circuit, of which we have brief mention in the Journal, but a fuller account in a Manuscript Book left by Mr. Allan Edmondson, a native of Keighley, Wesley says, Thursday, July 15th, "I retired to Otley and rested two days," a most unusual circumstance in his pilgrim life. The great esteem he had for Miss Ritchie caused Otley to be a Bethany to him, but we also find other kindred spirits drawing him thither, and probably affording to him wise counsel in connection with the events of this year, so momentous in the history of Methodism. Miss Ritchie says, under the head of July 16th, "Mr. and Mrs. Fletcher visited Otley. I was truly blessed and edified by their society. Our house was full of company, and my health very indifferent. But the Lord does all things well; He gave me entire resignation to His will."

From Otley Wesley went to Bingley, where he says, Sunday, 18th, "I preached morning and afternoon in Bingley church, but it would not near contain the congregation." Mr. Edmondson gives us the afternoon text, Psalm xlc. v. 12 and divisions: "So teach us to number our days, &c." First, he showed what was meant by numbering our days. Secondly, what that wisdom was. Mr. Edmondson fills up a considerable gap in the Journal as follows: "Again at five Mr. Wesley preached at Keighley, from ii John, verse 8. Look to yourselves that we lose not those things we have wrought but that we receive a full reward."

Wesley probably slept at Keighley, for Mr. Edmondson says, "Monday, 19th, in the morning at five (Mr. Wesley preached) from Judges, chap. i. 2nd verse: But the Canaanites would dwell in that land." We have the following entry in the Circuit book, "Mr. Wesley's expenses at White Bear, Turnpikes, &c., 16/2."

John Booth was landlord of the White Bear, and a trustee of the first chapel in Keighley. Mr. Colbeck being dead, the charge might be for entertainment and horses to Baildon and Otley, for Mr. Edmondson goes on to say. "Again at one, Mr. Wesley preached at Baildon from Matt. xv., 28, "O woman great is thy faith; be it unto thee even as thou wilt." At half-past six Mr. Wesley preached at Otley, from Matt. iv., 10, "Thou shalt worship the Lord thy God, &c." A. Edmondson dined this day at Miss Ritchie's with Rev. Mr. Wesley and Mr. Samuel

Bradburn, and again rode with them to Leeds, as he had done the day before to Keighley.

The Journal is not clear as to where Wesley was from the 19th to the 24th. From the remark of Mr. Edmondson we should infer—at Leeds, especially at Hanging Heaton,—the next place named would be more accessible from that town than Otley.

He says, "Tuesday, 20th. Though it rained all day, in the morning we had a good congregation at five. Wednesday, 21st. I met the Society, and found but one or two of the original members, most of them being gone to Abraham's bosom. I was a little surprised to find that only two or three of the rest had stood fast in the glorious liberty. But, indeed, most of them recovered their loss four years ago. Thursday, 22nd. Although it rained, yet I met the congregation in the morning, and most of them were athirst for full salvation. Friday, 23rd. Abundance of people were present at five in the morning, and such a company of children as I have hardly seen in England."

In connection with the visit to Bingley we have Wesley's first reference to Sunday schools, and his words are those of a seer. "Sunday, 18th. Before service I stepped into the Sunday school, which contains two hundred and forty children, taught every Sunday by several masters, and superintended by the curate. So, many children in one parish are restrained from open sin, and taught a little good manners, at least, as well as to read the Bible. I find these schools springing up wherever I go. Perhaps God may have a deeper end therein than men are aware of. Who knows but some of these schools may become nurseries for Christians?"

The date of the commencement of a Sunday school in Bingley is June, 1784, just one month before Mr. Wesley visited it. The original rules and regulations state that all subscribers of 5s. were to be governors for the year. Mr. John White was elected upper master, with a stipend of half-a-crown a day, and Mr. Jeremiah Briggs to be under-master at 2s. per day; John Longbottom and Solomon Clark, assistant masters, at a shilling per day. The school hours to be from 8 a.m. to 6 p.m., from April 1st to October 1st, and from 9 to 4 during winter. "The children of Dissenters to be allowed to attend their own places of worship." "All persons receiving parish relief to be compelled to send their children on pain of forfeiting such relief."

"All persons having parish apprentices to be admonished to send them regularly at least one half of the day." The rules close in the following words:—"That above all things,

the masters take all proper occasion to plant the fear of God in their (the children's) hearts, to make them serious and concerned for their souls, and to awaken them into a sense of the danger they are in without the grace of God, and the aid of religion." The subscriptions for the first year amounted to £47 4s. and the expenditure to £39 3s. 1½d.

In this year, 1784, Mr. Wm. Newsholme, residing at Newhouse, Oakworth, had the honour of commencing the first Sunday school within the area of the Worth Valley. He was one of the leading stuff manufacturers in this neighbourhood during the latter half of the eighteenth century, employing a considerable number of combers and weavers. Like all the stuff manufacturers of that period, he sold his pieces at Halifax Market. One day in 1784, while attending the market, he heard of the establishment and success of the Sunday schools at Gloucester, and on his return home explained the system to a few friends. A fortnight afterwards he opened a school in one of his own cottages, which for some time was carried on chiefly by his own family, and Mr. John Craven. Shortly after he added another cottage, and when these premises became too small, it was removed to Sykes Head, where a school was built by subscription.

Mr. Newsholme was a kind and benevolent man. At Shrovetide, on Collop Monday, he regularly gave to the poor a goodly number of collops, or rashers of bacon. A poor woman, in bad times, once went to a provision shop and asked to be trusted for a peck of meal. The shopkeeper weighed her the meal, but meanwhile gave her a lecture on the necessity of poor people saving something in good times to help them in times of scarcity, adding that if anything should happen he would lose his money. The poor but honest woman bursting into tears, said that she would rather leave the meal than be mistrusted, and emptied it from her bag into the bin. On her way home, meeting Mr. Newsholme, he observed that she was crying, and asking the cause she told him her case. Returning home, a cart shortly stopped at the door, and the carter handed to her meal, flour, a pot of butter, and several other very useful articles.

The first school at Sykes Head was closed for a few years in the early part of last century. On account of the failure of subscriptions, the old system of payment of teachers was given up, and an attempt made to conduct the school on the voluntary system. This seems to have failed, as one of the old scholars stated that he was sent to Keighley Sunday school for several years. Very soon afterwards a school was opened at Braithwaite in a comb shop, probably by Mr. James Greenwood, who resided there.

In the *Leeds Mercury* of August 23rd, 1785, there was published an interesting account of the first Sunday school established in Keighley. The writer says—"In October last a Sunday School was opened at Keighley with about 100 scholars, which has been so well conducted that there are now near 300 boys and girls that regularly attend every Sunday, who are taught to read and instructed in the principles of the Christian religion. A handsome subscription has been opened to support this noble institution, one gentleman advancing ten guineas, and others smaller sums. Two persons offered to act as masters gratis, one for six and the other for twelve months; and by the subscribers forming themselves into visitors, two regularly attending in the forenoon and two in the afternoon, the most perfect decorum is kept. If the behaviour of the children is unusual they are reprimanded as follows: If the offender is clearly convicted of swearing, or any other misdemeanour, he stands on a table in the school-room, holding over his head—'I merit correction;' and if guilty of a second offence, or of absenting himself from divine service, he is made to stand in the aisle opposite the minister with like inscription. On the other hand, those who are proficient in learning, and most meritorious in behaviour are rewarded with small gratuities. By these means vice and immorality are discountenanced, and learning and piety pleasantly and seasonably instilled."

An undated manuscript left by Mr. David Illingworth, who was circuit steward in 1812, gives further information respecting the Sunday school. "It is more than forty years since the first Sunday school in this town and neighbourhood was opened at our Free Grammar School. It was chiefly supported by a benevolent neighbourhood, who provided books, superintended the school, and allowed the head master (Joseph Wright) two shillings, and the other teachers one shilling and sixpence per Sunday. Mr. Clayton was treasurer, and after the funds were exhausted, he continued advancing expenses until he was twelve or fourteen pounds out of pocket, which he generously gave."

My father stated that his uncle, Mr. James Barwick, was treasurer during part of the earlier life of the school, and advanced fifteen or sixteen pounds which was never repaid. The school was discontinued about 1789 or 1790, and Mr. Illingworth goes on to say—"The Methodists then opened a general Sunday School in the Methodist Chapel for all denominations. Books, &c., were provided the first two years by my late uncle, Nathaniel Illingworth, and self soliciting the support of a few individuals. As the number of scholars

increased we had general assistance in proportion. The records of 1792 and downwards are regular as to officers and teachers."

The children were taught by teachers of various denominations and religious opinions, but united in the closest bonds of amity. One or two superintendents walked about the school with sticks to keep order, and a few young men acted as monitors. As no fire was provided for warming, the school was only held in the milder portion of the year.

Mr. John Stamp was appointed to the Keighley circuit in 1807 and 1808. He introduced the system of voluntary tuition, and entirely remodelled the school both as to finance and discipline.

"The first collection in the Methodist Chapel, May, 1803, was £3 10s. The next public collection on April 13th, 1807, was £3 8s. In that year the Rev. J. Stamp introduced our present system, which soon raised the school into a more flourishing state. In 1808 private subscriptions raised about £20."

The Rules of the Temple Row Sunday School, drawn up by Mr. Stamp, are before the compiler of these records, and on the title page are the following lines:—

Behold! with holy and with reverent mein,
View in that sacred house the simple scene:
Silent, attentive, are the little band;
Mute is the tongue, and still the restless hand;
Peace reigns o'er all, while mild instructions sway
Each listening group—they listen and obey:
And as th' allotted Task, the Hymn, the Prayer,
Their artless tones in change alternate hear.

A few of the rules of the school are interesting to us from their peculiarity. "1. This Society shall consist of a President, Superintendents, Treasurer, Secretaries, Teachers, and all Subscribers of one guinea annually, or upwards. The President, Treasurer, Secretaries, and Superintendents form the Committee.

3. Four classes of scholars shall attend divine service on a Lord's Day, viz., two to the Church and two to the Chapel; also two shall be taken out into the vestry at eleven o'clock in the forenoon, in order that the truths of Christianity may be presented to the minds of the children, with all possible plainness suited to their age and capacity.

Any Superintendent or President, being a quarter of an hour past the appointed time, shall forfeit threepence, and a teacher three-halfpence for the same neglect. Should they be absent the whole of the day, the fine is double, except a

proper substitute is provided, or sufficient notice given to the Superintendent or President. The fines to be levied quarterly, and given to the funds of the library.

No girl must walk in the school with pattens on."

At the re-establishment of the Sunday school in 1808, arrangements were made with the landlord of the King's Arms to provide the children from a distance with broth at a half-penny per basin. They brought bread with them, and thus had a comfortable lunch. Sometimes the yard and stables were filled with children.

We resume the narrative of David Illingworth. "In 1813, we paid our first school rent of £30." This was probably owing to the heavy debt upon the new Methodist chapel opened in 1810. "We were occasionally visited by Mr. Clayton, Mr. Greenwood, and the Rev. Theodore Dury, who subscribed five guineas each per annum."

The writer's father, Mr. John Laycock, was connected with Temple Street school very early in life. He became a teacher in 1808, when nineteen years of age, and was elected one of its superintendents in 1812, and the books show that he continued his interest in the school for many years, and had very largely to bear the financial burden of the school and chapel. In conjunction with a Mr. George Hanson, of Wilsden, Mr. Laycock edited one of the first Sunday School hymn books issued in Yorkshire. It passed through several editions, and was used until 1868 in some schools of the circuit. In 1813 a Sunday school library was formed, and must for many years have been a great boon, as literature was then dear, and difficult to procure by people earning low wages.

In 1815 a Sunday School Bible Association was commenced, to provide Bibles at 4s. 6d. or 6s. 5d. each, and Testaments at 1s 8d. and 2s. 4d. A book of instalment payments shows that the children largely availed themselves of this convenient method of obtaining the Sacred Scriptures.

The old books witness to a care, devotion, and indefatigable labour, which largely contributed to give Keighley the high character for religion and morality it conspicuously held in the past century.

A few extracts from the book will be of interest.

"1812. Quarterly Meeting of Officers and Teachers on Lovefeast Sunday after evening service in new chapel to consider the government of the school. Any teacher absent to forfeit 3d.; Superintendents 6d. except sickness prevent

All subscribers of one guinea to be allowed to attend and vote.

Chairman to be one of the Circuit Ministers, or a Presi-

dent of the school. No mention of Rector or Curate. Chairman to have casting vote.

No Teacher or Superintendent shall leave before the conclusion of the meeting without permission from the Chairman.

The discipline of the school was very strict.

The Superintendent held a sort of court, and transgressors, after proof, suffered the penalty of exposure before the school, labelled with their crimes.

Thus in 1816 Jno. Holmes had to stand placarded with the following: Talking, Truant, Fighting, Swearing, Lying.

There are records of the Rector of Keighley, Rev. T. Dury, visiting and addressing the school, and the catholic feeling toward it will be seen when we state that for six years, in the Parish church, a collection was made for its support at the same time as in the Methodist chapel.

The school still increasing in numbers and expense, Providence sent extra supplies. In the year 1815 the collection at church was £15 4s., and at chapel £24 1s. Subscriptions brought the total to £82 9s. 11½d.

"In 1816 the collections at chapel were £24 1s.; at church £13 10s." with subscriptions, £92 6s. 4d. total 1817, chapel £38 14s., church £14, with subscriptions, total £56 18s. 8½d. 1818, at chapel, preacher, Rev. R. Newton, collection £56; church £16; with arrears of subscriptions £114 1s. 0½d. 1819, The school had £25 14s. 6d. in hand towards expenses of the year. 1820, Chapel collection, £53 10s.; church collection (the last) £15 12s., and donations £1 11s.

In Mr. John Laycock's journal, he states that on the 14th of April, 1822, the Independents commenced a Sunday school. Also on the same date he says a Methodist Sunday school was re-commenced at Morton Banks. From some source Mr. C. D. Hardcastle gathered the information that a school was opened there in about 1790.

On April 15th, 1822, my father says, "This day a National Girls' school has been commenced by the Church party at Damside."

The appointment to Keighley in 1784 was Parson Greenwood and John Booth. Parson Greenwood was a native of the hamlet of Shackleton in Wadsworth, near Heptonstall. Several of his relatives are buried in the graveyard connected with Heptonstall chapel. His name repeatedly appears in the circuit book from 1754 to 1762, when he entered upon the work of an itinerant preacher.

It is to be regretted that no record exists of this good

and useful man, save the obituary notice at the time of his death. Mr. Wesley mentions him in his sermon on the Education of Children as a preacher "well known in the North of England." The obituary tells us that "He preached with much acceptance in the various circuits to which he was appointed, and we believe that his ministry was owned of God."

Mr. Parson Greenwood itinerated in the North of England throughout his entire ministry of thirty-five years, with the exception of one year spent in Kent. The esteem in which he was held is shown by the fact he was appointed by Wesley again and again to the same circuits, and allowed to stay in them two and three years in succession at a time when the appointments were chiefly annual. Thus he was stationed five years in Birstall, three in Leeds, four in Chester, three in Sheffield, four in Liverpool, and three in Bradford.

In 1778 the Liverpool circuit seems to have extended as far east as Bolton, where Parson Greenwood had his home in two attics near to the chapel at Ridgway Gates, in which Mr. Greenwood used to keep his vituals. George Eskrick, a weaver in Bolton, did a notable thing in connection with the erection of this chapel. "The Rev. Mr. Fowles, a clergyman, had the management of a sandbed from which the poor people had to obtain their sand, and hearing of the intention of the Methodists to build, he announced that after the expiration of five days the sand would be charged half a crown a load. This, to them, was a serious matter, but George Eskrick was a man of too much energy to be easily defeated. Accordingly, he at once requested all the Methodists, young and old, strong and feeble, to repair with him to the sandpit, and to dig and convey away all the sand they needed. To a man, they obeyed George's injunction, and in a single day got as much as their intended chapel was likely to require.

Michael Fenwick was then their preacher, and kept running over the half-mile distance, between the site of the new chapel and the clerical sandbed, encouraging the people in their task, and at one time wanting to sing the hymn beginning, 'Before Jehovah's awful throne'; but blunt George Eskrick imperatively stopped his spiritual superior, telling him to take a spade in his hand, for there was a time for all things, and this was a time to dig."*

In 1765 Mr Greenwood was stationed at Birstall in company with Mr. John Murlin and Mr. Jno. Pawson. The latter says of him that he was "an Israelite indeed." They had to face a form of opposition very different from that of mobs.

The Birstall circuit embraced the parish of Huddersfield, of which the Rev. Henry Venn was the vicar, a pious man, and thoroughly evangelical. He contended that because he preached the same doctrines there was no call for Methodism within his field of labour. In 1761 Mr. Wesley met Venn's remonstrances by a concession that his preachers should only invade the parish once a month. This did not satisfy Mr. Venn, and in 1764 and 1765 Wesley, to secure peace, withdrew the preachers altogether. Both people and preachers were so much aggrieved that Messrs. Murlin, Pawson and Greenwood took the matter into their own hands, and Pawson says, "We now began preaching there again, and by this means a way was opened into the mountains above, where the people in general were little better than heathens, ignorant and wicked to a high degree. The Lord hath since then wrought a wonderful change among them. Several chapels have been built in that part, and many souls savingly converted to God."

Contrasted with the narrow spirit of Venn how catholic are the sentiments of Wesley in a letter on this controversy written to the vicar of Huddersfield on June 22nd, 1765. "Indeed, I trust the bad blood is now taken away; let it return no more. Let us begin such a correspondence as has never been yet, and let us avow it before all mankind. Not content with not weakening each other's hands, or speaking against each other directly or indirectly, let us defend each other's character to the utmost, against either ill or well-meaning evil speakers. I am not satisfied with 'Be very civil to the Methodists, but have nothing to do with them. No; I desire to have a league, offensive and defensive, with every souldier of Christ. We have not only one faith, one hope, one Lord, but are directly engaged in one warfare. We are carrying the war into the devil's own quarters, who, therefore, summonses all his hosts to war. Come, then, ye that love Him, to the help of the Lord, to the help of the Lord against the mighty. . . . Come and strengthen the hands, till you supply the place of your weak, but affectionate brother,

JOHN WESLEY."

The infirmities of age constrained Mr. Greenwood to settle at Leeds in 1796, but he continued to preach occasionally until a few months before his death. At the Christmas quarterly meeting of 1810 he rose up, and leaning on the top

*Tyerman's *Life of Wesley*, iii., 351.

of his staff, gave a most impressive and solemn charge to all present, and informed them that he believed it was the last quarterly meeting he should ever live to attend. A few weeks afterwards he sickened, and with calmness and composure resigned his body to death, and his spirit into the hands of God, Who gave it, in the 83rd year of his age.

John Booth, the colleague of Parson Greenwood, was converted to God in early life, and served his generation more than forty years as a travelling preacher. He was a man of plain, useful talents, and much Christian zeal. In the estimation of his brethren he stood high as a man of great simplicity of manners and sincerity of heart. When he retired from the active ministry shortly before his death, he settled in Wetherby. The affliction which terminated his course was increased to a fatal crisis by his sympathetic attention to his suffering wife, who died a few days before him. His death was sudden, peaceful and triumphant. Mr. Booth was appointed to the Keighley circuit in 1790 and 1791.

Much interest attaches to the story of this Yorkshire circuit which has been compiled to the period of Wesley's death, but I must cast the responsibility of telling it on other hands.

I have endeavoured to trace Wesley's direct connection with the round, and the influence of himself, his brother, and other leaders of the eighteenth century revival upon the preachers labouring in it during a period of fifty years. I have also given such notices as are obtainable of the travelling and local preachers, leaders, &c., who have contributed to the life of the church in this once wide field, and have tried to make the hand of God with them visible in their sphere of operation.

If I have succeeded, to the great Head of the Church be the praise. I trust the workers of to-day will be encouraged to follow in the footsteps of the sainted dead whose names appear upon these pages. To them may justly be applied the words of the late Bishop Ryle, of Liverpool, "I believe firmly that, excepting Luther and his continental contemporaries, and our own martyred reformers, the world has seen no such men since the days of the apostles. I believe there have been none who have preached so much clear scriptural truth, none who have lived such lives, none who have shown such courage in Christ's service, none who have suffered so much for the truth, none who have done so much good. If any one can name better men, he knows more than I do."

I express my great indebtedness to Mr. George Stamp, of Grimsby, for the use of his invaluable collection of Methodist letters, &c., and the personal interest he has shown in my work, by passing on to me everything he could find bearing

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APPENDIX.

The approximate date of the introduction of Methodism into the following places in the Haworth Round and Keighley Circuit, or the time when they first appear in the Circuit, or Society Books.

N.B.—The Circuit Book is indicated by C.B.; the Society Books by S.B.)

- Addingham, 1744 (Dr. Gillies' *Historical Collections*, p. 507).
Aden, Oct. 3rd, 1776. C.B.
Arthington, Mar. 29th, 1790. C.B.
Askwith, Jan. 17th, 1760. C.B.
Bacup, 1747 (Grimshaw names Society formed by Darney).
Baildon, 1744 (Dr. Gillies' *Historical Collections*, p. 507).
Balladen, July 15th, 1762. C.B.
Bank House, 1752 (Historical Society, i. 105).
Barcroft, Oct. 16th, 1760. C.B.
Barley, Jan. 13th, 1763. C.B.
Beamsley, Oct. 15th, 1772. C.B. and S.B.
Benroyd, April 16th, 1761. C.B.
Bentley Wood Green, Jan. 18th, 1759. C.B.
Bewersal, July 7th, 1763. C.B.
Bingley 1744 (Dr. Gillies' *Historical Collections*, p. 507).
Bishopside, Oct. 15th, 1761. C.B.
Blackburn, 1747 (Dr. Gillies' *Historical Collections*, p. 507).
Black Burton, Jan. 13th, 1763. C.B.
Blacket Hill, June 9th, 1758 (Todmorden Book).
Blackmires, Jan. 13th, 1763. C.B.
Blubberhouse, 1763. S.B.
Booth, April 19th, 1759. C.B.
Booth Fold, Oct. 14th, 1762. C.B.
Bracken Hill, 1763. S.B.
Bradley, June 1779. C.B.
Braithwaite, 1763. S.B.
Bramley Head, July 3rd, 1777. C.B.
Branthwaite, 1763. S.B.
Brimicroft, 1751 (Darney's Poem).
Broad Clough, Oct. 20th, 1757. C.B.
Burley, Jan. 13th, 1763. C.B.

- Burnley, Jan. 23rd, 1775. C.B.
 Burnsall, 1790. S.B.
 Burshitt, April 14th, 1763. C.B.
 Carr, April 21st, 1757. C.B.
 Chipping, 1751 (Darney's Poem).
 Church Hill, 1763. S.B.
 Clapham Parish, 1750 (Dr. Gillies' *Historical Collections*, p. 507)
 Coat Gap, April 14th, 1763. C.B.
 Cockermouth, 1763. S.B.
 Cockshott House, April 14th, 1763. C.B.
 Coldbeck, 1763. S.B.
 Colne Parish, 1746 (Dr. Gillies' *Historical Collections*, p. 507).
 Colt Knowle, April 8th, 1779. C.B.
 Cowling Hill, Jan. 13th, 1763. C.B.
 Craggs Errington, Oct. 18th, 1759. C.B.
 Cullingworth, Oct. 3rd, 1776. C.B.
 Dacre Banks, Oct. 3rd, 1776. C.B.
 Darley, 1780. S.B.
 Darwen Lower, April 17th, 1760. C.B.
 Deanhead, July 21st, 1756 (Todmorden Book).
 Denholme, Oct. 16th, 1760. C.B.
 Denton, Oct. 3rd, 1776. C.B.
 Dobin, 1763. C.B.
 Dockroyd, 1779. S.B.
 Dunnockshaw, July 12th, 1759. C.B.
 Eldwick, Oct. 3rd, 1776. C.B.
 Elland, Jan. 19th, 1758. C.B.
 Ewood, Mar. 20th, 1764. S.B.
 Facit, 1749 (Everett's *Wesleyan Methodist in Manchester*, &c).
 Fall Barn, Oct. 14th, 1762. C.B.
 Fewston, 1750 (Dr. Gillies' *Historical Collections*, p. 507).
 Gargrave, 1787. S.B.
 Garthit Hall, 1752 (T. Lee's *Autobiography*, p. 201).
 Gawksholme, May, 1744 (Moore's *Burnley*, &c., p. 5).
 Gisburn, July 20th, 1758. C.B.
 Goodshaw Chapel, Jan. 10th, 1749. C.B.
 Grassington, Dec. 26th, 1776. C.B.
 Greenhow Hill, 1749 (T. Lee's *Autobiography*).
 Guiseley, Jan. 17th, 1760. C.B.
 Hainworth Shay, 1763. S.B.
 Halifax, 1742 (Dr. Gillies' *Historical Collections*, p. 507).
 Harden, 1748 (T. Lee's *Autobiography*).
 Hardisty Hill, 1774. S.B.
 Harrogate, Mar. 29th, 1790. C.B.
 Hartwith, 1750 (Dr. Gillies' *Historical Collections*, p. 507).
 Haslingden, 1746 (Dr. Gillies' *Historical Collections*, p. 507).

- Hawksworth, Jan. 17th, 1760. C.B.
 Haworth, 1742 (Dr. Gillies' *Historical Collections*, p. 507).
 Heathen, 1780. S.B.
 Hebden, Mar. 29th, 1786. C.B.
 Heptonstall, 1746 (Dr. Gillies' *Historical Collections*, p. 507).
 Higham, April 18th, 1749. C.B.
 Holden House, Oct. 13th, 1763. C.B.
 Hollingate, 1750 (Stott's *Haslingden, &c.*, p. 14).
 Holme House, 1763. S.B.
 Hoohole, Oct. 15th, 1773. C.B.
 Horrockslee, 1763. S.B.
 Hoylden Water, Oct. 20th, 1757. C.B.
 Ilkley, 1777. S.B.
 Ingrow, 1782. S.B.
 Keighley, 1742 (Laycock's *Methodist Heroes*, p. 19).
 Kendal, 1750 (Dr. Gillies' *Historical Collections*, p. 507).
 Kettlesing, 1790. S.B.
 Kildwick, 1782. S.B.
 Killinghall, 1790. S.B.
 Knaresborough, 1750 (Dr. Gillies' *Historical Collections* p.
 507).
 Knaresborough Forest, 1750 " " " "
 Lawnde, April 20th, 1758. C.B.
 Leathley, 1787. S.B.
 Ling Bob, 1748. (T. Lee's *Autobiography*, p. 196).
 Lodge, July 11th, 1749. C.B.
 Lofthouse, Jan. 14th, 1762. C.B.
 Long Preston, Jan. 13th, 1763. C.B.
 Long Scales, July 3rd, 1777. C.B.
 Longwood Edge, Oct. 19th, 1758. C.B.
 Lorton, 1763. S.B.
 Luddenden Dean, July 24th, 1755. C.B.
 Lupton, Jan. 13th, 1763. C.B.
 Menston, 1744. (Dr. Gillies' *Historical Collections*, p. 507).
 Menworth Hill, Jan. 13th, 1763. C.B.
 Midgley, April 18th, 1749. C.B.
 Mill End, April 14th, 1763. C.B.
 Miller Barn, 1744. (Moore's *Burnley, etc.*, p. 6).
 Mixenden, July 25th, 1754. C.B.
 Moor Side, 1779. S.B.
 Morton, 1763. S.B.
 Morton Banks, 1763. S.B.
 Newhall, Oct. 7th, 1790. C.B.
 New Mill, Jan. 18th, 1759. C.B.
 Newhurst, April 14th, 1763. C.B.
 Nidderdale, 1750 (Dr. Gillies' *Historical Collections*, p. 507).

- Norwood, Jan. 14th, 1762. C.B.
 Oakes, or Manningham, July 24th, 1760. C.B.
 Ogden, June 9th, 1753 (Todmorden Book).
 Otley, April 24th, 1755. S.B.
 Owlerton, Jan. 14th, 1762. C.B.
 Padiham, April 18th, 1749. C.B.
 Padside, July 2nd, 1778. C.B.
 Paper Mill Old, July 12th, 1759. C.B.
 Pateley Bridge, 1750 (Dr. Gillies' *Historical Collections*, p. 507).
 Paythorne, 1750 (Dr. Gillies' *Historical Collections*, p. 507).
 Pendle Forest, 1746 (Dr. Gillies' *Historical Collections*, p. 507).
 Piming, Oct. 15th, 1772. C.B.
 Pinfold, Oct. 15th, 1772. C.B.
 Ramsgill, 1780. S.B.
 Rathmell, 1763. S.B.
 Redshaw, Oct. 15th, 1761. C.B.
 Rochdale, 1746 (Dr. Gillies' *Historical Collections*, p. 507).
 Rodwell End, July 12th, 1759. C.B.
 Rossendale, 1746 (Dr. Gillies' *Historical Collections*, p. 507).
 Roughlee, Oct. 18th, 1748. C.B.
 Rylstone, 1779. S.B.
 Sawood, Oct. 3rd, 1776. C.B.
 Scartop, 1780. S.B.
 Settle, 1769. S.B.
 Shaw, April, 1783. S.B.
 Shawforth, 1744. S.B.
 Sherfinside, 1751 (Darneys poem).
 Silsden, 1744 (Dr. Gillies' *Historical Collections*, p. 507).
 Simonstone, Jan. 23rd, 1755. C.B.
 Skipton, Jan. 13th, 1763. C.B.
 Skyram, April, 1786. S.B.
 Skyrethorns, Jan. 13th, 1763. C.B.
 Snowden, 1777. S.B.
 Sowerby, Oct. 21st, 1756. C.B.
 Stainburn, 1788. S.B.
 Stainland, April 21st, 1757. C.B.
 Steeton, 1779. S.B.
 Sutton, 1744 (Dr. Gillies' *Historical Collections*, p. 507).
 Swartha, Oct. 15th, 1772. S.B.
 Syke Side, 1775. S.B.
 Thornton, 1748 (T. Lée's *Autobiography*, p. 197).
 Thruscross, 1763. S.B.
 Thwaites, 1779. S.B.
 Todmorden, 1746 (Dr. Gillies' *Historical Collections*, p. 507).
 Top o' th' Coal Pits, Oct. 15th, 1761. C.B.

- Two Laws, 1763.** S.B.
 Wadsworth, July 24th, 1760. C.B.
 Walton, April 14th, 1762. C.B.
 Warley Clough, July 20th, 1758. C.B.
 West End, Oct. 6th, 1774. C.B.
 Whitehaven, 1761 (Historical Society ii, 125).
 Wigglesworth, Jan. 13th, 1763. C.B.
 Wigton, 1763. S.B.
 Wilsden, Jan. 13th, 1763. C.B.
 Woodhill, 1788. S.B.
 Wyecollar, 1751 (Darney's poem).
 Yeadon, 1742 (Dr. Gillies' *Historical Collections*, p. 507).