"When we went out in 1877, Captain Salgado had already begun his repressive measures by closing the Sunday School. Then, in succession, there followed the closing of the Day School, the two weekly (from house to house) cottage prayer-meetings, Mrs. Holland's girls' sewing class, our weekly singing practice, all services after sunset. The bell—a large one I got out from England, and by tremendous human labour had fixed some twenty feet high in the yard behind the Church—had to 'hold its tongue.' The name 'Zion Primitive Methodist Church' was an 'outward manifestation' and must be effaced. Singing at funeral processions, and then the processions themselves, were disallowed. I think the last of the repressive measures was, the sound of singing must not be heard outside the Church. For some twelve months or so, almost each day found me wondering what new trouble the next day would bring What a number of letters passed between us, and what hours and hours were wasted either at the Government House or the Mission House—he at times violently excited, quite menacing in words and tone and manner, and I, to a Spaniard I dare say, provokingly cool. The end of the matter was he sent me a 'writ of banishment' in forty-eight hours, with, I think, some thirty shillings to pay my fare to the nearest port. I returned the money, endorsing the envelope 'Declined with thanks' and, on the advice of H. B. M. Consul—Captain Hopkins—a true friend of the mission, who once took the Sunday services for me when I was ill—I hurried home. A deputation, introduced by the late Mr. S. Morley, waited on the Under Secretary for Foreign Affairs. I read and then handed to him a complete statement of my case. In a few months information came from the Foreign Office that the Spanish Government 'disavowed' the Governor's action in reference to my banishment; and a few weeks later came another dispatch saying they 'disapproved' of his action, and I was at liberty to return to the Island, which I did at once, bearing, I think, letters of authority from both the Spanish and British Governments. On reaching the Island, I found Captain Salgado had gone back to Spain, whether recalled or not I never knew. Consul Hopkins said, 'Now we'll go in for compensation," but his sudden death soon after cut short his good purpose, or probably something would have been done for me and the Society.

"My banishment, with that which led up to and followed it—all the worry and strain—told upon me so much that, after being out there again for some eighteen months, I had a most dangerous illness. My life was almost despaired of, and I was carried on board in an utterly helpless condition, but, thanks to my good wife and the Divine Helper, I recovered."

The Report of the General Missionary Committee to the Conference of 1886 has an extended reference to the scandalous treatment of Rev. W. Welford. This reference, because of its intimate bearing on the conditions under which our work in Fernando Po has been carried on, must be given here. Needless to say such incidents as these, with all that they involve, must have been detrimental to the mission, exceedingly trying to the missionaries and their families, and a source of anxiety to the Executive at home. These incidents have been costly ones too, such as, one thinks, would justify the suing of some one for "material damages." Two of our Missionary Secretaries—Revs. J. Atkinson and J. Travis—have been necessitated to journey all the way to Madrid in order to straighten out matters and secure more satisfactory relations between the Spanish Authorities and the Mission. The reference in the Report runs:—

"The work in Fernando Po has been seriously interrupted during the year by the

action of the Spanish Authorities. The schools have been closed, and every indication that the mission premises are used as a place of worship has been removed by order of the Governor. Singing in the chapel has been prohibited, and all service in the cemetery at the burial of the dead. The missionary was subject to interference and annoyance of the most vexatious kind, and was at last imprisoned on board the pontoon, where he was kept for a month subject to insult and indignity from day to day, and was only released on the interference of the Commanders of Her Majesty's gun-boats who fortunately visited Santa Isabel. The people were watched as they went to and from the meetings, they were insulted by the Romish priests in the streets, summarily fined, dragged to prison, and persecuted in a great variety of ways; still they remained steadfast in the faith. The missionary and his wife were ultimately banished. The case has been placed in the hands of Her Majesty's Government, and the Governor of the island, having been recalled to Spain, the whole matter is undergoing investigation. The Committee desire to place upon record their unqualified approval of the course pursued by the missionary, the Rev. W. Welford, and his devoted wife, in the remarkably trying circumstances in which they were placed during their stay in Fernando Po; and they desire also to express their admiration of the manner in which the Rev. W. N. Barleycorn, the native minister at George's Bay, and the members of the church generally, acted during the painful ordeal they have been called to endure. Since Mr. Welford left the island there has been no further molestation of the Church, though the restrictions as to work and worship have not been removed. The Rev. R. W. Burnett, his wife, and son have been sent out to take charge of the mission till the case is settled."

At this point we set out in tabular form the names of the band of deserving men who have gone as our missionaries to Fernando Po. Let the reader scan it closely and take notice of the figures which follow the names; for these will show that some whose names are on the list have had two, three, four, and in the case of Rev. R. Fairley, no less than five terms of service on the Island, while others have done good service in other parts of the Foreign field.

1870.	R. W. Burnett	...	4	1888.	S. Blenkin	...	1
„	Henry Roe ...	...	1	1890.	J. Burkitt ...	...	1
1871.	D. T. Maylott ...	...	2	1892.	F. Pickering ...	...	1
1872.	W. Holland ...	...	4	1894.	N. Boocock ...	...	1
1873.	W. B. Luddington	...	3	1895.	T. C. Showell ...	...	2
1874.	S. Griffith ...	...	1	1898.	R. W. Burnett (2)	...	1
1875.	Theo. Parr ...	...	1	1899.	M. H. Barron ...	...	1
1878.	R. S. Blackburn	...	1	„	G. E. Wiles ...	...	2
1883.	H. Buckenham	...	1	1900.	T. Stones ...	...	1
„	R. Fairley ...	...	5	1901.	J. Nichols ...	...	1
1885.	W. Welford ...	...	1	„	Moses Holmes ...	...	1
„	Harvey Roe ...	...	–	1904.	H. M. Cook ...	...	1
1888.	Jabez Bell ...	...	3				

List of Missionaries to Fernando Po: the Year of their first Appointment, and the Number of Terms they have served.

During his term of office as General Missionary Secretary, Dr. S. Antliff publicly stated that Dr. Underhill had recently written to inquire if the Primitive Methodists intended to carry their mission to the Bubis, or to confine it to the English-speaking

people of Santa Isabel. The reply was, "We have bought property, intend to remain, and cover the whole Island with Primitive Methodism." On the strength of this assurance the Baptist Missionary Society has honourably refrained from attempting to re-establish its mission on the Island, and other Missionary Societies have in like manner respected our declaration of policy, and have come to look upon Fernando Po as lying entirely within the sphere of our influence. Such an understanding and virtual compact creates responsibility. It can hold good and be respected only so long as we seek to honour its engagement by endeavouring to evangelise the Island. As the sole representative of Protestantism on the Island, we are bound to spread its principles amongst the people, or else allow other Churches to lend a hand in doing a work for which we are unwilling or unequal.

How far then has the promise held out by Dr. S. Antliff been made good? The island has *not* been covered; but, in addition to Santa Isabel, three other mission-stations have been planted in the most accessible and best-known part of the Island, at points strategically situated for keeping in touch with our base at Santa Isabel, and for getting into touch with the native Bubis, and carrying on amongst them evangelistic, educational, and industrial work. These stations are at the rising towns of San Carlos on the South-west, Bottle Nose on the North-west, and Banni on the North-east, while Santa Isabel is on the North of the Island. As early as 1871 the Rev. D. T. Maylott was appointed to begin a mission in St. George's Bay, as it was then called—a beautiful bay nine miles across from point to point. His serious break-down in health retarded the opening of the mission, but W. N. Barleycorn as native teacher did useful pioneer work, and in 1873 Mr. and Mrs. Luddington began to build on the foundation already in some measure laid. Messrs. Luddington and Barleycorn laboured zealously, and their zeal had its reward. During the first six months Mr. Luddington made no less than twenty-five visits to the bush in the interior in order to induce the native boys and girls and adults to attend the Sunday School and services. A house and church were built on the beach, and, though a comparatively rude structure, Mr. Luddington was rightly proud of it; and it may be added, this first piece of Connexional property on the Island was paid for by the islanders themselves. Mr. Parr removed the mission some four or five miles up the mountain-side to Rajah, in order to be nearer the Bubi town, and, when, some years later, it was deemed desirable to add the industrial to the educational and spiritual work of the mission, its location was again changed. Rajah being situated too high for cocoa to do well, the mission was placed half-way down to the beach. There it is to-day—a cocoa-farm covering some thirty acres or more in the midst of dense primeval forest.

We ought to chronicle here an early and interesting attempt to transliterate the language of the Bubis—to analyse its grammatical forms and give its vocabulary—a task admittedly difficult of accomplishment. Through the courtesy of the Rev. T. Parr, M.A., we have had the opportunity of inspecting a small, thin, quarto volume, which should have its place in the bibliography of Primitive Methodism whenever that very desirable work shall be executed. The volume in question bears the title:—"Parr's Bubi na English Dictionary, with Notes on Grammar, George's Bay District, Primitive Methodist Mission Press, George's Bay, Fernando Po, 1881." The preface

to this little volume gives a sufficiently full account of its genesis and of the difficulties surmounted in its preparation.

> "When appointed to George's Bay in the early part of 1873," says Rev. W. B. Luddington, "we found the mission in its infancy, and the language entirely unwritten. Steps were immediately taken for securing a vocabulary; but, for various reasons, the work proceeded slowly. In March, 1873, about a fourth of what constitutes the present dictionary was put into the hands of the Rev. T. Parr, prior to his taking charge. Being well-adapted to the task, he already having made some proficiency in philological studies, his acquisition of the language was surprisingly rapid, and ere the completion of his term of service, he preached (of course imperfectly) in the native tongue. Notes on Grammar and an extended vocabulary were prepared by Mr. Parr, and these were kindly passed over to me when leaving England two years ago. . . . The typographical part of the work is only that of an amateur, with a small press and limited materials, which must account for its defectiveness. To Mr. W. N. Barleycorn, Peter Bull, and several of our young native converts, both Mr. Parr and myself are greatly indebted."

For some little time longing eyes had been turned to the South-east of the Island—forty miles from Santa Isabel, to a place called Biappa. Mr. Holland devoted a week to prospecting in that part of the Island and drew up a lengthy Report, which was adverse to any attempt at settlement there. Moreover, it was suggested that Banni on the North-east coast, twelve miles from Santa Isabel, would form a much more eligible location. Both Messrs. Holland and Luddington satisfied themselves by a personal visit as to the eligibility of the proposed mission, and, during Mr. Buckenham's term, the mission was tentatively begun. But to Rev. Jabez Bell belong the honours of Banni. "Bell of Banni" might well be his honorific title. He bore with wonderful patience the early hostility of the natives, and the frustration of cherished hopes, and at last, by the sheer force of his example and personal influence, he won over the natives. His long and efficient service amid most trying conditions, and the signal success of this Industrial Mission are highly appreciated by our Church. It is pleasing to be able to give the unsolicited private endorsement of this judgment by one of our veteran missionaries who says:—"Mr. Bell's self-denial in the initial stages of the Mission no one has any idea of. I said when out there spending some time on the Mission—'Not one in a thousand would practise such noble self-abandonment in the interest of missions as he did.'"

Bottle Nose made its first appearance on the stations in the Conference Minutes of 1896. This place of strange name is a kind of half-way house between Santa Isabel and San Carlos. Our early missionaries knew its sheltered cove well; for often, in boating between the two places mentioned, they would land on its little beach, so that their Krumen might prepare their "chop," while they themselves welcomed a short respite from sea-sickness, and drank their refreshing cup of tea.

Two outstanding features of our Fernando Po Mission have been and still are—the spirit of self-help and liberality shown by our adherents, and the remarkable success of our Industrial Missions. In regard to the former that acute observer, the Rev. N. Boocock, points out that during the last twelve years the Church at Santa Isabel has raised more money for the African Fund than any Church in Primitive Methodism,

averaging as it has done more than £150 per year, and with a membership numbering less than 130. Nor, as he also points out, has this been done without an immense struggle and many instances of real self-sacrifice.

Aliwal North.

Where is Aliwal North, and how came we to plant ourselves there? As to the latter, largely, it would seem, as the result of unforeseen events and circumstances. A Mr. Lindsay, we are told, a gentleman formerly in communion with the Primitive Wesleyans, had settled in what was then the Orange Free State. Mr. Lindsay was anxious to secure the appointment of a Primitive Methodist missionary, and with that end in view, entered into communication with our General Missionary Committee, guaranteeing the salary of a young man for the first year. The appeal was considered and responded to, and Rev. Henry Buckenham, formerly a devoted local preacher in the East Dereham Circuit, and at that time on the Burton-on-Trent Circuit, consented to become the Connexion's pioneer missionary in South Africa. He sailed in the "Marsden," October 5th, 1870, and after touching at Cape Town, landed at Port Elizabeth on November 20th. Thence he travelled up the country, 300 miles, arriving, *en route*, at Aliwal North, on the Orange River, which divides Cape Colony from the Orange River Colony. Here he found Mr. Lindsay, who had settled in the town, and here, accordingly, Mr. Buckenham elected to pitch his tent. Meanwhile, it is said, instructions came to hand from the General Missionary Committee, to the effect that their missionary should make his way to the newly-discovered Diamond Fields. But this was not done; and the situation as it then presented itself was accepted, with all that has followed. This explains why, without pre-announcement, or even prevision, "Aliwal North, Henry Buckenham" unobtrusively appears on the stations in the Conference Minutes of 1871.

For a Sunday or two, while a room was being fitted up, services were held in a Dutch Church. A Sunday School was opened January 15th; an evening school for coloured people on July 18th; and in the following month Mr. Buckenham, in conjunction with Mr. Lindsay, opened a day school. Ten pounds was all Mr. Lindsay had to lay down to make up the deficiency on the year's working, so liberally did the congregation that had been gathered contribute to the support of the missionary. During Mr. Buckenham's term, a church, vestry, and house were built at Aliwal, and land secured at Jamestown, on which our second chapel in South Africa was afterwards erected. Mr. Buckenham returned to England in August, 1875, his place having previously been taken by Rev. John Smith, another Norfolk District man. As showing that Yarmouth Circuit still retained its practical interest in African missions, let it be noted that that Circuit contributed £200 towards defraying the cost of conveying Mr. Smith and family to their destination. At this time the membership at Aliwal was reported at 15; in 1879 when Mr. Smith was relieved by Rev. J. Watson it stood at 130. In 1881 the ministerial staff was strengthened by the addition of J. Bradley and J. Msikinya. W. N. Barleycorn in Fernando Po and J. Msikinya were *our first coloured ministers;* they began their honourable ministry together, their names appearing on the same Conference Minutes of 1881. In 1883 Dr. Watson removed to

Adelaide, South Australia, and Rev. J. Smith returned to the scene of his former labours. After a second term of five years, in which the mission underwent development and made gratifying progress, Mr. Smith was succeeded by Rev. G. E. Butt. The General Missionary Committee had looked out with some considerable degree of anxiety for a successor to Mr. Smith; the more so, as it was in contemplation to establish a Technical School. The Committee were wisely guided in their selection of a man, since Mr. Butt not only possessed the necessary ministerial qualifications, but the secular training he had received eminently fitted him to take charge of the proposed institution. In 1888, therefore, Mr. Butt entered upon what proved to be his seventeen years' superintendency of the mission. His son, Rev. G. H. Butt, was already on the staff as minister and schoolmaster.

REV. G. E. BUTT.
(President of Conference, 1905.)

By common consent Aliwal North is regarded as our widest and most prosperous mission station. We should, however, think of Aliwal as the centre of a diocese rather than as a circuit of the normal type; since the so-called circuit is some 150 miles long by 50 miles wide, contains eight sub-centres, each in charge of a trained agent, and each having grouped around it several preaching-stations. The superintendent of such a wide, polyglot station as this—for the Gospel is preached in three languages—who has to keep his hands on the various strands of the work—spiritual, educational, technical—must needs be a man of affairs, with a wide outlook, and possessing considerable organising power, and such the successive superintendents of Aliwal have been. Despite the periods of unsettledness which have recurred, the shifting of the population both native and European, and the temporary upsettal and ravages of the late war, the progress of the mission has been remarkably steady and gratifying. Thirty-four years ago we began with one member—the missionary himself; in 1905, the total membership is reported as 1608. Commensurate with the numerical advance recorded by these figures there has also been an augmentation of the teaching staff, and an increase in the number of buildings belonging to the Mission. As completing the outline of the Aliwal North Mission's history, it must be added that on Mr. Butt's return to this country, where the deserved honour of being elected President of the Conference of 1905 awaited him, the Rev. F. Pickering took charge of the Aliwal Mission.

The educational work carried on at Aliwal North has long been an outstanding feature of the mission; and, in its bearing on the future of the natives themselves receiving instruction, as well as in its bearing on the future development of our missions in South Central Africa, it is a feature deserving all the prominence given to it. It was in 1889 Mr. Butt started the Training School. Before starting it he visited all the kindred schools of other Churches that were within his reach. He was especially attracted towards the French Mission in Basutoland. Here he found three schools at work for the higher education of the natives; the normal school, to train teachers; the Bible school, to train evangelists; and the industrial school, to teach trades. It occurred to Mr. Butt that it would be well to unite these three sections of the same

ALIWAL MISSION
ALIWAL NATIVE CHURCH
LAYING FOUNDATION STONE OF NEW NATIVE CHURCH
GROUP OF NATIVE TEACHERS
THE LOCATION CHURCH NATIVE
HALF CASTE CHURCH
THE SEWING CLASS
SOME OF THE MISSION SCHOLARS

work in one school. The Aliwal School, therefore, is founded on that broad basis. It was an experiment, but it is proving a successful experiment. The school was started sixteen years ago with four pupils. Writing in 1903 Mr. Butt says: "Before the war we had twenty-seven pupils; but the school was broken up by the Boers. Many of the students joined the British forces, and we had virtually to begin our work again. We have now fifteen."

The Training College, then, has the threefold aim before it of making Scholars so far proficient in the elements of ordinary education as to pass the standards; to make evangelists, and to qualify "the boys" for industrial life. A gratifying measure of success has been realised in each of these departments of endeavour. "All our male teachers on the station, excepting one," says Mr. Butt, "have been trained in our own schools, and we have sent five to the Zambesi." In regard to the industrial department he further says:—

"The first care is to teach them self-help. They prepare their own food, mend and wash their clothes, clean their rooms, and do all that is necessary to enable them to live as good Christians. All this, as a source of education, is more important than it seems. In their heathen state the women have to do all the work, excepting look after the cattle, and it is only as they are brought to understand the dignity of all useful labour that they are prepared to treat their women with proper respect. They are also taught gardening, including grafting, planting and pruning of fruit-trees, the cultivation of all the various kinds of vegetables which can be grown in the country, and in a small way they are taught to grow corn also.

"The chief feature, however, of the Industrial section is the Carpenters' Shop. Here the first thing the boys learn is to break, or spoil the tools. But while there is a great difference in the degree of aptitude shown by the boys, many of them take quickly to the mechanical part of the work. The great difficulty is to get them to understand the principles of design. To see a piece of work set out on a board, and then see the various parts at which they have been working, when put together, answer to the design, is a source of great wonder to them, and they often express their surprise by saying, 'The English are very clever people.'"

If the reader will turn to the illustrations of our Aliwal North Mission, which have been taken expressly for this History, they will find further light cast on the Training School as a useful and money-saving institution. Referring to the view of the Head Master's House (p. 501), Mr. Butt says:—

"I am very proud of this house. It is my own design, and *the whole of the work was done by the students under my direction.* They quarried the stones and put in the foundations; made the bricks and burnt them; put the roof on; did all the carpentry and painting; and also made much of the furniture. For the house and furniture the General Missionary Committee made us a grant of £350. The dining-room has a panelled ceiling, and also a dado. The best bed-room is fitted with wardrobes; and, as you can see in the picture, it has a beautiful verandah on two sides. Had it been built by contract it would have cost from £1,000 to £1,200. The difference between that amount and £350 is what was saved by our labour. We had to pay for nothing but the timber, iron, paint, and paper. It is an object-lesson in what the natives can be got to do when carefully instructed and directed. All this industrial work is done out of school-hours.

ALIWAL MISSION
EUROPEAN CHURCH AND TRAINING SCHOOL
STUDENTS IN TRAINING SCHOOL
EUROPEAN CHURCH JAMESTOWN
TRAINING SCHOOL WORK SHOP
THE PARSONAGE
HEAD MASTERS HOUSE

"The students also built the workshop, and they did the carpentry of the Training School, making even the seats and the desks. They did the carpentry of the Half-caste Church and of the Location Church [since successfully opened]; with the result that the door and window-frames you see in the walls have been made; the windows, doors, and pews are ready, and we are now preparing for the roof. We have also done all the carpentry work for six new churches in the Orange River Colony; and we have just made many doors and windows to replace those destroyed by the Boers in the war. I have dwelt at large on this part of our work, because it supplies the secret of much of our extension. Six of our churches have been built without any cost to the General Missionary Committee, and this could not have been done but for the Training School. As far as their scholastic work is concerned, we put them through the teacher's course under Government—the same course that is taken by the Europeans. This of course is the work of my son. But I train them as evangelists, giving them a Bible-lesson every evening, and they visit the out-stations to preach."

We are not now writing a full history of our African Missions. That, we trust, will before long be done by some one qualified for the task by intimate knowledge and long experience. But sufficient has been written to fit Aliwal North into its place in this general History, and sufficient to convince our readers that the Connexion has abundant reason to be satisfied with the founders and developers of that mission, and with the visible fruitage of their conscientious labour.

South-Central Africa.

There can be no question that the policy which resulted in the planting of our mission in Central Africa was largely shaped by the Rev. John Smith. Mr. Smith is a man of ideas, enlarged by study and practical experience on the mission-field. His study of the missionary problem as it presented itself to him,—not merely in books, but on the banks of the Orange River, made him dissatisfied with the position and prospects of our Church in Africa. He saw no hope of any great enlargement of the sphere of operations in South Africa. His reflections crystallised in the conviction that "if we mean to do any real lasting work we must go out into the clear open field of untouched heathenism." He soon reached another conclusion: that the evangelisation of Africa could best and most quickly be accomplished by the Africans themselves, who must therefore be trained and qualified for the purpose.* What Mr. Smith believes he believes firmly, and defends and presses strongly; and so the ideas he explained and advocated so persistently and strenuously, gained acceptance, and are already bearing fruit.

At the Conference of 1886 the question of opening a Mission in Central Africa was introduced by a letter from Rev. J. Smith, and was referred to the Missionary Committee. That Committee sought further information regarding climate, &c., from Mr. Smith, who pressed the Conference of 1887 to attempt the Mission; and the whole question was relegated to a large Conferential Committee, which met in Leicester, in October of that year, and decided to send a missionary expedition to seek a sphere of labour North of the Zambesi. Mr. Smith urged the Conference at Liverpool in the

* See Rev. J. Smith's printed Report on Missionary Policy and Extension considered at Leicester, October, 1887.

NKALA MISSION
NATIVE EVANGELISTS HOUSE
MASHUKULUMBUE WITH CONES
MISSION HOUSE LOOKING EAST
MISSION STATION LOOKING WEST
NATIVE MUSICAL INSTRUMENTS
THE MISSION CHURCH
FIRST RELIGIOUS SERVICE AT NATIVE FUNERAL
THE CEMETERY THE WHITE CROSSES SHOW THE GRAVES OF THE MISSIONARYS & FAMILIES

following June to carry out the decision of the Leicester Committee. The General Missionary Committee communicated with certain brethren, whose names were submitted to the Quarterly Meeting of the Missionary Committee, held at Peterborough in October, 1888, and the issue was that two ministers—Rev. Henry Buckenham and Arthur Baldwin—and F. Ward as artisan missionary were appointed to the work, who sailed from Dartmouth on April 26th, 1889.

The step thus taken by the Connexion marked an important advance. It was indeed a new departure. Quite truly the General Missionary Committee, in its Report to the Conference of 1890, affirms:—"This is the greatest and most important enterprise which our Church has ever undertaken. We are entering upon pioneer missionary work, and, at the command of the Master, going to convert people who know nothing of His love and power." Hitherto, even in Africa, we had gone where we had been desired and invited; now we were going where our presence was not asked for, but where, for that very reason, our presence was the more urgently needed. Let this fact with its implications be duly pondered.

The Zambesi Mission Party reached Mashukulumbweland in December [1893] and are now engaged in erecting Mission premises and in ministering to the people." (G. M. C. Report, 1894.) The words are soon written and read; but though the words are true enough, yet to leave them just as they stand, would be to offend against the truth and to do a wrong to the living and the dead. In fact, those years of wandering, of weary waiting and frequent mischance, of heroic endeavour often frustrated, make a story which "when written will not only tend to popularise our African missions, but cannot fail to be an inspiration to us all" (Conference Address, 1897). But who can write this story except one—Rev. A. Baldwin—the sole ministerial survivor of the pioneer mission party, and the brave and trusty colleague of Mr. Buckenham, until the lamented death of the latter, July 11th, 1896? This so obvious consideration determines us to let Mr. Baldwin speak for himself of those trying initial days, so that the reader may gain something like an adequate impression of what was then done and suffered. Did we write, "speak for himself"? That is what Mr. Baldwin does not do. He speaks of Mr. Buckenham, but says little of his own share in the experiences, and nothing of his chivalrous conduct to Mr. Buckenham and his sorely stricken widow.

Our delays are well known to the friends at home. I mean the fact that we were nearly five years from leaving England to reaching Mashukulumbweland: but all the trials, disappointments, persecutions, anxieties, and worries of those years can never be known, nor yet fully imagined. We have helplessly watched our oxen die until not one has remained. We have been again and again ordered to leave the country; have had our boys taken from us, and all our food-supplies stopped so that we should be starved out, in fact, have had all the vial of King Lewanika's wrath, brewed by the machinations of a wicked trader, envious of the Chartered Company and the influence the missionaries had over the king, poured on our heads; still, Mr. Buckenham never lost heart. Others, whilst sorry for our position, were sure that the king would never relent, and that we should have either to return home or go and seek a field elsewhere: but his faith never wavered, his hope never died. He always seemed to see the silver lining to the cloud, to peer through the darkness to the morning that would assuredly break: and that

faith, after being severely tried, God honoured by giving us an open door and every facility for entering it.

No man could have worked harder or thrown more heartiness into his work than our brother did. In training oxen and driving wagons, in performing long tedious journeys, both in the height of the rainy season, and when the summer's sun was blazing, in executing the many repairs needed to the wagons, gear, and other utensils, and in building-work on our new stations, he was always engaged. From "dawn to dewy eve" Mr. Buckenham toiled incessantly through all these years without ever taking a rest. He never spared himself, but even when suffering great pain, has, in his desire to push on the mission, continued at his post. Many, many times he has been compelled to put down his tools and go to his bed, but the moment he was a little better he would be back again.

The magnanimity of his nature was shown in his conduct *re* the question of his return. His engagement with the General Missionary Committee was simply to locate the Mission, and having successfully done this he might have returned home in 1894; but, so much as he longed to return for his daughters' sakes, he forewent his privilege, and in the spirit of Mackay of Uganda declared that it was no time to thin the ranks, but rather to reinforce them. Again last year, after being so ill, and the Committee invited him to return home, he gave his personal interests but secondary consideration. He longed to see a network of stations speedily established across the country, and so decided to stay two or three years longer. He had already formed a plan which was to first see me housed at Nkala, and then go further inland, pitch afresh his tent, and there break up the ground for founding a third station. But his work was finished.

In November he was stricken down again, and although occasionally he seemed better, and we grew at these times hopeful of his recovery, it became evident that only a return home, and the best medical treatment, would suffice to restore him: so, reluctantly, he decided to leave his much beloved work. It was then at the height of our rainy season, when travelling, in his condition, was impossible, and they had to wait, wait, wait until the roads became passable. Meanwhile their dear little girl, Elsie, the child of the Mission, the sunshine of our life, the beloved of everybody, of even the poor, naked, savage Mashukulumbwe—she was taken by the angels on February 3rd, 1896, adding a load of sorrow to the already heavy burden of sufferings being borne by our brother. These were dark days in the history of our Mission. At length the rains passed, and on April 29th, after much worry and delay through the conduct of the porters, Mr. and Mrs. Buckenham turned their faces homeward. There were no oxen to draw a wagon, and they had to be carried in hammocks. It was a cruel journey, for the carriers, seeing Mr. Buckenham's helplessness, took base advantage to travel only when and as far as they liked. Some days they would not stir, but spent the time in trying to extort promises of exorbitant pay on reaching Kazungula. Consequently the journey was greatly prolonged, and his sufferings intensified. On reaching Kazungula, he had to take to his bed, and for seven weeks bravely bore acute affliction; then, on the morning of July 11th, at 8.30, without a struggle, he quietly fell asleep, and was borne to his eternal home and rest. A mound, under a great mosinzela tree, enclosed with a stout fence of mopani poles to preserve it from the wild beasts, marks his resting-place. A rustic cross has been erected at the head, with a board affixed, on which is painted "Rev. H. Buckenham, Born May 7th, 1844. Died July 11th, 1896."

Our mission in North Western Rhodesia, as this region of South Central Africa is termed, is still in its formative stage. The country is being prospected, and central

mission-stations with their outposts planted at the most promising points. There have been losses and disappointments. We have regretfully to record the death of Mr. Walter Hogg, artisan missionary at Sagolas, and Mrs. Pickering and Baldwin have been removed by death, but still the work goes on, and the future is full of promise.

The Report presented to the Conference of 1905 states:—

"At Nkala, the congregations are good, and 83 children have their names on the school register. At Nanzela, at the best season of the year, the congregations sometimes number 200, while there are 73 children in the school. Rev. E. W. Smith has given much attention to the arrangement of the language, the compilation of a grammar, and of a book of Scripture stories and other linguistic work, all of which must be of great value in the years to come. At Sajobas, the work is exceedingly full of promise. A good native teacher has been secured during the year, and most gratifying reports reach us of the labour amongst young people. Opportunities for extension appeal to us on every side. As to Livingstone, our establishment is too recent to afford much data for report. Undoubtedly in that region great possibilities are opening to us."

Southern Nigeria.

For some years the General Missionary Committee desired to establish a Mission on the river Opobo in the Oil River Protectorate. Acting on instructions, Rev. W. Holland crossed over from Fernando Po and spent three weeks prospecting in this district, and reported favourably upon it. But, doubtless for sufficient reasons, the Committee turned its attention to another district on the mainland of the West Coast of Africa; and in 1894 "James M. Brown, Acqua River," appears on the stations. The mission then begun, and subsequently carried on by Messrs. T. Stones, W. J. Ward, C. F. Gill, N. Boocock, R. Banham, G. H. Hanney, W. Glover, and W. Christie, is now known as our mission in Southern Nigeria and is one of our most promising fields of labour. It is in British territory; conveniently situated with regard to Fernando Po, and contains a large population eager to have missionaries labouring amongst them. We have now three centres in this district—Oron, Jamestown, and Urea Eye, and almost any number of possible sub-stations. A new Training Institute has been opened at Oron particularly for the equipment of native teachers, and the societies of Christian Endeavour throughout the Connexion have nobly responded to the appeal made and have raised £1000 to defray the cost of the Institute.

Lastly, we must note that Rev. J. Pickett (General Missionary Secretary), and Alderman F. C. Linfield, as a Conferentially appointed deputation, have just set sail (December, 1905) to visit the West African mission stations. They will closely scan our work—old and new—and form their judgment on the evidence. Important developments and, possibly, some modification of policy and changes in method, may be looked for. Africa looms large before the Connexion, but there is a growing conviction that, while our mission on this vast continent must be vigorously pursued, it is high time we turned our attention to India or China.

CHAPTER VIII.

DEVELOPMENTS IN SOCIAL SERVICE.

Pioneer Efforts.

WHAT is the estimate we would place on the social agencies of the Church will be clear from what has been said: they are the legitimate fruit of the Church's activity. Holding such views, we have always regarded January 18th, 1895, as an important date in the history of our Church, for, on that date, Social Work received formal and official recognition. The long-standing, the magnitude and success of Rev. Thomas Jackson's efforts in this direction, had led to the appointment of a strong sub-committee to consider the whole question of the relation of Social Work to the missionary labour of the Church. The findings and recommendations of this sub-committee were adopted by the Quarterly Missionary Committee held at Nottingham. The first and most important recommendation that received the confirmation of the Committee was that: "*We recognise Social Work as a part of Christian endeavour and service.*" Then were specified certain conditions needing to be fulfilled in order that Social Work should secure official recognition and assistance, and it was affirmed "that in our opinion the Social Work done by the Rev. Thomas Jackson of the Clapham Mission fulfils the conditions laid down in the foregoing resolutions and deserves distinct recognition"; and, in a final resolution, the Committee declared "that in our judgment the work carried on by Mr. Jackson is worthy of the support of our people, and we authorise the adoption of such means for its support as Mr. Jackson and the General Missionary Committee may deem desirable."

How Mr. Jackson was led to devote himself so largely to this form of Christian service is a story which links on to and continues that of London extension, and takes us back to the year 1876, when Mr. Jackson was just beginning his ministry. As a successful town-missionary he had been recommended by the Sheffield Third Circuit as a suitable candidate for the ministry and, after passing a creditable examination, his name had been placed on the reserve list. The call came in September, 1876, when Mr. Jackson was selected by the General Missionary Committee to open a new mission at Walthamstow. From this point the story may be told in Mr. Jackson's own words:—

"My instructions were to open a new mission at Walthamstow and superintend, *pro tem.*, the Bethnal Green Mission, which at that time was without a minister. The enterprise of Rev. R. S. Blair had secured at a nominal rent for three years a disused Independent Chapel (with sitting accommodation for 600 persons) in Marsh Street (now High Street), Walthamstow, and services had been held in it for nine months by the Poplar Circuit and good work done in the open air. But the conditions were

unfavourable to progress, and Mr. Blair, with the circuit's approval offered the chapel to the General Missionary Committee. The two small mission-rooms that comprised the Bethnal Green station—West Street and Squirries Street—were in squalid neighbourhoods. One was a rented room, and in an unfit condition for services; the other was Connexional property and seated sixty persons. It had cost £250, and had that amount of debt upon it. The former was given up at once, and the other subsequently sold to the London City Mission.

"I entered upon my new duties on October 12th. The first Sunday I preached in London I preached at West Street in the morning, and had three persons as congregation. In the evening I preached at Squirries Street when, during the earlier portion of the service, I had only the chapel-keeper as my congregation. In the afternoon I visited the notorious Mile End Waste, and was shocked by the profanity and Sabbath desecration that I witnessed. I took my stand amidst the hubbub and alone commenced to sing a hymn, and then exhorted the unsaved to turn from their sins and serve God. The experience of that first Sunday greatly distressed me; but it so profoundly stirred my soul that I resolved with the help of God, I would devote myself unreservedly to the work of serving and saving the poor in the East End. A mission in notorious, defiled and squalid Whitechapel from that day was the goal of my missionary ambition; but for twenty years the way did not open. It did come at last with the acquisition of the Working Lads' Institute.

"The second Sunday in London was spent at Walthamstow, where my congregation numbered three persons in the morning and five in the evening. For a time my wife and I had to act as chapel-keepers. I resolved to devote my attention to the poorest districts, and systematically visited from room to room and house to house. The sights of suffering and privation I met with powerfully affected me. My rule was to pray with every person or family I visited whenever possible. But to pray with starving persons and not do something to relieve their suffering I felt to be impossible. As we had no funds, and my salary was only one pound per week, my wife and I resolved to consecrate to our mission-work the few hundred pounds we had saved and the proceeds of the sale of our Sheffield house and furniture. On Lord Mayor's Day, November 9th, 1876, we held our first gathering of destitute men and women from the slums. A meat-tea was provided, followed by an evangelistic service. During the subsequent winter months when distress was acute, fifty families were provided with a breakfast each Sunday morning in our schoolroom, the proceedings being closed with a short gospel address and prayer. The late Marquis Townshend, hearing of my efforts for the destitute poor of Bethnal Green and Walthamstow, sent me several liberal donations. The idea of appealing to the public for funds to carry on this benevolent ministry did not occur to me until all our private means had been expended and we had experienced considerable domestic impoverishment. The effect of this personal contact with the poor in their homes and of the manifestation of interest in their struggles, was to induce many to attend the services, and scores were converted. Being pitchforked into the superintendency, the arduous duties of a new station, the demands of probationary studies, the erection of two new school chapels during probation, and details associated with the social ministries to the needy, rendered the demands upon health and strength at times very exacting.

The Clapton-Park Mission.

"Early in the year 1884 the late Mr. J. S. Parkman, one of the most generous of our London laymen, offered to contribute £100 per annum for the purpose of opening a

new mission in a crowded and poor district of London. The General Missionary Committee accepted the offer, appointed a sub-committee to select the locality for the new enterprise, and appointed me to take charge of the new mission. A disused and dilapidated building, previously used as a theatre, was taken on rent for twelve months. The building situate in Clapton Park was known as 'The Dust Hole,' and had had a most disreputable record. The late Rev. J. Atkinson, then General Missionary Secretary, and the late C. C. McKechnie, then Editor, invited me to spend an evening with them at the house of the latter to talk over the project, and both assured me that the plans I had sketched for future work along evangelistic and social lines, not only commended themselves to their judgment and sympathy, but excited their admiration. The General Missionary Committee voted £40 to furnish an eight-roomed house for me, and on July 27th, 1884, the first services were held. The theatre had seatage for one thousand persons, and about twenty attended the first service. The Connexion had previously no congregation or property in that neighbourhood, and my wife and I were the only members. I directed my chief attention to the poorest and non-Church-going section of the population, and so came in contact with many needy and destitute families and persons. During the first winter I was at Clapton, I had occasion to call at a School-board School in the poorest district, and was informed by the head teacher that a considerable number of the children attending his school were totally unfitted for their school duties through lack of food, and he deplored having to teach children who had not broken their fast. I engaged there and then to supply a breakfast the next morning to 300 of these starving children; and so the next morning saw our first children's free breakfast at Clapton. The same winter, in order to relieve the great distress among the families of men out of work, we started a soup-kitchen, and supplied 10,000 soup-dinners to the poor of the district. A Labour Bureau was opened, and the names of the unemployed registered with a view to assist them to procure employment.

PRIMITIVE METHODIST HOME OF REST, SOUTHEND.

"After twelve months' work at the Theatre, a Church of ninety members, and a Sunday School of 150 scholars, and twelve teachers were reported. In the autumn of 1885 a site was purchased on Blurton Road, and the Clapton Park Tabernacle

erected and opened with a debt of £2,260 upon it. The total cost was £3,200; and the property is now debtless. The neighbourhood of Southwold Road was missioned, a site secured, and a temporary mission-room erected at a cost of £700, this, too, is now debtless.

"The wish to help the respectable poor who had been ordered rest and change of air at the sea-side with a view to their regaining health and resuming employment, led me to open a temporary Home of Rest at Southend-on-Sea in 1894. There being no Primitive Methodist cause there I also opened a mission. In due course the present church and school-rooms costing £2,900 were erected, Shoeburyness and Southchurch were missioned and societies formed, and a splendid freehold site was purchased by a personal friend, and conveyed to the Connexion. There have since been school-chapels erected at Shoeburyness, Southchurch, and Leigh, and at the Conference of 1904 Southend was made into an independent circuit. The present Home of Rest is connexional and freehold, and was opened in 1902. It cost £3,800, and is now debtless.

"The sight of poor persons suffering through not being able to pay for a doctor, yet shrinking from the idea of having the parish doctor, led me to commence a Medical Mission to assist such cases—twopence to be paid for medicine and advice whenever possible. Finally, in each instance when the urgent need for some additional agency was made clear to me, I took the responsibility for commencing such agency and for raising the necessary funds. I have never asked sanction from either the General Missionary Committee or any local committee for the social ministries I have engaged in; and as I have not involved others in any financial obligation, I have not been interfered with or censured."

The Working Lads' Institute.

A statement casually read in the columns of the *Christian* for October 16th, 1896, had important consequences. The statement was to the effect that the Working Lads' Institute situate in the Whitechapel Road had been entirely closed for want of funds, and would shortly be sold, and probably used as a Music Hall or Theatre, if some person or Institution did not come forward to the rescue. As Mr. Jackson read the statement and pondered all it meant, the resolve was formed to step into the breach—to prevent such a gross prostitution of a noble building with all the loss and discredit it would involve. Accordingly, he made an earnest appeal to the General Missionary Committee that it should purchase the property and let it become part of his mission. A sub-committee was appointed to inspect the property and report. A special meeting of the General Missionary Quarterly Committee was held at Nottingham, November 18th, 1896, to consider the proposal to purchase the Institute, and to hear Mr. Jackson's prospective plans for work in Whitechapel should the property be acquired. After prolonged and full discussion the vote was taken, when it was found that thirteen members had voted for, and ten against the proposal, others remaining neutral. The project was the boldest and weightiest that hitherto had engaged the attention of the General Missionary Committee. What wonder that to some members the step proposed should appear a reckless one, likely to result in disaster, or at the least to gift the General Missionary Committee with a white elephant of enormous size. Others, however, while they felt the seriousness of the undertaking, yet had such confidence in

WORKING LADS' INSTITUTE.

Mr. Jackson's judgment, and his capability to meet the demands of the situation, as to induce them to vote in favour of purchase. A deposit was paid, and on December 7th Mr Jackson took possession. The price paid for the freehold premises was £8,000; a further sum of £1,200 was spent on repairs, renovation, furnishing, etc., and on April 22nd, 1897, the Institute was formally re-opened during the sittings of the General Missionary Committee at the Institute. With a debt of £9,200 and no society or congregation, operations began. The General Missionary Committee paid the interest on the debt, but all other working expenses had to be raised. As head of the re-constituted Working Lads' Institute, Mr. Jackson re-furnished and re-opened the Home for orphan and friendless lads, re-commenced the meetings and clubs for such, set on foot the usual order of services held by Primitive Methodists, also a Sunday School, Band of Hope, and Christian Endeavour Society, inaugurated a service for poor women on Monday afternoons, which has grown to be one of the largest of its kind in East London, besides other social agencies.

After the work had been in progress some three years and had attained considerable success, the rear portion of the premises was required for a new Railway, and the sum of £20,500 in cash had to be paid by the said Railway Company; valuable fittings also in addition had to be allowed, and all damage made good to that portion of the building affected by the demolition. The debt of £9,200 was paid off, and all money advanced by the General Missionary Committee returned, so that instead of the possible burden and disaster which some had foreshadowed there was presented a record-achievement in the history of Primitive Methodism. We have now freehold premises second to none the Connexion possesses in London which, with the Home of Rest at Southend, represents in value upwards of £30,000, and debtless.

The Mission has now—1905—165 members, 250 Sunday School scholars, and 18 teachers. The Women's Meeting has 400 members; the Home has admitted, sheltered, fed, clothed and found employment for upwards of 500 orphan and destitute lads; the Medical Mission has assisted 60,000 needy cases; 50,000 free breakfasts have been supplied to necessitous children; 10,000 homeless men have attended a weekly service and been provided with a supper; 5000 needy persons have been assisted to a holiday in the country; 60,000 articles of clothing have been distributed to the poor, and in various other ways the spiritual ministrations of the Mission have been accompanied with such temporal assistance to the indigent and suffering as to render the influence for good of the Whitechapel Mission an extensive and uplifting force in the East End.

Successive Lord Mayors and Sheriffs of the City of London have testified to their appreciation of the work of the Institute by their presence at its annual meetings. Apart from the cash received from the Railway Company, Mr. Jackson has raised for all purposes since the Whitechapel Mission was opened upwards of £10,000.

Such is a plain, unvarnished story of the developments from small beginnings of a work whose magnitude and meaning will, we are persuaded, be more fully understood and appreciated years hence than it is to-day. That work is the outcome of the devotion, persistency, and organizing power of Mr. Jackson supported by his noble wife, whose name must ever be linked with his.

South-East London Mission.

It was early in the year 1872 when the South-east London Mission, or, as it was originally designated, Southwark Mission, had its birth. Like many another enterprise which is transforming human lives and homes and localities, it was humble and unpretentious in its origin. A small band of sincere and enthusiastic Christian men held open-air services in the Old Kent Street in the morning, and in "The Mint" in the evening, and sang and prayed and preached until they gathered around them a few saved souls who formed the nucleus of a church. For a time the newly-formed society rented a room in Cole Street, Borough, and eventually removed to a building in Trinity Street, which had previously been occupied by the Catholic Apostolic Church, and the lease of which for the remaining thirty years was acquired on behalf of the Connexion.

For nearly twenty years the Southwark Mission struggled bravely and, in spite of its crushing debt and the surroundings of poverty and squalor, did heroic and self-sacrificing work for the social and spiritual redemption of the neighbourhood. Among the ministers of marked ability who superintended and co-operated in the development of this mission may be mentioned such honoured men as Dr. Samuel Antliff, William Wardle, James Pickett, Joseph Aston, George Bell, and George Doe. These brethren with great devotion sought to develop the work of this mission, and not without some success.

REV. JAMES FLANAGAN.

But the surrounding neighbourhood was so poor and degenerating every year, and Trinity Street Chapel was so gloomy and depressing in appearance, that the mission never achieved the success that was expected and desired by the authorities of the Connexion.

At the Conference of 1891 an unusual event occurred. The attention of the Missionary Secretary, Rev. James Travis, had been called to Mr. James Flanagan, who was engaged as Mission Preacher at the Albert Hall, Nottingham, and who was considered a most fitting man to secure for the Primitive Methodist ministry, and having in mind the desirability of a forward movement for South-east London, with Trinity Street Chapel as the centre, he interviewed Mr. Flanagan, and, impressed with his pre-eminent fitness, urged him to make formal application to enter the ministry. His case was considered at the suggestion of Mr. Travis, on the motion of Dr. Antliff, who characteristically said—"The course I propose is without precedent. *We* have all had to *apply* for admission; but if God goes out of His way to make an extraordinary man, ought not the Connexion to go out of its way to find a place for him?" The Conference enthusiastically and unanimously received him and gave him the full status of an approved minister, and appointed him to lead the forward movement in connection with the Southwark Mission. Immediately after his arrival in London and his taking up the work at Trinity Street Chapel Mr. Flanagan explored the locality in which God had called him to labour, and

he was amazed at the poverty and degradation that met him on every hand; while the sense of his own helplessness, with meagre resources at command and an uninviting building, nearly overwhelmed him.

For several years he laboured by night and by day in conjunction with his small band of workers, and was often ready to abandon the work in despair because he felt so powerless to grapple with the problems that faced him on every side. One urgent need was, what Mr. Flanagan suggestively designated—"a better workshop," and one of two courses only seemed possible. One was structurally to alter and adapt Trinity Street Chapel to its new requirements, and the other was to seek a new site and build a large Mission Hall with a suite of rooms elsewhere. After lengthy and repeated consideration and efforts, the former was found to be not only impracticable but impossible.

In 1897 an admirable site in Old Kent Road—on which stood a disreputable drink-shop known as "The Old Kent Tap"—offered itself. With a frontage of 63 feet and a depth of 175 feet, it appeared to all concerned a suitable spot on which to erect the new quarters of the South-east London Mission.

Negotiations were therefore entered into with the Corporation of London, and it was ultimately agreed to acquire it on an eighty years' lease at an annual rental of £122 10s., with the option of purchase for the sum of £3,500 at any time within seven years. Plans of St. George's Hall were then prepared by Messrs. Banister, Fletcher and Sons, and after various alterations and additions were approved, the whole structure involving an outlay of upwards of £12,000, toward which the Missionary Committee contributed £3,000 providing the whole was raised.

During the next three years Mr. Flanagan was engaged mainly itinerating the country in search of funds, and with marvellous success—unparalleled in the annals of Primitive Methodism—raised upwards of £8,000, so that when the late Rev. Hugh Price Hughes preached the Dedicatory Sermon of the new premises on January 4th, 1900, only £1000 remained to be obtained to defray the cost of the structure, and this was forthcoming within a month, leaving only the organ and furniture to be paid for, to provide which a loan of £1000 was secured, which sum is being liquidated by annual repayments.

During the nine years which had preceded the opening of St. George's Hall—years of keen struggle and exacting toil—Mr. Flanagan had not overlooked the social requirements of the neighbourhood, and had established a variety of institutions which met a real need, many of which have been continued with increasing success up to the present. One of the first of these to be mentioned is the Waifs' Festival, to which were gathered the poorest children—many of them ragged, barefooted, and pinchfaced. At first, only a few hundreds could possibly be invited to share this festivity, but year by year the number increased, until now, as many thousands of poor children as hundreds in the early days of Mr. Flanagan's ministry participate in this annual festival.

The ministry of old clothes was instituted by Mr. Flanagan at an early period of his London experience of missionary life, and this, too, as a social agency has been greatly owned of God in influencing the poor of London's slums to believe that some one cared

for them. The Brass Band, the members of which are all converted, total abstainers, and in active fellowship with the Mission; the Gymnasium, Girls' Institute, Young Women's Parlour, Lodging-house Services, and other institutions of a more or less kindred nature, were each a potent force in developing the strength and expansion of this Mission; but after the headquarters were transferred from Trinity Street Chapel to St. George's Hall, these institutions not only developed, but others were added, some of which have become very far-reaching in their work and influence.

The Women's Settlement—another outcome of Mr. Flanagan's brain and heart—was established by him soon after the erection of St. George's Hall, and though the idea was unfavourably received in some quarters of the Connexion, it nevertheless caught on, and early in 1901 became an established fact, and each year the roots of this institution have struck deeper. Without a penny grant from any Connexional fund, the Women's Settlement has not only met a conscious need in providing training for good and intelligent young women who desire to devote their lives to the work of Sisters of the People in one of the best spheres that could be found for such training, but it has inspired and maintained the confidence of sympathetic friends all over the land, and its revenue increases year by year. After nine months' training, including instruction in anatomy, medicine, and nursing, the Sisters, unless permanently retained for the work of the Mission, take appointments in churches or circuits as Sisters of the People, and in this way are supplying a felt need throughout the Connexion.

REV. J. JOHNSON.

In 1902 a serious question arose concerning the purchase of the freehold upon which St. George's Hall stands. It had to be bought before March 25th, 1905, or the opportunity would be for ever lost. The work of the Mission having grown it was obvious that Mr. Flanagan could not itinerate the country and collect money as before, and at the same time efficiently supervise and properly administer the affairs of the Mission.

In order to relieve Mr. Flanagan of responsibility as superintendent, and to liberate him for another tour in search of funds, the Conference of 1902 was asked to appoint a new Superintendent to the Mission, and to give Mr. Flanagan the commission he desired.

After lengthily deliberating on the situation the Conference by a decisive vote requested the Rev. Joseph Johnson, who for fourteen years had been the superintendent of Stoke Newington Circuit, and who by his special gifts under God's blessing had more than quadrupled the membership of Stoke Newington Society, and for one purpose and another had raised upwards of £18,000, to undertake the superintendency of this Mission. Though reluctant at first to remove from Stoke Newington, where he had so many happy and tender associations, and where he had endeared himself to thousands outside his church by his services to the people as a Guardian of the Hackney Union,

also where he had engaged to remain for a further term, he eventually acquiesced in the will of the Conference, whereupon he was appointed to be superintendent of the Mission. Subsequent events have shown the wisdom of the Conference in making this appointment, for during the three years and upwards which have since elapsed, the Mission has grown immensely, and now has a position among the social and regenerating agencies of London it never enjoyed before.

One of the first movements of Mr. Johnson was to get the name of the Mission altered from "Southwark" to that of the South-east London Mission. Additional institutions were established for dealing with some of the social problems of the neighbourhood in a more definite manner, and these, together with the Home for Cripples and Poor Children established at Walton-on-the-Naze in the spring of 1905, all of which are supported by voluntary subscriptions, have created a network of Primitive Methodist Agencies on an extensive scale, for reaching the poor and afflicted. East Street Chapel, Walworth, the deed of which is the model chapel deed of the Connexion, was affiliated with this Mission, and under the labours of the Mission staff, and especially those of Mr. John Moseley, has entered on a new lease of life, and is now a flourishing Mission centre.

In June, 1905, Rev. James Flanagan completed his task of raising £3,500 for the purchase of the freehold of St. George's Hall, and this was paid to the City Corporation, and the land on which these famous premises stand became the property of the Connexion. On the completion of this, a determined effort was made to retain the services of Mr. Flanagan as yoke-fellow with Mr. Johnson in the work of the mission, but the Conference, meeting at Scarborough that month, felt that the time had come when Mr. Flanagan should be appropriated for other work, and accordingly he was appointed Home Missionary Advocate and Connexional Evangelist, and Rev. John Clennell was appointed colleague to Mr. Johnson in place of Rev. W. T. Hosier, who had ably served the whole of his probation on this mission, and who was removing to Chorley Circuit.

Whitechapel and Southwark are our two most conspicuous centres of Social Work in London, but they do not exhaust the list. We do not forget—nor does the Connexion forget—the good work of this character that has long been carried on at Surrey Chapel, and that is now being carried on by Rev. James Watkin—one of the busiest men in London. Nor must we forget that at Clapton the Rev. W. Watson is energetically pursuing the social ministries established by Rev. Thomas Jackson.

Livingstone Hall, Edinburgh.

In consequence of the continual decline in our Church at Edinburgh the North British District appealed to the Conference held at Grimsby in 1899 to take special measures in order to save it from utter extinction. The Conference requested the Rev. S. Horton, then stationed at Hull, to undertake this difficult task, and he consented to go. After two years' uphill work in the Church in Victoria Terrace, the Edinburgh Literary Institute—a magnificent pile of buildings in South Clerk Street—came into the market. A Committee was appointed to inspect, and if convinced that the buildings were suitable, to purchase. This splendid block was bought for £10,500, and

about £2000 were spent on alterations and furnishing. By the consent of the family of David Livingstone, it was named the Livingstone Hall. A very fine statue of the great missionary, by Mrs. D. O. Hills (the only one for which he ever sat) stands in the lobby. The work was transferred from Victoria Terrace—the old Church passing into the possession of the managers of St. Giles' Cathedral—to be used as a Mission Hall—the opening ceremony being attended by nearly all the leading ministers and City Council. Here a vigorous policy on Forward Movement lines has been pursued.

Considerable success attended the services, and in four years the membership increased from 65 to 150. Social Agencies were set in operation especially amongst slum children and young girls. A Police Court Mission was commenced, and the magistrates have repeatedly called public attention to the splendid work done amongst young women who for one reason or another find their way to the police cell. In October, 1903, a Home for Friendless Girls was opened by the wife of General Wauchope—the whole of the furnishing having been paid for by W. P. Hartley, Esq., J.P.,

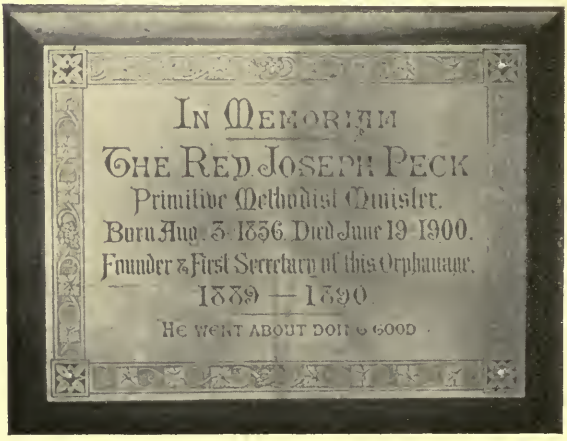
and George Green, Esq., J.P., Vice-President of the Conference of 1904. During the year 1903–4 no less than 380 girls were dealt with by the matron and sisters, and seventy-eight were provided for in the Home. A small Hall has been rented in the Canongate for work amongst the mothers and children of that slum district, and a vigorous Sunday School established. The other agencies include popular concerts, men's meetings, temperance work, mothers' meetings, etc. After six strenuous years the Rev. S. Horton resigned the Superintendency, and the Rev. S. Palmer took his place.

MR. GEORGE GREEN, J.P.
Vice-President of Conf., 1904.

The Connexional Orphanage.

The work carried on at Alresford (Hants) under the Master and Matron—Mr. and Mrs. Turner—is too well known to need description here. The Orphanage has a sure hold on the sympathies of Primitive Methodists, and though its proposed extension at Harrogate will mean an increased call on the liberality of our people, its future is none the less assured.

All honour to the unpretentious but devoted man whose memory is preserved by the inscribed plate shown in our illustration. Joseph Peck was the real founder of the Orphanage. A Connexional Orphanage was his dream by night and the burden of his prayers by day. He talked of it with all and sundry, and one such talk with a benevolent lady—Miss Onslow—opened the door for the accomplishment of his desires. Sympathising with his purpose, she offered him a suitable building on advantageous terms—£500, with all the furniture, etc. He closed with the offer, and liberally seconded by Mr. B. Walmsley of Leeds, a small trust was formed and the project brought before the Connexion. The six Circuits of Leeds united to give the enterprise a good send-off—just on the eve of Conference. Mr. W. Beckworth presided at this meeting, and Rev. R. Harrison and Mr. T. Lawrence moved the committal resolutions, with the result that the "Orphanage received the *imprimatur* of the Conference." It is matter for regret that Mr. Peck did not remain in closest association with the Orphanage, though he never lost his interest in it; and his death took place with extreme suddenness when returning from the Orphanage Committee of



the Bristol Conference of 1900. Rev. W. R. Crombie, the second Secretary, and Alderman Smith, the Treasurer, have both passed away, but their places are worthily filled by Rev. J. F. Porter and Mr. J. Hewitson.

REV. J. F PORTER.
Secretary of Orphanage.

MRS. HIRST.

REV. J. HIRST.
(Aged 92.)

Brief mention must be made of another praiseworthy organisation for social service—the *Local Preachers' Aid Fund*, Rev. T. J. Gladwin, Secretary, which in December, 1904, had 115 local preachers on its books, all of whom were over seventy-five years of age. These had been assisted monthly from the Fund, while many others not so far advanced in years received help in time of their acute distress.

Nor should we forget that other Fund, rightly termed the *Beneficent Fund*, which was established to supplement the inadequate sums due to the annuitants of the Preachers' Friendly Society. And who shall estimate the help and added comfort this Fund, sustained by the free-will offerings of our people, has brought to "aged and worn-out preachers"? Some of these have had a unique record and retrospect. Of one such we must make mention.[1] The Rev. John Hirst stood on our ministerial roll for the long space of 72 years—1826 to 1898. His career spanned very much of the history we have been writing. He knew the founders, and was the friend and helper of Dr. S. Antliff, W. R. Widdowson, and many others. He did hard pioneer work for many years, and on his retirement in 1861, he settled in Sheffield, and continued to preach and lead two classes until 84 years of age. His noble wife belonged to the Society of Friends; was delicately nurtured and educated at Adworth School with the Brights, but was expelled from the Society because she had married outside its pale. She too was on the plan and preached from 1835 to 1891; so that their united service for the Connexion extended to 128 years! Surely a notable if not a unique record. All of their many children followed in their steps, and, with one exception, all were connected with our Church, and some of their children's children are to-day in our ministerial ranks.

MR. J. HEWITSON.
Treasurer of Orphanage.

CHAPTER IX.

EDUCATIONAL INSTITUTIONS.

THE roots of our Educational Institutions go farther back in time than might be thought. When it was proposed to appropriate a part of the proceeds of the Jubilee Fund for the purpose of establishing a Middle-Class School, and making some provision for the education of candidates for the ministry and preachers on probation, there were many who regarded the proposal as new as it was objectionable. Writing—November, 1859—on the Jubilee Fund, Robert Key says:—

> "The objects for which the money is to be applied are not exactly to my taste. I wish the Conference could have seen its way to have applied at least a part of it to some foreign field—say Port Natal—or any other part of the world where we have no mission station. Most of the Connexional chapels are, or ought to be, getting into better circumstances, so as to need but little aid, and that aid could be provided by the present income of the funds. 'The School for Preachers' Children' will, I think, not meet with much sympathy in this part of the Connexion, and as for the last object named [ministerial education], it is so vague that I do not understand it."

This time-faded script is suggestive. Once more it shows that we must allow for the play and clash of District sentiment and ideals. Norwich District had long been ardent in its advocacy of Foreign Missions, but lukewarm as to the necessity for making educational provision; while some other Districts were ardent where Norwich District was cool. No: the proposals of the Jubilee Fund referred to were not new, whatever else they might be. Far back in the Connexion's past there had been an educational question. In the remarkable "Consolidated Minutes" of 1849, codified by John Flesher, under the heading of "Schools" he says:—"We have three kinds of Connexional Schools, *and one kind in prospect:* namely, Sabbath, day, and night schools: the one in prospect is designed for the education of preachers' children," and then he calmly proceeds to give nine rules as to the maintenance and conducting of the school which was still some fifteen years from its birth! And as to the cognate question of ministerial education: Dr. S. Antliff tells us that, as far back as the Lynn Conference of 1844, John Gordon Black brought forward a proposal for a Ministerial Training College, but it met with an overwhelming defeat.

An educated ministry was the ideal which T. Southron and many of the leading men of the Sunderland District—both ministers and laymen—set before them and steadily worked for. This ideal called into existence the Preachers' Association with the "Christian Ambassador" as its organ. The same ideal was cherished in the old Manchester District and there took a still more practical shape. Under the direction of James Macpherson, assisted by James Garner and Thomas Hindley, the probationers of the District who cared for it received stated instruction. At first Mr. Macpherson met them monthly, then fortnightly, and at last weekly, at different parts of the District to suit their convenience, and raised by subscriptions what sufficed to pay their travelling expenses and their meals for the day. This mode of tuition obtained from 1860 to 1870, when Mr. Macpherson removed to London, so that some of the Manchester probationers who afterwards attained eminence, though they never went to College, still had enjoyed all the advantage of qualified tutors. Not a few convinced educationalists—amongst whom was Mr. Petty himself—were disposed to see in the system of ministerial training pursued in Manchester District the model to be followed throughout the Connexion. As yet the establishment of one central Institution did not commend itself to them; and when, in the early 'sixties, the examination of probationers was instituted, the young men had tutors assigned them—in the Minutes of Conference. But the office was in most cases a sinecure, and the young men made no complaint. Opinion, as represented by the two strong Districts of Sunderland and Manchester, shared by the enlightened men of other Districts, gradually grew in strength until, at last, it became powerful enough to triumph over the defenders of a more timid or obscurantist policy. Yet the prejudice against a college-trained ministry was still strong enough to render it expedient to move cautiously. This fact should be borne in mind when we institute comparisons between the advanced college-course of to-day and the very modest curriculum of thirty years ago; or as we note the evident anxiety of the College authorities to allay all suspicion that the training given will make the students less fitted for the plain duties of the Primitive Methodist ministry. Without in the least calling these declarations in question, one can see now that these declarations were partly called forth by the knowledge of the prejudice still existing in certain quarters against Colleges and all their works.

Elmfield College, York.

The Conference of 1863 held at York, authorised the establishment of a Connexional School to be called the Primitive Methodist *Jubilee* School on premises to be engaged on rent or lease, situate on the Malton Road, in the city of York. The Rev. J. Macpherson notes, with evident regret, the narrowing of the foundation settlement: in 1859 the contemplated school was to be "for preachers' children and the children of members," whereas in 1863 the third regulation ran: "*boys only* shall be admitted into the school at present."

Evidently these arrangements met with complete success. A larger number of boys than the rented house could accommodate were immediately available; and as the

Minutes of Conference of the following year show, steps were forthwith taken to purchase the property which had been rented for a sum not exceeding £1350, vest it in Trustees on behalf of the Connexion, arrange for its enlargement so as to adapt it for

the purpose of a great middle-class school, and appoint a representative Committee of Management.*

The trustees appointed were twenty-seven in number—eighteen laymen and nine ministers. As an abiding interest attaches to the list of trustees, it will be well to record here the names

G. F. FAWCETT.

THE GOVERNORS OF ELMFIELD COLLEGE.

of these representative men who cheerfully undertook responsibilities for an undertaking which they rightly believed would strengthen and conserve the best interests of the Connexion:—James Meek, Henry J. McCulloch, Thomas Bateman, Thomas Gibson, William Hopper, William Stewart, James Whittaker, Henry Hodge, William Hodge, Ralph Cook, Joseph Fawcett, William Briggs, William Newton, Jonathan Gaukrodger, Thomas Large, Joseph Wrigley,

*See an interesting series of Articles on Elmfield College, by Rev. T. Mitchell, *Aldersgate Magazine*, 1898, pp. 64, 142, 613.

James Nott, Thomas Warburton, William Antliff, Samuel Antliff, John Petty, James Garner, Moses Lupton, George Lamb, Richard Davies, William Lister, and Henry Phillips. Alderman, afterwards Sir James Meek, was appointed the Treasurer, and Rev. S. Antliff, the Secretary of the Managing Committee, while to the important office of first Governor of the College, the Rev. John Petty had already been appointed, and took up his residence at Elmfield House in the first month of 1864. This was an eminently judicious appointment, in itself going far to ensure the success of the school; for Mr. Petty had the entire confidence of the Connexion. Nor was the appointment of Dr. S. Antliff as Secretary less happy. As a leading figure in the Nottingham District, and of constantly enlarging influence in the Connexion, he was from the inception of the enterprise to his death the fast friend of the College, and laboured assiduously to promote its interests. This must be reckoned to him as not the least of the services he rendered to our Church. So Elmfield began its long career of usefulness which would take a book fully to set forth. All we may do is to give the portraits of its successive Governors who, with their wives as the Matrons, have had the direction of the Institution; also to record the names of the men, eminent in the scholastic world, who have succeeded in placing Elmfield in a high position amongst the middle-class Schools of the country.

REV. R. HARRISON.
President of the Conf. of 1904.

Governors.		Head-Masters.	
1864.	John Petty, obit. April 22nd, '68.	1864.	J. K. Dall, Esq., B.A.
1868.	Thomas Smith, obit. November, '79.	1871.	W. J. Russell, Esq., B.A.
1880.	Robert Smith.	1878.	Dr. J. M. Raby, B.A., B.Sc.
1889.	Robert Harrison.*	1880.	T. Gough, Esq., B.A., B.Sc., F.C.S.
1891.	George Seaman.	1886.	W. Johnson, Esq., B.A.
1896.	John Gair.	1892.	R. G. Heys, Esq., B.A. (Present Master).
1901.	W. R. Crombie, obit. April 20th, '04.		
1904.	George F. Fawcett. (Present Governor.)		

Table showing the Succession of Governors and Head-masters of Elmfield to the present.

Of the past Governors of Elmfield only two survive—Revs. R. Harrison, President of the Conference of 1904; and G. Seaman. No less than three have fallen at their post—the last to fall being our cheery, indefatigable and much-lamented brother, W. R. Crombie.

Of the past Head-masters—of their scholastic attainments, the efficiency to which they raised the school, the high positions which some of them at present fill—much might be written. We must, however, confine ourselves to the present respected occupant of the post. He is not only an efficient head-master but is linked by many ties

* To the great regret of the Committee, Mr. Harrison retired at the close of 1890 on account of the serious illness of Mrs. Harrison, the matron.

of memory and association with the denomination he so ably serves. He is a child of the manse, being the son of Rev. Henry Heys, who did good work in the pioneer days and died at the patriarchal age of eighty-five. The present Head-master was one of the first boys entered at Elmfield; in due time he married a daughter of its first Governor, and he was secured by the governing body of Bourne College as the first Head-master of that Institution. Here he remained six years, and then became proprietor and principal of a private school, which prospered greatly under his care. In Hull, where he was then located, Mr. Heys was widely known and respected. For six years he was a member of the Hull School Board, and no doubt he looked forward to striking his roots yet more deeply in this progressive city. But, being a Primitive Methodist of approved fidelity, he yielded to the solicitation of the Elmfield Committee of Management that he would fill the vacancy created in 1892 by the resignation of Mr. Johnson.

R. G. HEYS, ESQ., B.A.,
Present Head-master of Elmfield.

Possibly there may have been a time in the history of Elmfield when quite enough attention was devoted to the scoring of scholastic successes; when effort was concentrated on the clever boy. That is all very well; but all boys are not clever, and there is something quite as difficult to get, and more valuable when it is got, than the honours of the schools. Whatever may have been the case formerly, we are persuaded that parents may now send their sons to Elmfield—be those sons clever or ordinary—with the assurance that they will not only receive as good an education there as is provided at any institution of a similar kind but that, in addition, influences will be brought to bear on them that will help them to become healthy, manly, self-reliant young fellows, braced for life's tussle, and who will never be ashamed of the form of religion professed by their parents. The Rev. A. T. Guttery has very rightly spoken of the "Elmfield type." There is such a type. We know it well, and like it. We ourselves have invested in the type, and know the truth of what we aver. It is pleasing to recall how many who are doing good service in the ministry and amongst our Churches owe much of what they have become to the "fortifying curriculum" and discipline of Elmfield and Bourne Colleges.

Bourne College, Quinton.

Elmfield and Bourne Colleges are sister Institutions, and closely "feature" each other. They had a similar origin, their objects are identical, and the course of both has been marked by progress and success. Bourne is a younger Elmfield planted in the busy Midlands. The desire for such an Institution, centrally and conveniently situated, was long felt by some of the leading ministers and laymen in this, the oldest part of the Connexion. The desire at last took shape in the purchase of a building in Birmingham, originally called St. Chad's Grammar School. Originally it belonged to

the Roman Catholics, but it had passed into the hands of the Birmingham Corporation, from whom it was bought for £525 on a lease of seventy-eight years, and subject to an annual ground-rent of £60. Soon the premises were felt to be inadequate, and, at the suggestion of the Conference, the Trustees agreed to the formation of a Limited Liability Company with a view to securing a more eligible situation for the College and buildings better adapted for its growing needs. A site, consisting of some nineteen acres, was purchased at Quinton, five miles to the south-west of Birmingham, and the new building—which has since been very considerably enlarged and improved—was opened in 1882. The Company is not run with a view to large dividends, but in the interests of Primitive Methodism. The College has won for itself a high position amongst the secondary schools of the country, while, in a denominational point of view, it enjoys the confidence of the Connexion. The Reports presented to the Conference year by year have recorded

REV. G. MIDDLETON, F.G.S.
Governor of Bourne College.

J. S. HOOSON, ESQ., B.A.

a gratifying number of scholastic successes, and the "old boys" of Bourne are giving a good account of themselves. The Rev. George Middleton, F.G.S., the present Governor and Secretary, has been associated with the Institution from the beginning. As already stated, the first Head-master was R. G. Heys, B.A., who was succeeded by J. S. Hooson, B.A., the present occupant of the post. Mr. Hooson, too, is a "child of the Manse," and that the head-masters of both our Collegiate Schools, and Professor Peake of Manchester College, are alike the sons of ministers who toiled hard on a meagre allowance in the early days of the Connexion, is a fact to be dwelt on with satisfaction.

Ministerial Training Institution.

For a time Elmfield House did double duty. It was both a superior school and a seminary for the training of a limited number of young men for the ministry. The Connexion approached the question of a separate college warily. This will be evident

from the following resolution passed by the Conference of 1865 :—"Arrangements shall be made by the Jubilee School Committee to provide accommodation in Elmfield House for twenty students intended for the ministry, and John Petty shall be their tutor." A committee was appointed to provide means to sustain the Institution and to arrange with the General Committee to have one student at least sent from each District to the Institute, which, if practicable, was to be opened on July 25th, 1865. The Committee appointed consisted of nearly one hundred persons—which looks as though it were deemed desirable to stir and quicken interest, as well as to enlist it in the service of the new movement.

REV. THOS. GREENFIELD.

To Mr. Petty, therefore, was assigned the work of directing the studies of twenty young men and of superintending a large school of 120 scholars. The conscientious discharge of this double duty was enough to break down the strongest man though he were in the prime of his strength, and Mr. Petty *was* conscientious, but he was neither young nor strong. On April 22nd, 1868, to the universal regret of the Connexion, he "ceased at once to work and live." But, before this sad event occurred, the Conference had decided that a new Institute should be opened at Sunderland, and that Dr. W. Antliff should be its Principal. Meanwhile, until the old Sunderland Infirmary should be adapted for the purpose of a Primitive Methodist Theological Institute, the Rev. Thomas Smith, in addition to taking over the Governorship of Elmfield, also took charge of the students for the remainder of the college-year. In 1868 Dr. Antliff entered on his thirteen years' tenure of the office of Principal, retiring in 1881, mellowed in character and rich in experience. His place was taken by Thomas Greenfield, who, since 1877, had acted as Assistant Theological Tutor. Mr. Greenfield was a unique personality—a man whose diction was steeped in Scripture, of which he was an unrivalled expositor. Humble-minded as a child, he was also shrewd, and a sayer of quaint and unexpected things. Of him it could truly be said, "Gladly would he learn and gladly teach," for he was a born teacher, and would rather sit at the feet of a child and learn something than go to Conference. Mr. Greenfield was within his own range one of the most considerable Biblical scholars our Church has produced —whose character and works we should not willingly let die. Many are the fine expositions of Scripture lying half-forgotten in old volumes of the Magazines, etc., which ought to be reprinted in a volume that should stand on a handy shelf by the side of his "Expository Discourses." Mr. Greenfield remained at the Institute until it was finally closed; and the building was afterwards sold and the proceeds given to the new College which had been opened at Manchester.

We shall not dwell on the discussions and troubles of those times, when, for a brief while, the Connexion had two Colleges, and neither of them full. It was a passing period of depression; the times were hard, and few additional men were wanted for the circuits. It passed; and then the decision was arrived at that Manchester College

would best serve the interests of the Connexion, and must be re-opened under its Principal, James Macpherson.

To confine ourselves at present to the building: the College as it now stands is a composite structure, having been erected sectionally at three separate periods. It is situate on the south side of Manchester, with Lancashire Independent College a half-mile to the north-west, and Didsbury Wesleyan College three miles to the south-east.

The foundation stones of the original erection were laid on June 24th, 1878, by James Smith Sutcliffe, Esq., of Bacup, Henry Lee, Esq., J.P., of Sedgeley Park, and W. Beckworth, Esq., of Leeds. The last of these survives, and to the present his interest in the College remains undiminished. The building was opened for use on August 22nd, 1881, at a cost, including furnishing, of about £8,200. It provided accommodation for the Principal and thirty students. It consisted of sixty students' rooms,—a study and bedroom for each; library, lecture and dining rooms, with

MANCHESTER COLLEGE BEFORE ENLARGEMENT.

Principal's house. The original Theological Institute now makes up one wing of the present premises, and is well represented in the accompanying illustration.

Merely one year's training in the Theological Institute was never satisfactory. Its greatest advantage was its revelation to everybody of the necessity for a longer period. Fifteen years after the opening of the College the Committee asked the Conference of 1895 to sanction the enlargement of the Institution, that students might have a longer training. Through the genuine interest and generosity of Mr. W. P. Hartley, J.P., of Aintree, the College underwent an important extension between the Conferences of 1895 and 1897, when a new wing was built parallel with the original, comprising sixty new studies; while the front was extended by the addition of entrance-hall, new dining hall, library and lecture-hall. This extension was made at a cost of £12,000, the whole of which Mr. Hartley generously defrayed.

In order to accommodate students for a three years' course of training, Mr. Hartley again offered the Conference at Newcastle-on-Tyne, 1903, further to enlarge the College so as to provide for the residence at once of 105 students. This was on the basis of estimating an average requirement by the Connexion of thirty-five students as probationers annually. These extensions have been carried out in a most munificent and complete manner. Mr. Hartley desired and readily accepted any suggestion which meant efficiency and usefulness in this large and final extension. This last enlargement comprises 105 new studies built in the form of a quadrangle; new lecture-hall, library, dining-hall, tutors' rooms, sick-rooms with baths, etc.; also a handsome College-chapel. The previous dining-hall and library are used as class-rooms or for other purposes. The

PRINCIPALS OF THE MANCHESTER COLLEGE FROM THE BEGINNING TO THE PRESENT.

electric light is installed in the whole of the new premises, and also in part of the old. The College-chapel occupies the north corner of the wide frontage; a short corner connecting it with the main buildings. It contains 160 sittings, with organ. The whole of the cost of this last enlargement is borne by Mr. Hartley. It is his gift—one of his gifts—to his Church.

The site of the College, of course, has had to be extended, till what was under two acres now comprises an area of over six acres. The grounds form nearly a square, and the chief-rents of the last two extensions have been bought out according to the requirement of the vendors.

In 1886 Mr. Henry Hodge gave £1000 to found a scholarship in memory of his departed friend—Rev. George Lamb. The following year—the Queen's Jubilee year—the College was declared free from debt. Still, the question of the maintenance of the College pressed heavily, and the term of residence was felt to be almost ludicrously inadequate. Dr. Joseph Wood, who succeeded to the Principalship in 1889 on the retirement of Rev. James Macpherson after thirteen years of service, claimed that the maintenance of the College should be considered a first charge upon the Church. In his frank and fearless way he wrote in the Report to the Conference of 1890: "We hope the Conference will make better provision for the maintenance of the Institution or else relieve us." The two defects referred to were remedied. In 1891 Mr. W. P. Hartley offered the Conference £200 per annum for five years on condition that the students' term of residence should be lengthened to two years, and the services of a University Graduate secured. The Conference of the following year gave effect to these suggestions by confirming the appointment of Mr. Arthur S. Peake, M.A.,

PROF. A. S. PEAKE, M.A., B.D.

REV. A. L. HUMPHRIES, M.A.

REV. W. L. WARDLE, M.A., B.D.

Fellow of Merton College, Oxford, and Lecturer at Mansfield College, to be the tutor in Biblical Introduction, Exegesis, Theology, and the History of Doctrine. It was a notable departure which must have gladdened the heart of Dr. Wood, who at that Conference felt compelled to retire after occupying the post of Principal four years.

"The raising up of Professor Peake among us is nothing else than providential." The words which were true in 1892 have acquired an added truth by the passing of the years. It is indeed a matter for justifiable pride that one of our own "bairns," in whom scholarship, aptitude to teach, the power to inspire affection, deep religiousness of spirit, and modesty are found in happy combination, and who is admittedly one of the foremost Biblical scholars of the day—should have so much to do with the shaping of our future ministry.

We give portraits of those who have filled the important office of Principal of the Manchester College, also of Professor Peake and Revs. A. L. Humphries, M.A., and W. L. Wardle, B.D., the present tutors.

I. L

The Sunday School Union.

Though for the sake of convenience and chronological sequence the establishment of the Sunday School Union is noted here, and its work since 1874 briefly outlined, it must be affirmed with emphasis that the objects aimed at by the Union are much more than Educational. Conservation rather than Education is the proper word here. In harmony with the new and truer conception of the relation of child-life to the Church,

SUNDAY SCHOOL UNION SECRETARIES.

which so strikingly marked the advance of the nineteenth century, the Church and the School are regarded as essentially one, and Sunday Schools are no longer looked upon as "Merely Seminaries for teaching, but saving agencies" (*Sunday School Report*, 1893).

Leeds District had much to do with the inauguration of the new movement. In 1869, we are told by Rev. J. Macpherson, the Schools in the four Manchester Circuits

were formed into a Union which gradually assumed considerable importance; but even before this a Circuit Sunday School Union had been formed in Leeds with which, it is interesting to notice, Mr. W. Beckworth, the first treasurer of the Connexional Union, was associated. After long and mature deliberation the proposed scheme, the principle of which had been approved in 1871, was adopted by the Conference of 1874. The Rev. Joseph Wood was appointed the first Secretary of the Union, and in 1875 set apart to the work. The objects of the new department were stated to be:—To benefit the schools in every possible way in their equipment and management, and their work and productiveness; to incorporate them more fully with our various Connexional institutions, and *weld them into vital union with the Church, sharing in her life, and affording a principal field for her activity.*"

The first Secretaries had uphill work to do in the early stages of the Union, and right along the duties devolving upon them have been arduous; but no department of our Church-life has yielded better results, and its history has been one of steady expansion and ever-growing usefulness. The organisation of the Union has been gradually perfected. In 1877 Catechumen classes were established, and in 1879 District Sunday School Committees. Still later Examinations for Teachers and Scholars were originated, and a Triennial Teachers' Conference. In process of time differentiation took place. In 1896 *The Young People's Society of Christian Endeavour* was formed, and the following year the Rev. G. Bennett was appointed its Secretary. The Society has now 3030 branches, with a membership of 106,130. It has its organ in "Spring Time," its Reading Union conducted by Rev. P. McPhail, and its Holiday Tour Department. What it has just done for our African Missions has already been noted. The *Temperance Society and Band of Hope* was also, in 1897, made a separate department of the Union with the Rev. T. H. Hunt as its Secretary. The valuable annual Reports furnished by him show that he is fully conversant with all the phases of the Temperance movement, and that he is zealously striving to deepen Temperance sentiment amongst us, and organise it for more effective service. Lastly, the *Bible Reading and Prayer Union*, of which we believe the Rev. Luke Stafford was the originator, had, in 1889, 374 branches and 15,826 members. Now the Report of its Secretary, Rev. J. Johnson, shows that in 1905 it has 2,061 branches, and a membership of 92,000.

Let the pleasing facts be noted that on the Home stations we have 4,127 schools, 60,073 teachers, and 466,154 scholars, 76,427 of whom are members of the Church. A recent interesting announcement is to the effect that Mr. L. L. Morse, J.P., has undertaken to found a Lectureship in connection with the Sunday School Union. The first lecture will be delivered at the Triennial Sunday School Conference of 1907 by the Rev. T. H. Hunt.

Full of hope and promise is the legislation (1904) for the *Training and Equipment of Local Preachers*, which owes so much to the initiative and energy of Rev. H. Yooll and Mr. H. Jeffs.

CHAPTER X.

IMPROVED METHODS OF FINANCE.

THIS Church-era of our History is marked by improved methods of Finance. Let any one take up an attitude of detachment both to the past and present, and seriously set himself to study their resemblances and their differences, and the fact named must strike him forcibly. It is like the difference between the primitive financial methods of the small inexperienced retail dealer, and the extensive operations of a large business-firm. But finance is not everything! No: but it is very much. And there is this peculiarity about it that, like the atmosphere, it is felt everywhere, though itself escapes observation. It penetrates to, and pervades each department, and tends to increase the efficiency and extend the range of each department's operations.

It is but just to say that this improved state of things is largely due to the zeal and ability of a few men—both ministers and laymen—who, during the past two or three decades, have largely had the direction of affairs. Notably among such ministers must be named John Atkinson, James Travis, and Thomas Mitchell. We may not always be mentioning their names, or tracing movements back to them as their originators, but there the fact remains, that the improvements effected, and the new methods adopted, are the outcome of the secret cogitations and plannings of these and such as these. And who shall estimate the influence which Mr. W. P. Hartley has exerted during the last few years? It is not simply the amount of money he has given to the various Institutions and movements of the Connexion—great though that amount has been. While his liberality has been an ensample and stimulus, his remarkable business ability, which has raised him to a conspicuous position in the world of commerce, has also been freely consecrated to the service of the Church. His resourceful brain has teemed with plans for its advantage, and he has always been ready to adopt and materialise the suggestions of others, as in the founding of "The Hartley Lectureship," on the suggestion of Dr. J. Ferguson, the distribution of standard books to ministers, local preachers, etc. In short, we are persuaded that when the future historian of our Church comes to write once more of the period beginning, say, with 1885, when Mr. Hartley came forward with his offer of £1000 towards the extinction of the troublesome missionary debt, he will distinctly have to recognise what a powerful factor systematic beneficence guided by business methods increasingly became in our denominational life; that the new finance and new liberality somehow transfused a new energising spirit into almost every department of Church-work.

Before giving one or two specific illustrations of successful finance, brief reference must be made to the Missionary Jubilee effort of 1892 and onwards, which itself offers one of the most striking illustrations of the views here advanced. The Rev. J. Travis, Missionary Secretary, was the President of the Norwich Conference of 1892, and he suggested that the time was eminently favourable for making an effort to raise £5,000 for missionary purposes during the year. Subsequent discussion in Committee resulted in a much more ambitious effort being made. Mr. W. P. Hartley promised that if the Connexion would make a bold attempt to raise £50,000 in five years, he would give £1000 a year. It was also suggested that the money raised should be equally divided among these four funds, viz., the Missionary, the College, the Superannuated Ministers' Widows and Orphans, and the Chapel Loan Funds. When these proposals were presented to the Conference, the effect was almost electric. The proposals were adopted with enthusiasm, and before the Conference closed the sum of £16,000 was guaranteed.

MR. W. P. HARTLEY, J.P.

The President, with Mr. W. P. Hartley and Rev. T. Mitchell, who was the Secretary of the movement, as he is now the Secretary of the Church Extension Fund begun in 1900, were deputed to visit the Churches. They travelled far and wide, and with the assistance of local deputations sought to impart information and awaken interest in the movement, and with the happiest results. The three colleagues in service were doing something more than raise money: they were really and truly Connexional Evangelists.

The Jubilee effort of 1860 realised £4,728. What the outcome of the Missionary Jubilee effort of 1892 the figures following, with the explanatory remarks of Mr. Mitchell, will show. The three "Jubilee Campaigners," as they had been facetiously called, very properly received the thanks of the Conference of 1900 for their services.

	£	s.	d.
By cash from subscribers	38,447	18	11
„ „ Sunday Schools ...	1,365	1	8
„ „ Interest	2,735	7	5
By special gifts (W. P. Hartley, Esq.)	7,500	0	0
	£50,048	8	0

	£	s.	d.
To amount distributed to the various funds concerned ...	38,600	0	0
„ College Fund, special	7,000	0	0
„ Working Expenses	1,373	8	1
„ Cash with C.A.A.	2,374	19	11
„ „ Treasurer	500	0	0
„ „ Sunday School Union	200	0	0
	£50,048	8	0

"As the movement extended over a number of years, the payments as they came to hand were invested with the Chapel Aid Association, and the interest accruing devoted to the payment of the working expenses. At first this investment was comparatively small, but as additions were annually made it soon reached considerable proportions; and at the close it was found that the interest alone reached the handsome sum of £2,735 7s. 5d., and as the total working expenses of the whole term were only £1,373 8s. 1d., not only was *every* donation applied, without deduction for expenses, to the fund, but the considerable sum of £1,361 19s. 4d., as excess of interest over working expenses, helped to swell the capital account. This is a result which ought to satisfy the most rigorous economist; and it may be confidently affirmed that no movement in the history of Methodism has been carried through with a more scrupulous oversight of expenditure than the Missionary Jubilee Thanksgiving Fund of the Primitive Methodist Church.

"Of the amount which was appropriated to the Missionary Fund one-third was given to the African, and two-thirds to the Home section. As there was some difference of opinion as to how best to utilize the amount available for Home-work, it was determined that each district should have returned to it its proportion of that section (one-sixth) to be devoted to objects within its own area."*

Mr. Mitchell is the energetic Secretary of the *Church Extension Fund*, established 1900. It is essentially missionary in character and since its formation has assisted Trustees in the payment of interest to the extent of £4823 6s. 6d.

Primitive Methodist Insurance Company, Limited.

The Connexional Insurance Company is the second of the strictly commercial houses established by the Primitive Methodist Church, the Book-Room alone claiming precedence over it in point of time. But it is the first limited liability company in the Church. It is rather remarkable that in a denomination almost entirely composed of the democracy, this institution should have come into existence at so early a period in its history. Quite a number of the Nonconformist Churches of England were without any arrangements for the insuring of their own property against fire at the close of the nineteenth century, some are without any such arrangements to this day, and even the great Baptist community did not succeed in forming a company till 1904, whereas, as far back as the year 1859, the following resolution appeared in the Minutes of Conference:—"The following persons shall form a Committee for drawing up certain preliminaries for instituting an insurance society, to be laid before the Conference of 1860,—W. Garner, J. Petty, W. Antliff, G. Lamb, R. Howchin, T. Bateman, T. Gibson, J. Fawcett, A. McCree, W. Hopper, and James Garner, secretary." That the Conference was impressed with the importance of the work it was putting into the hands of this Committee is evident from the names of the persons composing it, all of these, ministers and laymen, being at the time men of influence. Whether it proved difficult to obtain the needful information, or succeeding Conferences were diffident regarding the proposal, the records do not show. What is evident is that no reference to the matter is made in the Conference Minutes of 1860, and it was not till 1866 that the Company was actually formed, the Board of Directors being Henry Johnson

* See an interesting article in the *Aldersgate Magazine*, April, 1905, on the Jubilee Fund, by Rev. T. Mitchell.

McCulloch, engineer, York; Thomas Gibson, merchant, Sunderland; William Antliff, minister, London; William Stewart, merchant, Newcastle-on-Tyne; John Sissons, tailor and draper, Hull; Thomas Dearlove, Leeds; Thomas Newell, minister, York. The Rev. Richard Davies was the secretary, and Captain McCulloch, whose name is the first in the list of directors, was the treasurer. The articles of association provided for the issue of one hundred shares at a nominal value of one hundred pounds each, with only five shillings per share called up, but with powers to call up the whole amount should it be needed. At a later period the share-capital was increased to two hundred shares of one hundred pounds each, but the amount paid up remained at five shillings per share as before. For securing the full advantage to the Connexion no better arrangement than this could have been devised because, on the paid up capital, the amount belonging to each shareholder being so small, no interest or dividend is paid by the Company, and yet it would have enabled the Company, had an emergency arisen, to command twenty thousand pounds. The Company, however, has been unusually fortunate in the matter of losses by fire, hence no such emergency has arisen and now, with the large Reserve Fund it has built up, such an emergency is not likely to arise. The Company does not enter into competition with other Companies. It only insures chapels, schools, manses, colleges, and other buildings belonging to the denomination, making one exception to this in the matter of private property by insuring the personal belongings of Primitive Methodist ministers. From the first, the trust boards have manifested confidence in the Company, and gradually the amount of property insured by it has increased, so that now practically the whole of the property is insured by it. The growth of the business has been both rapid and steady. In 1876, ten years after the formation of the Company, the premium income amounted to £857; in 1886 it was £1,564; in 1896 it had reached £2,171, whilst the rate of increase was still more rapid in the nine years up to 1905, having in the last named year reached £3,033. In this year also the Reserve Fund had reached £31,960, and comparing this with the reserves of other Insurance Companies it is certain that in the matter of a reserve-fund taken in proportion to the risk, this is the strongest Company in the kingdom. Than this no higher compliment could be paid to the management. But this is not all. In 1884 the Reserve Fund had reached £10,000, and with the eighteen years' experience of probable loss, the directors that year felt justified in beginning to make grants out of the profits to help chapels in needy circumstances. That year the grant to the Chapel Fund was £500, and since then it has never in any year granted a smaller sum, though recently this amount has been divided between the two institutions, the General Chapel Fund and the Church Extension Fund. To help to float the Church Extension Fund also, it gave to that fund in the first four years of its existence the sum of £3,100. In addition to these

REV. ROBERT HIND.

grants to the institutions that have been established to assist chapels, the Company in 1889 began to render assistance directly. In some instances, owing to special circumstances of various kinds, the properties have been placed in a most unfortunate position and, but for the substantial help the Insurance Company has given, it is to be feared that they would have been lost to the denomination altogether. Thirteen of these trusts have received sums varying from £250 to £516, and a much larger number have been assisted with smaller grants. The largest amount given in any one year was in 1903, when out of a gross premium revenue of £2,809, the directors disbursed to needy chapels £2,670. In all, the Company has disbursed in this way over £22,000 up to 1905. The present management consists of the following as the Board of Directors:—Messrs. John Coward, J.P., Durham (Chairman); Richard Fletcher, Silsden (Treasurer); Henry Adams, Sheffield; Joseph Smith, Hull; Elijah Jennings, Leicester; Revs. Robert Harrison (Deputy-Chairman), Thomas Newell, George Seaman, Edwin Dalton, and Robert Hind, Secretary. Preceding secretaries have been Rev. Richard Davies and Charles Smith, both of them superannuated ministers. But in 1894 the secretaryships of the Insurance Company and of the Chapel Aid Association were united in one office and the Rev. John Atkinson, an active minister in full work, was appointed to fill the office. At his death in 1899, Mr. Hind was made his successor in both the secretaryships. Under the present management the Company's affairs are as well conducted as they have always been, and the small expenditure in management, and larger income will doubtless enable the directors to render larger financial assistance to needy Connexional interests than at any former time. The chairman is an old servant of the Church, and by his special knowledge of limited liability law, is singularly well fitted to guide the Company in all the departments of its business. His interest in all that concerns Primitive Methodism is well known, and despite his years, his mind remains clear and acute. And this is only one of the ways in which he is serving the Church. For more than a quarter of a century he has been a member of well-nigh all the higher courts and committees of the denomination, and perhaps no layman has preached as many anniversary sermons as he. In all parts of the country, from Paisley in Scotland to Cornwall, he has rendered service in this way. The other directors are equally assiduous in attending to the business of the Company, and in the disbursement of grants manifest an impartiality and a sense of responsibility that are beyond all praise. No fees are paid to the directors, who give their services for their travelling expenses.

Primitive Methodist Chapel Aid Association, Limited.

The Primitive Methodist Chapel Aid Association, Limited, was established in 1889, the original directors having signed the Articles of Association on October 29th of that year. But the whole scheme had been worked out in detail by Mr. W. P. Hartley, the originator of the Company, fully ten years before that time, and it is remarkable, that when eventually the Company was launched, the rates of interest and other details were all those Mr. Hartley had originally proposed. In those days, however, Mr. Hartley's financial genius had not become recognised in the denomination.

He was known to be a successful industrial prince; but the financial statesmanship which combines in an almost equal degree originality, boldness, and safety had not then had the chance of being known beyond a limited circle. As a consequence when he first made his proposal it was regarded as impracticable by all the leading men in our Church with one exception. The exception was the Rev. Hugh Gilmore, who was in favour of the scheme from the day he heard it expounded by Mr. Hartley. On the whole it was not remarkable that there should have been hesitation and doubt. Since it has proved so great a success in our Church, the statesmen of other denominations have sought for information about it, but when the bolder spirits among them have proposed the establishment of a similar association, they have been met by exactly the same objections as were offered to Mr. Hartley. One of these objections was that the margin of profit allowed for the payment of expenses was too small; another that the people of our Church had no money to invest, and if they had they would not invest it in this company; another that trustees who borrowed would not feel the same obligations to pay promptly as though they had borrowed in the ordinary way—through a solicitor. All these objections have proved to be groundless, and even the expectations of Mr. Hartley, exaggerated as they seemed to be, have been greatly exceeded. The Chapel Aid Association is a kind of Banking Company. It accepts deposits, and pays thereon three and a half per cent. It also loans money to trustees of chapels under certain conditions at the rate of three and three-quarters per cent., having thus five shillings per one hundred pounds with which to pay working expenses. Mr. Hartley paid the whole of the expenses necessary for starting the Company, and, the facts of its history have more than justified Mr. Hartley's anticipations in every particular. After transacting business for sixteen years it has been found that the quarter per cent. has paid the working expenses, and left enough to build up a Reserve Fund of well over four thousand pounds, besides making grants to help to float the Church Extension Fund to the amount of twelve hundred and fifty pounds. The business-like manner in which deposits have been dealt with, and the promptitude with which the interest has been paid, together with other circumstances have created absolute confidence in the soundness of the Company as a mode of investment. And instead of the £250,000 which Mr. Hartley thought might ultimately be invested in it, already the deposits are considerably over £400,000, and the amount increases every year. The Company was fortunate when it started in having Mr. Hartley to assist it in this as well as in other respects, he placing a very large sum at the disposal of the directors as the first depositor. In 1905 there were about three thousand depositors. In this respect the Association has been of great advantage to many of the thrifty people in humble circumstances in our Church, who have not known of good and safe investments in which to put their small savings. On the other side, loans are out to about eleven hundred boards of trustees of chapels, schools, and manses; as proof of the groundlessness of the fears entertained when Mr. Hartley made his proposals, it may be pointed out that in the sixteen years no bad debt has been made, and there are no arrears of interest due. The directors, however, exercise the greatest care in making loans. They require that one-half of the cost of the estate shall have been raised, or in some exceptional cases where

the chapels are new, two-fifths. They also require that in addition to the interest a small proportion shall be paid off the loan each year. And before making the loan the directors ascertain whether the trust board, the membership of the church, and the congregation warrant the expectation that the payments will be made regularly. This care accounts for the satisfactory results in this section of the Company's business. The advantages to trustees are very great. It enables them to pay a small amount off their debt, whereas in the case of a mortgage they can only pay off in large sums. The total amount repaid during the sixteen years is about £240,000, and if a small part of this be taken off to account for cases where payments have been made for other purposes, it is certain that through the operations of the Chapel Aid Association, chapel debts have been reduced in that time by well over £200,000. It has come to be recognised, indeed, that this is by far the best scheme in the denomination for dealing with its temporalities effectively. The trustees get their loans at an easy rate of interest. And, one of the advantages obtained through this company, not originally contemplated, is the great saving in legal expenses. The total cost for effecting a loan, is at the rate of three shillings and sixpence per one hundred pounds, this being the amount paid to the inland revenue as stamp duty. The Secretary of the Company prepares all the legal documents gratis, and it is calculated that the saving to the Connexion in the matter of these particular legal expenses will be about two thousand pounds per year. Judging by communications that come to the office the Chapel Aid Association is the wonder and the envy of many leading men of other Churches. Its first directors were: Dr. Samuel Antliff, Mr. John Coward, J.P., Rev. James Travis, Rev. R. S. Blair, Mr. John Jones, Mr. John Caton, and Mr. W. P. Hartley. Next to Mr. Hartley the Association owes most to its first secretary, the Rev. John Atkinson. He was unceasing in his toil in its behalf in the first year of its history; for some time, when the business was comparatively small, doing the work without remuneration. The present directors, who give their services without fee or reward, are: Mr. W. P. Hartley, J.P., Liverpool (Chairman); Mr. John Coward, J P., Durham (Deputy-Chairman); Mr. W. Beckworth, J.P. (Treasurer), Leeds; Mr. J. Jones, Chester; Rev. J. Travis, Chester; Rev. T. Whitehead, London; Rev. R. S. Blair, Romford; Rev. J. Hallam, Leicester; Rev. T. Mitchell, London; Mr. B. Haswell, Gateshead; Mr. T. Robinson, Grimsby; Rev. J. T. Barkby, Harrogate; and Rev. Robert Hind, who has been the Secretary since the death of the Rev. John Atkinson. The uninterrupted success of the Company points to the conclusion, that the time will come when the whole of the chapel debts will be dealt with through this agency.

EPILOGUE.

A WORD ON LONDON EXTENSION.

WE cannot close without alluding to the remarkable extension of our denomination in London during recent years. What was the position of our Church in the Metropolis at the middle of the last century we have seen. In 1904 we had 47 Circuits, 9,827 Members, and 115 Chapels, of the estimated value of £284,308.* But for the inexorable limitations of space, we should have devoted a chapter to the purpose of showing how and to whom this remarkable advancement has largely been due. Such a chapter indeed we had written, but it cannot without a departure from our plan be printed here. The history of Primitive Methodism in London deserves and demands a book to itself, and by the time that the Centenary celebrations are upon us such a book should see the light.

All we can here do is to give the names and in some cases the portraits of a few of the men who by their long and efficient service have contributed to this remarkable extension. Amongst such must be named R. S. Blair (on whom the mantle of Hugh

REV. R. S. BLAIR.

REV. G. SHAPCOTT.

REV. R. R. CONNELL.

Campbell seems to have fallen), R. R. Connell, J. F. Porter, G. Shapcott, W. Mincher, J. Johnson, B. Senior, and his successors at Surrey—J. Tolefree Parr and James Watkin. Of younger men, still thinking of extension, T. J. Gladwin's success at Harringay and W. T. Clark Hallam's chapel enterprise at Leytonstone have been most creditable achievements.

The work of some of our London ministers has from the beginning commended itself to a few men of wealth who have stood by them and helped them in their efforts. Thus James Duncan, Esq., received the thanks of the Conference of 1886 for his

* The figures are given on the authority of Rev. W. Mincher.

additional gift of £1000 to Mr. Blair's erection at Canning Town, while Mr. and Mrs. Slater, whose portraits we give, have proved his friends in times of trial and difficulty. Many of our London adherents will be glad to see the likeness of Joseph Peters, Esq., who has for years been a most liberal supporter of our ministers in their work, especially of Revs. G. Shapcott, W. Mincher, and R. R. Connell. Mr. Edwin Tildesley has also nobly stood by Mr. Shapcott.

MR. MARTIN SLATER.

MRS. SLATER.

Of our London laymen probably Mr. E. C. Rawlings holds the foremost place. He was elected Vice-President of the Conference of 1905, has been President of the London Primitive Methodist Council, and he and his partner, Mr. S. Alfred Butt, who like himself is the son of a minister, fill the position of Legal Advisers to the Connexion, to which office they were elected on the demise of W. Lewis, Esq., in 1896.

Evangelism: Modern Phases.

In 1874 the Rev. G. Warner was set apart by the Conference as a Special Evangelist, and he laboured widely and unremittingly until 1886. He laboured assiduously to promote the experience of Scriptural Holiness, and as the annual gatherings of the Holiness Association bear witness he did not labour in vain. There is a link between the Association just named and the Evangelists' Home which we will let Mr. Odell describe in his own way.

JOSEPH PETERS, ESQ.

The Evangelists' Home was commenced in September, 1888, in response to a deep conviction felt at the Holiness Convention held at Hainton Street, Grimsby, earlier in that year. The Institution was domestic, the Evangelists joining the home, and sharing the family-life of the founder. Mrs. Odell's participation in the movement was equally based on a Divine conviction. Her reply to the prospect held out of young men joining her family-circle and sharing her table was, "God has done so much for my boys that I am ready to do anything for any other boys that God may send to me." In this spirit the Home and Institution became one. It was felt that the Churches needed evangelistic labour. The demand was most imperative where the means of supply were the scantiest.

There were rural circuits each with many chapels and only one minister—these chapels being, in many cases, closed on week-nights, even in winter, for weeks in succession. Then the Churches needed also the Prophet-ministry—pertinent and pressing; and, above all, evangelism was the national demand in order to meet the indifference, militarism, and growing materialism everywhere dominant.

From the commencement, the Evangelists' Home justified itself by its fruits. The principle of its support was commendable. There was no debt: there was to be none. Furniture came; funds also and friends. In six months the staff increased from two to twenty. The visits of the young men to rural districts produced favourable impressions, and imperishable fruit was gathered. In September, 1889, thirty young men were sent to needy fields. Many struggling stations were strengthened, decaying churches revived and large increases of members secured. The "signs" of Jesus Christ were continued during succeeding years. There is before us a volume of the

E. C. RAWLINGS.
Vice-President of Conference 1905, and Legal Adviser to the Connexion.

S. ALFRED BUTT.
Legal Adviser to the Connexion.

reports of the young men and the records of struggle and success, together with some samples of service and conversions which read like modern "Acts of the Apostles."

The Conference of 1889, held at Bradford, requested Mr. Odell to go on and strengthen the work. It further recognised in his work the basis of a new order of workers after the manner of the New Testament Evangelists. In all this the guiding hand of God was evident. For successive years the young men kept the work advancing. There were notable instances of effective evangelism and glorious ingatherings.

The Evangelists' Home thus continued until June, 1904, when it was necessary that Mrs. Odell's work should cease and complete rest be secured. It was with reluctance that it was decided to discontinue the work as a Home. It was finished, as it commenced, without debt and without difficulty. It was, however, a great joy to

recognise the absolute change in the trend and tone of the Connexion towards both the Home and the work. The Home did not close until the principle for which it stood was officially recognised by the Conference, and an Evangelist's order under the Missionary Committee fully established. Quite a considerable number of Mr. Odell's former staff are the evangelists now in charge of missions; while Mr. J. B. Bayliffe, a devoted son of the Evangelists' Home, stands with ministerial evangelists, and on equal terms with Mr. Odell in the new form of the work. It is evident the leaven has worked throughout the Connexion, and also beyond into other Churches, where evangelism has become the first arm of service.

More than 160 young men joined the staff of "Home-labourers." Of these 130 can now be traced to honourable spheres of toil, either missionary or in the pastorates of Churches. A great joy came to the founder and to the Mother of the Home, in the visitation of thirteen of these young men in the United States of America,—all in happy labour; some in influential positions and high command in the Church of God. During all these years the principle prevailed of—No debt. In sixteen years nearly £15,000 was received and expended, and to the end there was no debt. The young men at the end were placed in the work they loved; the books of the study were distributed by choice and selection amongst the latest members of the staff; the balance of funds handed to the last young man who assisted in the closing work; and the furniture placed in the new minister's house for the use of the Circuit.

We began with Evangelism, and with Evangelism we finish. While some of our most gifted ministers are going to and fro amongst the Churches, our Van Missionaries are carrying the Evangel to the villages which were too much in danger of being overlooked. We are getting back to the villages our fathers loved, while we are strengthening our hold of the towns.

Our task is ended, and we lay down our pen with thanks to God that we have had such a history to write. Also we breathe the prayer that whatever future developments may await our Church, they may be such as shall enlarge Christ's kingdom and bring greater glory to His name.

THE END.

INDEX.

Africa, Missions in, ii. 487—506.
Allendale missioned by Hexham and Barnard Castle, ii. 147; great revival in, 151.
Alresford, fierce persecution at, ii. 341. Connexional Orphanage at, 518—19.
Alston, great revival at, ii. 147—8; made a Circuit, 151.
America (United States), P. Methodism in, i. 436—7, ii. 446—9.
ANTLIFF W., D.D., his parentage and early life; enters the ministry when sixteen, ii. 376; his successful labours at Nottingham, i. 250, at Ashby-de-la-Zouch, 322; at Oldham, ii. 41; his influence in Conference, 376; an early advocate of Temperance, i. 472, in the Conference, ii. 376; Editor, 367, 395; twice President of Conference, '63 and'65. Principal of Theological Institute, 526. Probably the best known and most influential figure of the Middle Period, 375. *Portraits*; ii. 292, ii. 375.
ANTLIFF S., D.D., his home at Caunton, ii. 375; begins his ministry at Chesterfield, i. 498, in Newark Branch, 270; is late in getting to Conference, ii. 368, early advocate of Temperance, i. 472. G. M. Sec., ii. 373; Deputy Treasurer, etc., 405; Visits the Colonial Missions, 445. President, '73, 292; his great interest in Elmfield College, York, 523.
ASHWORTH JESSE, his call to the ministry in '37, *portrait*, ii. 49; his success in Peterborough and death, 423.
ATKINSON JOHN, his early life and usefulness at Kendal; Mr. McKechnie early discovers his "uncommon force of mind," ii. 138 G. M. Secretary, 373, 405. President, '86, 392; Sec. of the Insurance and Chapel Aid Cos., ii. 538.
Auditors, Connexional, appointment of, '43; Table showing the succession of, ii. 399—400.
Australian Missions, ii. 425—8, 431—440.
Auxiliary Fund, name given, '65, to Charitable Fund; A. F. abolished, '76, ii. 408—9.
Aylesbury, missioned by Shefford, ii. 314, made a circuit; missions Dunstable and Luton and takes over Buckingham, 352.

Barnard Castle, missioned from Darlington; becomes a branch of Hull, ii. 132—4; missions Weardale and Alston Moor, 143—7, Brough and Eden Valley, 149—51. One of the earliest Protracted Meetings held at, i. 455, *note*; made a circuit, ii. 151; takes charge of Kendal Mission, 138.
Barnsley. Sheffield sends W. Taylor to mission B., and the district; made a circuit; some early befrienders of the cause; circuits made from it, i. 486—7.
BATEMAN THOS., his early life and introduction to P. Methodism, i. 511—13; his labours at Chester, 551, on the Shropshire Station, ii. 284—5; his portraits i. 511, ii. 21, and Memorial, i. 557.
BATTY THOS., *portrait* and sketch of, ii. 117—8.
BECKWORTH, W. J. P., ii. 405, 518, 527; his connection with the S. S. Union, 531.
Bedford, its early history and progress, ii. 419—21.
Belfast, first Irish mission; its progress, ii. 281
BELLHAM W. G., his early life and ministry, i. 414; his rough usage at Daventry, *portrait*, i. 34?—4; at Witney and Oxford, 346—7; before the magistrate in Norfolk, ii. 219—20.
Belper, missioned by J. Benton, i. 182—4; made a circuit, 183; first missionary meetings at B. and Turnditch, 184; in a double sense our Antioch, 187—8; its extensions, continuity of its history, 525—37.
BENTON JOHN, his early relations with H. Bourne and the C. M. Methodists, i. 96—8; his Mission in London, ii, 250; is dissatisfied with the non-mission law and declines his plan; gets a hymn-book printed; his labours in East Stafford and Derbyshire, i. 190—2; missions Belper, 182—4; effects of Mercaston C. Meeting on him, 198; one of the main leaders of the Great Revival of '17-18, 233—40; at Grantham, 260—1; opens Leicester, 301—2; finances chapels, 317; his romantic marriage, 354—5; loses his voice at Round Hill C. M., 352—3; becomes "unattached"; his death, 356.
Berkshire Mission (Brinkworth's), J. Ride and J. Petty earliest pioneers; social and moral condition of the district, ii. 316—19; the Ashdown wrestle—"Lord give us Berkshire"; 320; toils and persecutions of the pioneers, 317, 319, 330—5.
Berwick, missioned by North Shields; labours of W Clough and W. Lister at; some notable early converts; some peculiarities of the circuit—freedom from persecution, a feeder of Churches, number of preachers pledged; *portraits* of Messrs. J. Brown and E. Jobson, ii. 175—7.
Beverley, J. Verity and W. Clowes at; W. Driffield arrested; first rooms; early cases of persecution; first chapel and its difficulties; i. 392—7.
Birmingham, origin and progress of P. Methodism in, ii. 472—8; view of chapels, 477.
Bishop's Castle, missioned by Shrewsbury; R. Ward overcomes hostility; useful workers raised up; *portraits* of J. Huff and Mr. R. Jones of Clun, ii. 279—80.
Blackburn, T. Batty's first sermon on dunghill, ii. 121; made a circuit; circuits derived from, 124.

Blaenavon, afterwards Pontypool; Oakengates' pioneer mission in South Wales, ii. 298; its subsequent extensions; *portraits* of J. Prosser and Ald. Parfitt, 307—10.

Bolton, great success of J. Verity and W. Carter at; made a circuit along with its daughter-circuit, Isle of Man; its chapels; some of its worthies, ii. 35—7; its offshoots, 41.

Bonser Jas, his conversion, i. 242; his arrest at Wolverhampton, 522; his labours in Manchester, ii. 17—18, Liverpool, 267, Oakengates, 274, imprisonment at Shrewsbury, 278; head of Western Mission, arrest at Bridgnorth and Tewkesbury, 295-6; reaches Stroud, 296, his retirement, 296—7, and death, 278.

Book-Room (1) Bemersley Period. Description of the locality and buildings; staff, ii. 5—7; interior economy, 7—8; personnel of the Book Committee, 3—5; functions, 4, 13, 381; the "Cross Providence," 13—14; close connection between Book-Room and Missions, 380. (2) *London Period.* Causes which led to its removal, 382—4; Sutton St., its acquisition, tenure, extensions, staff, with *portraits* of Mr. P. Brown and T. C. Eamer, 384—7. Removal to Aldersgate St., 385; Table showing succession of Editors, and Book Stewards, 390; *portraits* of Editors, 367, of Book Stewards, 370, 388; changes in the constitution of Book Committee, 398—9; T. Bateman on the advantages of removal, 393; gross amount of allocations, 395.

Bourne H., *Career, chronological sequence of.* His birth, parentage, childhood, i. 7—10; conversion, 12; joins the Methodists, 15; is much about Mow on business, 15—16; the Christmas-day conversation-sermon, 22—7; his part in the Harriseahead revival and characteristics of that revival, 28—33; his first sermon in the open-air, 33—6; takes main part in building chapel, 37; revival checked—modern and primitive Methodism contrasted, 37—43; organizes and takes part in Mow Cop and Norton C. Meetings, 61-82; his strange experience at Lichfield, 151; he is unchurched; the real and the alleged ground of this discussed, 84—6; his relations with the Quaker and Independent Methodists, 144—6; he and his brother employ J. Crawfoot as an itinerant evangelist, 147—9; is the head of the Camp-meeting Methodists, 113—15; meets with John Benton at Wyrley Bank, 96—8; takes part in weekly services in Mr. Smith's kitchen, Tunstall, 103—4; The Clowesites and C. M. Methodists unite, 129—35; works on the first Tunstall Chapel, 110; is General Superintendent of the body until '19, 281, 331. Drafts society rules, 169—172; establishes Tract Mission at Hulland, and Sabbath Schools, and employs Mary Hawkesley. 174—7; takes over Benton's circuit, 192, and Belper, 188; follows as overseer the tract of the Great Revival, 228; his editorship and frequent attendance at District Meetings, ii. 359—60; his superannuation by Conference of '42; the action of Conference discussed, 360; his circular on "High Popularity and Low Popularity," 361—2; goes out to U. S. A. and Canada, 446—7; his enthusiastic labours on behalf of Temperance, i. 472—3; his illness, death, and burial, ii. 363—4; Mr. Petty's estimate of him and comparison with W. Clowes, 364—5. *Portraits*, i. 7, 8, ii. 2; his tomb, 363.

———*Characteristics.* His morbid shyness, i. 7—8; his interest in the young, 10, 177, ii. 44—5; his belief in the power of the press, i. 12, preaching with hand before face, 34—5; *note*; no high views of ministerial office, 131; his scrupulosity in receiving favours or money from others, 87, 131; his forcible way of putting things, and his aptness at coining phrases, 140; his mysticism and complicity in "vision-work, 147—154; later attitude, ii. 288—9; his dislike of "speeching Radicals," i. 338—9; his incessant journeyings on foot, 154, ii. 153; his abstemiousness, i. 156; his practical idealism, 288 and *note*, 292.

———*Journals.* Psychological and historic value of, i. 136—7; side-lights on the period 1800—12 from, 138—156.

Bourne James, takes part in first C. Meeting, i. 65; momentarily wavers, but in the end resolves to stand by his brother, 80; specimens of his evangelistic labours, 154—5; first Book Steward, ii. 3; President, '26, 21; Conference reference to his death, 379, *portrait*, i. 155.

Bourne College, Quinton, establishment and progress of, ii. 524—5.

Bradwell, missioned by Sheffield; i., 503—6.

Braithwaite W., the "Apostle of N. W. Lincolnshire," his character, i. 413—18; incidents of his mission, 419—21.

Bridlington, missioned by J. Coulson and W. Clowes; its early chapels; ii. 99—101.

Brinkworth. The Wiltshire Mission becomes Brinkworth Circuit, ii. 313; S. Heath's and R. Davies' experiences, 311—13; begins the Berkshire Mission, 316—21; some notable families, 335—6; resumption of missionary labours—Chippenham, Bristol, Malmesbury missioned, 315, 349—50.

Bristol, missioned by S. West and S. Turner; view of first and present chapels; influence of C. T. Harris; Conference of 1900 at, ii. 349—51.

Brough missioned by Barnard Castle; fruitless opposition of the "gentry"; the revival; view of old and present chapels, ii. 149—150.

Buckley, made a circuit from Chester; Gladstone gives an address in the Tabernacle (view of);

notices of worthies with *portrait* of E. Bellis, ii. 271 and 273.
Burland. How the Cheshire Mission became Burland Branch, i. 510—16.
Burnley replaces Clitheroe as head of circuit; its chapels; division and sub-division of circuit. Conference of '96 at; notices of worthies with *portraits* of J. Lancaster, Ald. Smith, and J. Clarkson, ii. 122—3.
Burton-on-Trent, S. Turner's labours at and neighbouring places; transferred to Nottingham district; its early chapels, i. 522—5.

Cambridge, notices of early P. Methodism in, ii. 225—7.
Camp-Meetings. Why there were none till '07, i. 56—8; their decline and revival on the new model, 196; tactical value of, 288; Wesleyan Conference recommends the practice of holding, 310; serious proposal to put them down, 311.
———*Some famous.* The first described, i. 63—7; the second in its relation to the Conventicle Act, 69—77; Norton the interdicted and crucial C M., 77—82; the Wrekin, 83—4; Nottingham Whit Sunday C. M., 210; C. M. Love-feast at Priest's Hill and its far-reaching effects, 254; Buckminster C. M. brings Wedgwood out of prison, 259—60; Woodhouse Eaves historic, 283—5; Hinckley, the first lantern-lighted C. M., 289—90; the "noisy" C. M. at Witney, 346; the "panic" C. M. at Round Hill, 352—3; Wrine Hill begins Cheshire Mission, 510; Oldham on the great C. M. Day, ii 41; Pickering, 87; Waterloo the decisive C. M. for So. Shropshire, 284—5; echoes in literature of some East Anglian C. Meetings, 240—1.
Canada. Establishment of the mission in, i. 438. Progress of until '84, ii. 449—53.
Cardiff missioned by Pontypool and made Circuit by G. M. C., *portrait* of Ald. Ramsdale, J. P., and J. P. Bellingham, ii. 309.
Carlisle, Clowes' invited mission to, ii. 137—9; missions Glasgow, Wigton, and Whitehaven, 139, 141.
Channel Isles, Sunderland and So. Shields' mission to; regarded as the stepping-stone to France, ii. 208—10.
Chapel Aid Association, its establishment and progress, ii. 536—8.
———*Building Era,* Hull leads the forward movement, ii. 458—63; facts and figures relating thereto, 456.
———*Committee, General,* its establishment, objects and constitution, ii. 458.
Charlton Geo., sketch of, ii. 193; *portrait,* i. 472.
Chartists, The, in Leicester, i. 334—6; in Loughboro', 339.
Cheltenham, its early history, ii. 414—16.
Chester, account of its first missioning by Burland; view of its chapels, and history of George St.; P. Methodism hereditary in families; has the Conferences of '66 and '94, i. 549—557.
Chesterfield missioned by Sheffield; account of its early chapels and view of present; numerical progress and stations made from it; *portrait* and sketch of Dr. Geo. Booth, i. 495—500.
Clowes William. *Career, Chronological sequence of.* His family and lineage; becomes a potter; his wild doings at Leek; his life in Hull; his anguish under conviction; his conversion and early usefulness at Tunstall, i. 45—55; exhorts at first C. Meeting, 66; present at the second, but labours little, 75; explanation of his holding aloof from C. Meetings for fifteen months, 87—9; is present at all the Ramsor C. Meetings, 89; he is "dealt with," 99—102; becomes the head of the Clowesites and a travelling evangelist, 102—6; the P. Methodist denomination formed, 111, 129—135; is Tunstall preacher until '19, but makes an excursion into Notts., 257—60, 264—7, and Leicestershire, 305—7, 463—4; is appointed to Hull, 363; missions York, ii. 53—5; Leeds, 67—8; Ripon and Hutton Rudby, i. 405—9; Scarboro', Whitby, etc., ii. 98, 104, 107—9; Darlington, 130—2; the Northern Mission, 168—72, 199—201, 164; Carlisle, 138—9; Whitehaven, 141; London, 253—5; Cornish Mission, 321—3, his superannuation, 359; last years in Hull, and death; funeral card and view of tomb, 362—3; Mr. Petty's estimate of him 364—5.
———*Characteristics.* Character simple not complex, i. 45; his magnetic power, 87, 102; the power of his eye and his thrilling voice, 258, 464; had a soul full of music, 161; his superb evangelizing gifts, 259, 409; took unkindly to the pen, 136; as much inferior to H. Bourne in legislative and administrative ability as he was superior to him as a speaker and evangelist, ii. 364—5.
———*Journals.* Defects and qualities of, i. 136.
Committees, origin of Circuit, i. 281; district, i. 323, ii. 458; General, and General Missionary, i. 377, ii. 401—3; General Chapel, 458.
Crawfoot Jas., sketch of; What, connexionally, do we owe him? i. 147—9; his mystic views—conflict of atmospheres, "taking the burden," the visionary power, 150—4; other references, 92, 110, 131.
Crisis, Connexional, '24—8, its signs, i. 434, 438—9; causes, and remedies applied, 435—6.
Cwm, the farm-house circuit—its missioning; its notable families, its missions, ii. 299—302.

Darlaston, when first visited; *portraits* of W. Carter, D. Bowen, Mr. and Mrs. Belcher;

becomes a powerful and procreative circuit, the West Midland Dist. in embryo, i. 519—22.

Darlington. Clowes visits by invitation; subsequent labours of S. Laister, W. Evans, and W. Clowes at; Queen St. Chapel opened; Stockton, Wolsingham, Bishop Auckland, and Barnard Castle reached; view of chapels, ii. 129—134.

Daventry, G. W. Bellham's rough treatment at, i. 343—4; other references to, ii. 414, 417.

Deed Poll, read and approved, '31; explanation of the delay in its execution; names of the original members of, i. 438—40.

Derby, missioned by S. Kirkland, i. 195; Clowes' visits to Derby and neighbourhood, 198—200; view of the Armoury (200) and of Albion St., the first chapel in Derbyshire, 201; view of chapels, ii. 471.

Dewsbury, visited by W. Clowes, ii. 67; again made a circuit from Leeds, '57, 72—4.

Doncaster, early vicissitudes of, i. 500—1; its after prosperity; the Conference of '58 held at; 501—2; views of Duke St., and Spring Gardens Chapels, and *portraits* and notices of Rev. W. Leaker, Richd. Wadsworth, and Geo. Taylor, 501—3.

Dover. How the Mission became a Circuit; view of new church, ii. 410—11; G. Stansfield imprisoned in Dover Jail, *portrait,* 348.

Dow Lorenzo, *portrait,* his strange character and movements; his visit to Staffordshire in 1807; the extent of the Dow factor in P. Methodism discussed, i. 58—61; on his last visit to England follows on the track of the Great Revival, 312—13.

Downham Market, formerly Upwell Circuit; its history outlined; its missions; view of chapel and *portrait* of J. Kemish, ii. 223—4.

Driffield, when visited; W. Clowes and J. Oxtoby at; its chapels past and present; usefulness of Mr. Byas; its long retention by Hull as a branch; made a circuit; its width and numerical strength; notices of various circuit worthies with *portraits* of Thomas Wood and Geo. Bullock, ii. 91—8.

Edinburgh, the first mission to Scotland: Messrs. Oliver and Clewer sent by Sunderland open their commission, '20; their house-to-house visitation; N. West heads a serious secession; Hull Circuit takes over the mission and sends J. Flesher; subsequent changes; some ministerial labourers at; missions Alloa and Dunfermline; gives J. Macpherson to ministry; Rev. J. Vaughan's success at; view of Victoria Terrace Chapel, ii. 206—8; the recent forward movement at E.; Livingstone Hall, ii. 516—18.

Education, Ministerial, growth of the sentiment in favour of; the successive institutions at York, Sunderland, and Manchester, with *portraits* of the Principals and Tutors, ii. 525—9.

Ellesmere Port, commanding position of the Denomination in; outline of its early history with *portraits,* ii. 271—3.

Elmfield College, York; its establishment and progress; its Governors and Head-masters, ii. 521—4.

Equalization Fund established by permissive legislation, ii. 409, *note.*

Fernando Po, the establishment and progress of the mission in, ii. 487—97.

Filey, change wrought by the Revival; John Oxtoby and other workers referred to; the hazards of the fisherman's life; *portraits* of Jenkinson and M. Haxby, ii. 102—7.

Flamborough and its fishermen; *portrait* of V. Mainprize, ii. 100—2.

Flesher John, unites with the Society, and begins his ministry, ii. 116—18; at Hull and Beverley, i. 395—6; is sent to save Edinburgh, ii. 207; and London, 255—7; the vindicator of the Connexion, i. 456, ii. 258; appointed Editor and gets the Book-Room removed to London, 381—4; prepares the Hymn Book, 371—2; his remarkable consolidation of the Minutes, 259; his immense influence in the transition period, 258; his eloquence—our "Chrysostom"—i. 368, 396; his humility, 485—6; his superannuation, later days and death, ii. 259; *portraits,* i. 396, ii. 257; memorial tablet, 259.

Forest of Dean, Oakengates' mission to, ii. 298; labours and persecutions in; circuits derived from the mission, 302—3.

Frome, reached by Tunstall's Western Mission; made a Circuit, and missions; Bath, Dorset, and, later, Glastonbury, ii. 297.

Gainsborough, missioned by W. Braithwaite and T. Saxton; i. 413—16.

Garner, the brothers, their early conversion and distinguished services, i. 242—5.

Gateshead, sketch of its early history and remarkable later development; view of Chapels; *portraits* of Messrs. J. Thompson, E. Gowland, G. E. Almond, ii. 197, 199—200.

General Committee, Secs. portraits of, ii. 404.

Gilbert Jer., chief pioneer of the Sheffield group of circuits; i. 478—84; in North Shields Circuit, ii. 172.

Glasgow, Carlisle sends J. Johnson on a mission to, subsequent progress of, ii. 139.

Gloucester, its early missioning by Pillawell; J. Wenn's labours at; made a circuit by the G. M. Committee; *portraits* of J. Richards, J. Wellington, Levi Norris, ii. 414—16.

Grantham, J. Wedgwood's imprisonment at, i. 255—6, Mr. Lockwood arrested for preaching at the Cross, 256; *portrait* of S. Bayley, 259; J. Benton preaches from Sir W. Manners' pulpit, 260—1; Bottesford remissions Grantham, 262; chapel opened, 263, made a circuit, 264.

Grimsby, visited by Thomas King, i. 444—6; Farmer Holt proves himself a staunch friend, 446—7; early preaching-places, 448; the plan of 1820 analysed as to places and preachers, 448—60; view of present chapels, 461, and *portraits* of some leading officials, 460—3.

Halifax and neighbourhood missioned by Thos. Holliday; his arrest and imprisonment at Wakefield; made a circuit; view of first chapel and of Ebenezer; fifth Conference described; some early worthies, *portraits*, i. 488—92.

Hartley W. P., J.P., Gen. Miss. Treasurer, ii. 405; Vice-President of '92 Conference, 394; Founder of C. A. Association, 536-7; his financial genius; his great liberality and immense influence in the later development of the Connexion, 532—3.

Haverfordwest, a sketch of its history, ii. 306—7.

Hereford, early persecution at; view of old Chapel and present Church; *portraits* of Mr. T. Davies, J.P., Mrs. Davies, and Mr. T. A. King, ii. 303—5.

Hexham, commencement of a mission at, ii. 135; its extensive area and its missions; J. Spoor's labours on the Rothbury mission, 136; C. C. McKechnie's reminiscences of the circuit, 157—62.

Higginson Henry, his call to the ministry and labours at Swansea, ii. 308; joint-missioner of Luton and Dunstable, 352; anecdote and *portrait* of, 32.

High Wycombe, a Society at in 1811, ii. 250; visited by James Pole; taken over by Reading; resumes its status as a circuit, 352—4.

Hodge, the family of, in Holderness and Hull, i. 381—3.

Holderness, dark moral condition of, i. 388—9; Camp Meeting at Preston on Maudlin Sunday, 389—90; W. Clowes visits, 381, 390—2.

Hucknall Torkard, missioned by S. Kirkland, i. 230; the "Selstonite" split, 248—50; E. Morton re-missions it; subsequent prosperity, 251, 232.

Huddersfield, W. Taylor and Miss Perry imprisoned at; view of first chapel; made a circuit; *portraits* of John North, G. C. Treas., J. Rayner, and Samuel and Alexander Glendinning, i. 492—5.

Hull entered by invitation, i. 361—2; W. Clowes appointed in place of R. Winfield, 363; Jane Brown his precursor, 364; his first business the organizing of classes, 365—6; J. and S. Harrison appointed, 370; made a circuit, 370; the first plan of the circuit, 371; the building and opening of Mill Street Chapel, 373—7; some early Hull worthies, 377—385; Church Street chapel built, 382; Mason St. Chapel acquired, 386; divided into seven branches, 387; the circuit reaches from Carlisle to Spurn Point, ii. 139; the Stamp troubles, i. 456; Hull leads the way in chapel extension, ii. 458—63; views of its chapels, 459, 461.

Hutton Rudby, base of W. Clowes' North Riding Mission; made a circuit, '21; now included in Stokesley Circuit, i. 405—9

Hymn Books, earliest, ii. 2; pirated editions, 2, 10; the "Small" Hymn Book; the "Large," 10; Mr. Flesher's compilation, 369—71; the Hymnal, 371; On the character and influence of the early Hymns —their popularity with the masses, ii. 2, 11, 33—5, 380.

Isle of Man, early and typical example of a circuit mission, ii. 37; Bolton circuit sends J. Butcher and H. Sharman, 37—8; origin of the present stations on the Island; fluctuations in the membership accounted for; 39; *portraits* and references to early workers, 39—40.

Jackson's the three Thomas, *portraits*, i. 182—3.

———Thos. (1), the first superintendent of Belper, i. 183; holds the first Missionary Meetings at Belper and Turnditch, 184; meets with opposition at Kinoulton, 242, is put into the stocks at Cropwell Bishop, 238—9; and used with violence at Oakham. 240; missions Sandbach and Preston Brook. 543—6.

———Thos. (3), his aggressive and social work at Walthamstow, Clapton, Whitechapel, and Southend, ii. 507-12

Jersey F. N., assists W. Clowes at Darlington, ii. 132; his labours in Craven, 120; on the Kendal Mission, 137—8; is committed to Lancaster Castle for preaching at Dalton Cross, 137; in Weardale, 143; troubles of in Nottingham, i. 249.

Jessopp Canon, quoted on the former condition of Mid-Norfolk, ii. 235—6; on the influence of P. Methodism in East Anglia, 242.

Jubilee Conference, and regulations for celebrating the Jubilee, ii. 377—9.

———(Missionary), '92, 533—4.

Jukes Richard, *portrait*, the former popularity of his hymns, ii. 33; his early life, 283.

Keighley, ii. 119.

Kendal missioned by F. N. Jersey, ii. 137—8; its course till it became a circuit; its associations with John Atkinson and J. Taylor, 138.

Key Robert, his conversion at Yarmouth, ii. 233; Mr. Goodrick's estimate of, 233—4; his toils and sufferings in Mid-Norfolk, 235, 237—9; his inner conflicts, 239; amongst the rick-burners, 241; his mission to Hadleigh, 245; walks to London District Meeting, 248; *portrait*, 237; his letter on Jubilee proposals quoted, 520.

King Thos., connects himself with the Nottingham Society, *portrait*, i. 205—6; a member

of the Preparatory Meeting, 378; visits Grimsby and other places in Lincolnshire, 443—8; walks to from the Tunstall Conference, 447; President of the '25 and '48 Conferences; Book Steward, ii. 390; preaches the Conference Jubilee Sermon, 378.

King's Lynn, early success followed by troubles at, i. 322, ii. 218; refounded by W. P. Bellham; its missionary enterprise, 219—221; Conferences of '36 and '44 at; view of London Road Chapel, 221; *portrait* and notice of W. Lift, 222.

Kirkland Sarah, first female travelling preacher, i. 92; home and early life, *portrait* 176—7; pioneer visits to Derby, 194—5; Nottingham, 201—4, 206—7; enters the ministry and labours in Staffordshire and Cheshire, afterwards in Notts., 210, 226—34; and Hull Circuit, 370, 398—9, 402, ii. 55; her grave in Mugginton Churchyard, i. 175—6.

Laister S., a pioneer missionary to Driffield, ii. 93, Leeds, 71—2, in Craven, 117, Malton and Darlington, 131—4; see also i. 372.

Lamb Geo., joins the Society at Preston and is sent out to travel by H. Bourne; outline of his subsequent career, ii. 125; President of the Conferences of '66 and '84; Book Steward; Conf. Deputation to Canada, 452; Member of the Deed Poll, 125; his interest in the Temperance movement, *portrait*, i. 472. The "Lamb Scholarship," ii. 529.

Leeds, band of revivalists invite the P. Methodists, ii. 63—6; W. Clowes' visits, 67—8; troubles arise, 69—70; administrative changes, 72—4; Mr. G. Allen (*portrait*) on the origin of Leeds 2nd and 3rd, 74; view of Leeds chapels, 73; R. Davies, T. Batty, and Atkinson Smith at, 74—5; Conferences of '23 and '48 at, 72; *portraits* of J. Reynard, Mrs. Brogden, and J. Parrott, 70—1.

Leicester, John Benton enters, i. 298—303; first preaching-places, 304—5; Clowes' and Wedgwood's visits to, 305—7; John Harrison's ditto, 307—8; Robert Hall's and Daniel Isaac's attitude to our Church, 309—11; progress of the cause, 311—12; some early preachers, 312; the building of George Street Chapel—view of chapel and group of old officials, 324—8; Alexander St. Chapel acquired, 332; the Denmanite split, 333; building of York St. Chapel, 333—4, subsequent developments, 335; Chartists in Leicester, Thos. Cooper's "Lion of Freedom" goes down before W. Jefferson's "Lion of Judah," 335—6; *portraits* (with references) of early worthies, 326—8, 332—5.

"*Levellers*," the; the Levelling System described; i. 218—224.

Lichfield, H. Bourne's travail of soul at, i. 150—1 S Turner preaches at, 523; Darlaston and Birmingham's mission to; under the laborious R. Ward made a station, 523.

Lincoln, the early missioning of the district, i. 463; Clowes' rough reception at, 463—4; early preaching-places and ministers, 465—7; remarkable results of the City Mission, 468; *portraits* of W. R. Widdowson and W. Price, and views of first and second Portland Street Chapels, 467—9.

Liverpool, W. Clowes' early visit to, ii. 265—6 J. Ride's arrest and Jas. Role's rough reception, 266; made a circuit from Preston Brook, 267; Maguire Street Chapel and its memories, 267—8; the circuit's sympathy with missions, 268; its very recent development, 270; view of its chapels, 269; glance at some of the names on '34 Plan, 270—2.

London, H. Bourne and J. Crawfoot's excursion to, ii. 249. John Benton's labours in 1811, 250. The London Primitives of 1818, 250. Leeds Circuit sends P. Sugden and J. Watson, 251. Cooper's Gardens Chapel acquired, 252. J. Coulson walks from Leeds to take the place of Watson, 253. Hull Circuit takes over London Mission, and Clowes labours on it twenty months, 253—5. Made a Circuit of Hull District, 1826—7. 255. Transferred to Norwich District, 1828—1834, 255. Again a Mission of Hull, 255. Blue Gate Fields Chapel difficulties, 256. Sutton Street Chapel opened, 257. Importance of John Flesher's labours in London, 255—8. Elim Chapel, Fetter Lane, acquired, 260. Plan of the London Mission, 1847, described, 259—60. London becomes a circuit, 1847, 260. In 1853 three circuits, and London District formed 264. *Portraits* and notices of early London officials, 260—4. Its recent remarkable development, 539—40.

Loughborough missioned by J. Benton in a time of industrial agitation, i. 216—17; when made a circuit, 279—81 and 318, *note*; Loughborough section of the Nottingham Circuit Plan for 1818, 279; some of the places therein referred to, 281—7; plan of circuit for '22—'3, out of which eleven circuits have been carved, 278; history of Dead Lane Chapel, 314—18.

Louth, second place on the Grimsby plan of 1820, i. 449; made a circuit of wide area, 450; its advance under J. Coulson and J. Stamp, 451—2; J. Stamp leaves a legacy of chapel difficulties, 452; Mr. W. Byron lends valuable assistance; subsequent progress of the circuit, 454; view of chapel and *portraits* of J. Maltby, W. Byron, Mrs. Byron, 453, and Joel Hodgson and J. F. Parrish, 449.

Luddites and Luddism described, i. 212—18.

Ludlow, see Hopton Bank.

Luton, its missioning by S. Turner and H. Higginson, ii. 352; view of its chapels, 353.

Macclesfield, when and how missioned, i. 538—40; the early missionary zeal of the circuit, 540.

McKechnie C. C., early life at Paisley, "sung into the Kingdom," and his entry on the ministry, *portrait*, ii. 140; his experiences at Ripon, 82—3; his reminiscences of Hexham Circuit, 157—61; witnesses great Revivals in Weardale and Allendale, 151, and North Shields, 185—6; his references to Dr. W. Antliff and the Conference of '53, 376; his great interest in ministerial education, 397; Editor eleven years, 390, 395.

Magazines. For the serial literature of the Connexion, see i. 330—2, ii. 11—12, 395; for the P. M. Quarterly Review, 396—8.

Malmesbury, severe persecution at, ii. 312; successfully re-missioned by G. Warner, 315.

Malton, a branch of Hull—its wide extent and former religious condition—Canon Atkinson quoted, ii. 84—6; some of its first preachers, 86—7; circuit's history since '23, 89.

Manchester, when first visited, ii. 15—16; pioneer labours of Ann Brownsword, Bonser, Verity, and W. Carter, 17—19; S. Waller's imprisonment, 18—19; view of Jersey Street Chapel, 20; the Conferences of '27 and '40 held at, 23; made the head of a district, 1827, 22—3; great results from re-missionary labours, references to Jonathan Ireland, and other early workers, 23—6; view of present chapels, 27; Moss Lane Chapel and the origin of the second circuit, 26 and ii. 465—6; Higher Ardwick Church, ii. 26, 407, 466—7; Great Western Street, 467; the *College*, its establishment and successive enlargements, 527—8.

Market Rasen, J. Harrison's strange Sunday Service in the Market-place, i. 442; subsequent history, 440, 444.

Melton Mowbray, early history of, ii. 350—1.

Middlesbrough, its phenomenal growth, ii. 85, 478; view of its chapels, 479.

Middleton-in-Teesdale, J. Grieves establishes a Society at; extensions to Upper Teesdale and Eden Valley, ii. 148—9.

Milson Parkinson, *portrait* and estimate of, i. 426.

Minsterley, how P. Methodism was introduced into, ii. 281; made a circuit, 279.

Mitcheldever, made a mission by Shefford, ii. 341; Messrs, Ride and Bishop cited before the magistrates for open-air preaching at, 342; made a circuit, 341; successfully re-missions Winchester, 343.

Motcombe, missioned by Frome and made a circuit in '28, ii. 297; carries on extensive missionary operations in So. Wilts. and especially in Dorset, 297—8.

Mow Cop, a century ago and now, i. 15—22; the first and second Camp Meetings described, 62—9, 73—7; Jubilee Camp Meeting on, ii. 378.

Nelson Thomas, his extensive labours and usefulness in the North of England. ii. 170—1, 202.

———John, *portrait*, fellow-labourer of Clowes on the North Mission, ii. 170—1; his experience on the Dorset Mission; retires under discouragement, 210—11.

Newark, Clowes and Wedgwood at, i. 267; fire-engine plays on Mr. Lockwood, 268; instances of retribution on persecutors, 269; its early vicissitudes; made a circuit, 269—70.

Newbury, heir and representative of Shefford Circuit, ii. 315—16,; view of manse and Church, 340.

Newcastle-on-Tyne, visited by W. Clowes and J. Branfoot, ii. 163—5; first class formed, 189; becomes a circuit, 189—90; Silver Street Chapel the centre for the first period, 190—2; Nelson St.—the chapel for the middle period—opened, 192; acquisition of the Central Church, 189, 192; glance at its later development, 196—7; references to notable adherents, *portraits*, 190—6.

New Zealand, establishment and progress of the mission to, ii. 440—6.

Northampton, on Welton plan of '24, i. 345; a mission of Burland; taken over by the G. M. Com.; made a circuit, its subsequent progress, ii. 416—19.

North Shields, Clowes' early visits to, ii. 168—9; Clowes' remarkable escape from death, 171; Union Street and Saville Street chapels, 172; Newcastle separated from it, 173; its missions in Northumberland—chequered history of Morpeth and Alnwick, 173—4; some early officials with *portraits*, 178—9; the missioning of Berwick its most notable achievement, 174; Cullercoats and the fisher-folk, 180—2; the mining villages—old Cramlington Missionary Meeting—imprisonment of Seaton Delaval P. M.'s—the Hartley Colliery Disaster—the Long Strike—the great revival, 184—6. Some worthies with *portraits*; influence of P. Methodism on the miners, 186—8.

North Walsham, its mission to Mid-Norfolk, ii. 235—40.

Norwich, view of the Lollard's Pit where first services were held, ii. 213; its first chapels, 214—15; its missionary labours, 214; reference to early officials, 216; view of Scott Memorial Church, 216.

Norwich District formed in '25, ii. 212—13; by '42 practically covered East Anglia, 213.

Nottingham, when and by whom missioned, i. 201—2; Factory in Broad Marsh opened, 203—4; Canaan St. chapel opened—origin of the name, 204—5; H. Bourne's visit to, 209; a base for further extension, 210; great Whit-Sunday Camp Meeting, 226; troubles arise and renewed prosperity, 249; Hockley chapel obtained, 250; *portraits*, and references to Jas Barker, 276, D. M. Jackson, John Spencer, 276, ii. 377; Circuit Committee first formed at, i. 280.

Oakengates, afterwards called Wrockwardine Wood, made a circuit from Tunstall, ii. 274; the story of Edgmond and Dark Lane Chapels, 275—7; offshoots of the circuits, 277—8.

Odell Joseph, President of the Conference of 1900, ii. 483; takes charge of the church at Brooklyn, U.S.A., 448—9; his work in Birmingham—Conference Hall built and a new circuit created, 476—8; establishes the Evangelists' Home, 541—2.

Oldham, when visited, some famous Camp Meetings at, ii. 41; Peter Macdonald and other early officials, 43; some peculiar features of the revival of '29; H. Bourne's visit to, 44—5; early chapels and view of present, 42—3.

Oswestry, J. Doughty's arrest and imprisonment, *portrait*, ii. 284—5; Elizabeth Elliot, the girl preacher and her tragic fate, 286—7; a missionary circuit, 289; a secession and chapel embarrassments and the great service rendered by Messrs. E. Parry and S. Ward, *portraits*, 289—91; circuits made from it, 293.

Oxford, W. G. Bellham has a rough reception at i. 346; its subsequent re-missioning and made a circuit, ii. 352.

Oxtoby John. Sketch of his life and character, with view of his grave, i. 365—70; his prayer on Muston Hill for Filey—the great Revival, ii. 104—6; is active in the Weardale Revival, 146—7.

Paisley, C. C. McKechnie and early P. Methodism in, ii. 139—40.

Pembrokeshire Mission begun, J. Petty's labours in, ii. 306—7.

Penzance, the missioning and subsequent progress of ii. 326—7.

Peterborough, the history of the circuit outlined, *portrait* of Isaac Edis, ii. 421—3.

Petty John, Editor, ii. 367; President of the Conference of '60, 292; first Governor of Elmfield College, 523; his conversion and early entrance on the ministry, 120—1, 123; his arduous labours in Pembrokeshire, 306—7, i. 344; at Cwm, ii, 300—1, Northampton, 416—17, Sunderland, and Channel Isles, 208—9; builds Jubilee Chapel, Hull, 462.

Pickering, made a circuit from Malton, ii. 89; former condition of the North Riding, 85—6; a famous Camp Meeting described, 87; reference to the families of Lumley, Frank, and Allenby, *portraits*, 90—1.

Pillawell, incidents connected with its missioning; persecution at Newnham; offshoots and partitions of the circuit, ii. 302—6.

Pocklington, missioned by S. Harrison and W. Clowes, i. 398.

Prees Green, originally Burland's Shropshire Station, made a circuit, ii. 287; some early worthies—Archdeacon Allen's high opinion of them, 288; offshoots of the circuit, 289.

Presidents of Conferences, *portraits* of, until 1859, ii. 21; from 1860 to 1874, 292; from 1875 to 1886, 392; from 1887 to 1897, 454; from 1898 to 1905, 483, 523, 498.

Preston (Lancs.), T. Batty and J. Harrison at, W. Brinning commences to travel at, *portrait*, ii. 121; a successful missionary circuit, 124—7; takes a foremost place in the Temperance cause, *portraits of* and reference to, some of the leaders in the movement; the "seven men of Preston," 128—9; view of Saul St. Chapel, 128.

Preston Brook, Thos. Jackson pioneer missionary to, i. 545; jubilee of the circuit celebrated, '69, 545; references to early Camp Meetings, 545—6; the circuit foster-mother to Liverpool, 546; in '32 sends F. N. Jersey to Ireland, 546.

Primitive Methodist, various uses of the word "primitive" illustrated by examples, i. 38—9; legitimately used as the antithesis of "Modern Methodism," 37—42; the name taken, 132.

Ramsor, early centre of Camp Meeting Methodists. First five Ramsor Camp Meetings referred to, i. 87—98; names and *portraits* of some early workers, 92—5.

"*Ranters*," origin of the nickname, i. 185—6; the name a stigma that marked the first period, 160, 186—7; yet the name contributed to extension, 187, 217, 221; the "putting down" of the "Ranters" seriously proposed in '20, 311.

Rawlings Ed., *portrait*, ii. 349, 348.

Reading missioned by Shefford, ii. 344; its early chapels; made a circuit; costly case of persecution, 345; extensive missionary labours entered upon, 345; noteworthy Conference of '41 held at, 350—1; hands over its missions to G. M. Committee, 354; some Reading worthies—*portraits* of Mr. Jesse Herbert, Mary Bovaston, and Mr. E. Long, 344.

Redruth, W. Clowes' labours in the Cornwall Mission, ii. 321—3; great revival at, 323; view of chapel and *portraits* of Capts. Hosking and Bishop, 323—5; extensions of the mission, 325—7.

Rhosymedre, made a circuit from Oswestry; early labours of Mary Williams in, ii. 293.

Ride John, his conversion, i. 178; begins to preach at Mercaston Camp Meeting, 198; his return from America—flight to Burland, 518, 535; opens Wrexham and visits Chester, 551; what T. Bateman says of him, *portrait*, 518; arrested at Liverpool, ii. 265—6; is at Frome, 297; heads the main line of advance *via* Brinkworth, Shefford, and Reading, 314; the bout of prayer at Ashdown—"Lord, give us Berkshire!" 320—1; his imprisonment at Winchester, 342—3; made visitor of Home Missions, 403; goes to Australia; his superannuation, 427.

Ripley, origin and progress of the circuit; *portraits* of J. Smith of Golden Valley, and E. Cox, i. 536—7.
Ripon, made a circuit—its very wide area and early importance, ii. 79; Clowes' visits to, 79—80; incidents in J. Spoor's ministry at, *portrait*, 81—3; *portraits* and references to T. Dawson, M. Lupton, and Mrs. Porteus, 80—1.
Rocester, facsimile and signatures of the deed of earliest chapel vested in trustees, i. 173—4.
Rochdale, missioned from Manchester and made a circuit; view of Packer Street, and reference to Drake Street Chapel; *portraits* and notices of some early workers, ii. 46—7.
Roles Jas, early missionary to Liverpool, ii. 266; pioneer to Blaenavon, 299; Cwm, 299, Pillawell, 302; Pembrokeshire, 306.
Rugby, the interesting circumstances connected with its missioning, i. 347—8; heir and representative of Old Welton circuit, 346.
Russell Thos., enters upon the Berkshire Mission—his toils and privations, ii. 319; the pleading on Ashdown, 320; his imprisonment at Abingdon, 331—3; his inhuman treatment at Wantage and Faringdon, 333—5; his experience in Hampshire, 338—9; at Longton, Stafford, 289; on Weymouth mission, 211.

Saffron Walden, missioned by Upwell—made a circuit, ii. 223.
St. Austell, visited by W. Clowes, ii. 322; great revival at; subsequent history, 325—6.
St. Day, visited by W. Clowes, ghostly experience alluded to, 322.
St. Ives, opened by Joseph Grieves, revival and progress; made a station, ii. 326—7; *portrait* and notice of A. F. Beckerlegge.
St. Ives (Hunts.), missioned by Cambridge, early preaching places; made a circuit by G. M. C., ii. 227.
Salisbury, missioned by Motcombe; made a circuit; its offshoots, ii. 297.
Sanderson W., his conversion, eminence and success as a minister—ministers who were his spiritual children; *portrait*, i. 400—2.
Scarborough, society formed by W. Clowes and J. Coulson, ii. 107—8; N. West's and R. Abey's labours at, 109—10; its first home-made chapel, 110; *portraits* of early worthies, 113; the building of Jubilee and present Sepulchre Street Chapels, 112 and 114; view of chapels, 114.
Scotter, once the head of a district and centre of a wide evangelistic movement, i. 417; W. Braithwaite chief pioneer—also Miss Parrott, 417—18; incidents of village evangelization, 419—32; only rural village where a Conference has been held—significance of the fact, 433; Conference Chapel lost to the Connexion, 432—3; doings of the Conf. of '29, 436—8; a strong and aggressive circuit, 432.
Sheffield, J. Gilbert as Nottingham's missionary begins his pioneer labours, i. 479—84; building of Bethel Chapel, the audacity of faith, 485—6; *portrait*, group of early Sheffield worthies with personal references, 484—5; the Conference of '52 with a glance at some of the representatives, ii. 372—7; the recent development of P. Methodism in Sheffield, 468—71.
Shefford, made a circuit; its extensive missionary labours, ii. 314, 345; view of first meeting house, 311; See Berkshire Mission and Newbury.
Shrewsbury, Sarah Spittle and J. Bonser the pioneers; arrest of the latter for open-air preaching. ii. 278; made a circuit from Oakengates; conversion of Elizabeth Johnson, the mother of the Brownhills, *portraits*, 278—9; circuits deriving from, 79; establishes first mission to Ireland, 281; its Wiltshire Mission, 310—13.
Silsden, missionaries invited to; T. Batty's labours; references to early life of J. Flesher and J. Petty; *portraits* and notices of other early adherents, ii. 116—18, 120.
Smith John (1). Scholar in T. Bateman's Bible Class, i. 518. First superintendent of Chester, 556. Moves off to East Anglia, 518. His death and character, ii. 232—3. *Portrait*, i. 517. Anecdote of, 556.
———Atkinson, his early life, conversion, and ministry, i. 423—6; at Leeds, ii. 74—5.
South-East London Mission and its Social Ministries, ii. 513—16.
Southport, beginnings of P. Methodism in, ii. 126.
South Shields, J. Branfoot's pioneer visit to, ii. 165; first preaching-rooms and the building of the Glebe, 166—7; reference to early worthies, with *portraits*, 167—8; joint mission to Channel Isles, 209.
Spoor Jos., *portrait*, incidents of his ministry at Ripon, ii. 81—4; on the Rothbury mission, 136.
Stanhope, great revival at, ii. 151.
Stanley, the question of the class at, discussed, i. 115—18.
Steele Jas., claimed by W. Clowes as one of the founders of the Connexion, i. 1, ii. 22; becomes a "Revivalist," *portrait*, i. 45; his expulsion from the Methodist Society, 106—9; made the first Circuit Steward, 131; his death, ii. 22.
Stockport, early history of, *portraits* of S. Smith, J. Ashworth, W. Cheetham, sen., and view of present chapel, ii. 48—50.
Stockton-on-Tees, missioned by S. Laister, ii. 132; made a circuit, 201—2.
Sunday School Union established; *portraits* of Secretaries, ii., 530—1.
Sunderland, when first visited, ii., 199—201; Sunderland and Stockton Union Circuit formed—its wide area and successive partitions—its rapid growth, 202; the building of Flag Lane, 203; its influential officials, 204—5; the secession of, '77, 205;

its missions to Edinburgh, 205—8, Channel Isles, 208—10, Dorset, 210; view of chapels, 466; the first Theological Institute, 526.
Sustentation Fund established, ii. 409.
Swaffham and the district missioned by W. P. Bellham of Lynn, made a circuit, ii. 219—20.
Swansea, Blaenavon sends Henry Higginson to mission, ii. 308; Jos. Hibbs (*portrait*) first superintendent, 308—9.

Tadcaster missioned by N. West—its after history, ii. 77—8.
Temperance, the growth of sentiment in the Connexion in favour of, i. 469—76; the early efforts of Preston circuit in favour of, ii. 127—9; the appointment of Connexional Temperance Secretary, 531.
Tickets, Society, the origin of, i, 111, facsimiles of, 112.
Tunstall, revival at, i. 45; "Clowesites" preach in Boden's warehouse, 109; the first chapel built—view of, 110; first written plan of Tunstall circuit, 559; the second plan—its places and preachers, 114—29; Non-mission law prevails until '19, 187—9; end of the law, and resumption of aggressive policy, 507—10; Plan of the circuit for 1819, 508; Darlaston becomes a circuit and the rest divided into six branches, 510. Jubilee Conference at, ii. 378.
Turner Sampson, his conversion, *portrait*, i. 169; enters the ministry, 510, 519; his labours in the Black Country, 519—20, Lichfield, 523, Burton-on-Trent, 524; T. Bateman's estimate, 516; missions Huxley, 549; at Macclesfield, 539; Northwich, 546; York, ii. 57—8.
———Samuel, *portraits*, ii. 332, 343.
Vice-Presidents of Conference, *portraits* of, ii., 394, 480, 518, 541.

Wakefield, made a circuit, i. 477; reference to, 486.
Wangford, made a circuit from Yarmouth, early history of, ii. 245—6.
Wantage, Thos. Russell's severe persecution at, ii. 333—4.
Ward, Robert, a native of Swaffham Circuit, ii. 220; outline of his labours as a pioneer and planter of Churches in New Zealand, 440—5; *portrait*, 441.
Warner Geo., successfully missions Malmesbury, *portrait*, ii. 315; his service as Connexional Evangelist, 540.
Weardale, labours of J. Ansdale, T. Batty, and others in—incidents in the great Revival, ii. 143—6; made a branch of Hull, 146; John Oxtoby in, 147; the revival spreads to Nenthead and Allendale, 147—8; some notable figures of the Dale, 143, 154—6.
Wedgwood John, his early life and conversion, i. 164—5. Lost with Clowes on Morridge, 166—8. Travels with H. Bourne to Cannock Wood Camp Meeting, 169 Takes part in the great Revival in the Midlands, 251—4. First Primitive Methodist to be imprisoned, 255—7. Takes part in opening Leicester, 304—6. His labours on the Cheshire Mission, 510—13. Becomes a travelling preacher, 514. His funeral described, 514—15. His *portraits*, 163, 257.
Western Mission, geographical course of traced, ii. 295—8.
Westgate, story of the building of the Chapel at, ii. 154, see also under Weardale.
Weymouth, J. Nelson and G. Cosens, Sunderland's missionaries to, ii. 210; after history of, 211.
Whitby, Clowes and N. West visit, ii. 108—9; made a circuit, 110.
Whitehaven, when missioned, ii. 141; visited by W. Clowes and H. Bourne, 141, 153; J. Garner and J. Oxtoby's labours—Mount Pleasant Church secured—circuits made from it, 141.
Winchester, struggle and success at, ii. 343.
Windsor, persecution on the mission, ii. 345—7.
Winster made a circuit, i. 525; its vigorous re-missionary efforts, 527—30.
Wisbech, early P. Methodism at; some circuit worthies, ii. 224—5.
Witney, the noisy Camp Meeting at, made a circuit and transferred to Tunstall Dist., i. 346—7.
Woodley, its early history, the Stafford family (*portraits*) and the influence of J. L. Buckley, *portrait* and view of chapel, ii. 50—1.
Wolverhampton, opposition at to S. Turner, i. 519; J. Bonser imprisoned at, 522.
Wootton Bassett, persecution and success at, ii. 311—12, 335.
Worcester, T. Brownsword imprisoned at, i. 521—2.
Wrockwardine Wood, chapel built at, ii. 274—5; made the head of the circuit, 274; prosperity of, 275.
Yarmouth missioned by Norwich, ii. 228. Made a circuit, 228. Hayloft its first chapel, 228. First and second Tabernacles built on the same site, 228—9. Origin of the word "Temple" given to the present chapel, 229. Fatal accident to Mr. T. Kirk, 229. Yarmouth Sunday School, 230. Queen Street Chapel erected, 230. Five circuits made from Yarmouth, 231. *Portraits* and notices of prominent officials, 229, 232—3. Ministers who have gone out from the circuit, 232.
York, the strategic importance of, ii. 52; visits of Clowes and Mr. and Mrs. Harrison to, 53—5; Grape Lane Chapel, 56—8; severe persecution at, 57—8; made a circuit, 58; the building of Little Stonegate, 60—1; views of chapels and prominent early officials, 58—60; Elmfield College at, 521—4. Offices of Insurance Co. and Chapel Aid Association, 534—8.
Young People's Society of Christian Endeavour, ii. 531.

FLETCHER AND SON, LTD., PRINTERS, NORWICH.

X-32078

UC SOUTHERN REGIONAL LIBRARY FACILITY
A 000 544 190 2