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THE
MAKERS OF WESLEYAN METHODISM
IN PRESTON
AND
THE RELATION OF METHODISM
TO THE
TEMPERANCE & TEETOTAL MOVEMENTS.

BY W. PILKINGTON.

ADVENTURE, ENTERPRISE,
AND
Noble Deeds of Preston Methodist Celebrities.

With a Preface by the
REV. CHARLES GARRETT,
Ex-President of the Conference.

PUBLISHED FOR THE AUTHOR.

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1890.

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This Work

IS MOST RESPECTFULLY DEDICATED

TO

My Wife Elizabeth,

IN COMMEMORATION OF OUR YEAR OF JUBILEE,

SILVER WEDDING,

AND

TWENTY-FIFTH ANNIVERSARY AS A LOCAL

PREACHER.

W. PILKINGTON.

PREFACE.

One of the results of the rapid flow of the stream of time is to obliterate the records of the past. All attempts therefore to perpetuate the history of God's work in the Church will be welcomed by every right-minded Christian. Methodism has now passed its third Jubilee, and the hoar of antiquity is beginning to gather around it. This renders it to me a matter of joy when I find any one giving himself to the work of rescuing the rapidly disappearing memorials of its early struggles and triumphs. Preston Methodism has had a long and noble record, and I heartily rejoice that my friend, Mr. Pilkington, has undertaken to gather up the items of that record, and preserve them for futurity. I have not seen the manuscript; but I have so much confidence in his intelligence and industry that I willingly comply with his request that I should write these few lines by way of preface.

CHARLES GARRETT.

Liverpool, May 20th, 1890.

ANNOUNCEMENT.

At a meeting of the committee appointed to prepare for celebrating the jubilee of Wesley Chapel, Preston, in November, 1888, the writer of this history was requested, among other arrangements, to prepare a paper on Preston Methodism from its introduction into the town to 1838, which he had the honour of reading. Subsequently he was desired to print it in an enlarged form, bringing up the history to the present time. In accordance with this wish, he consented to undertake the duty. With this apology for appearing in public as a recorder of the principal events in Methodist history in this neighbourhood, he asks for the kindest consideration from critics.

The limits of this work will not allow of a description of the modern development of Methodist work in connection with the various junior Methodist bodies. But for the information of those readers who are not adherents of John Wesley, it will be as well to state here, that one doctrine is preached by all branches of the Methodist family. Their "creed" is practically the same, the points of difference being only as regards government, *i.e.*, the temporal management of the Church.

In publishing this work he has had two objects before him. First, to make the history as complete as possible by including a notice of every cause in the Preston Wesleyan Methodist Circuits. Second, to keep within certain bounds, so as to be able to publish it at a price within the reach of all who are interested in the progress of Wesleyan Methodism and its relation to the Temperance and Teetotal Movements.

The facts and circumstances have been culled from a variety of sources,—from books, magazines, newspapers, official records, and verbal reports.

He desires to acknowledge his indebtedness to the Rev. W. Lees, for his valuable help in revising the proof-sheets ; to the Rev. J. Pratt, of Lune-street Circuit, and the Rev. J. Smith, of Wesley Circuit, for the loan of official records ; to the proprietors of the *Preston Guardian*, for access to the files of their journal, from which he has derived considerable assistance in the compilation of the historic facts herein recorded ; to those friends who have kindly subscribed for a work which they had not seen ; and to the printer, Mr. C. W. Whitehead, who has turned out the work, which, as regards type, paper, and binding, is a credit to the book-work of Preston. Five months have elapsed since the work was first announced to be ready ; but the unavoidable delays will prove advantageous to the subscribers, as much additional and important matter has been given.

The Author begs to inform the public that a very limited number of copies of this work can be obtained on application to himself, price five shillings.



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THE MAKERS OF METHODISM IN PRESTON.

THE REASONS WHY.



THE Writer undertakes this task, not because he can produce a record in a literary sense worthy of the cause, or do the work better than or even so well as many others who might be named, but because those who could have done it better have not undertaken it. One after another of the early friends have passed away, and the materials for anything like a perfect and consecutive narrative are in danger of becoming so widely scattered as to be almost useless, or perhaps of being entirely lost. All his life long he has had to toil for his living, and had but a meagre education; but he believes that the facts which will be adduced are indisputable, and if the faithful workers are encouraged and the good cause in any way aided by his humble efforts, he has his reward. He has devoted considerable time and attention in collecting materials, noting down facts and incidents which have been carefully verified, and confirmed either by public records of the time or by personal intercourse with the friends best able to supply the information and to furnish the necessary proofs. The readers will be supplied with such references as will enable them to consult the authorities for themselves, and thus prove whether these things are so or not. It is not the buildings, the wealth, nor the grand palaces that make a nation; neither are

these things the strength of a city or a church, but men of mighty merit, of spiritual character, and high moral standing. It is right and proper that a nation should be proud of the deeds that have made it what it is, and that it should commemorate its great men who have passed away. Its attention should be directed to the work these men have achieved in the past. Underneath the desire to do honour to the dead who have by their deeds made Methodism what it is in Preston, and to show to the present and future ages that we have not forgotten the great and good men who have preceded us, and that our gratitude is equal to our memory, lies another reason for writing the following brief history.

If any other reason were required for writing such a history, it would be found in the fact that Methodism in Preston has provided a number of public men who have been selected to fill the office of chief magistrate of the borough, to sit on the Bench and administer the law, also in the Council Chamber, and to fill other important responsible public positions in the town.

The events and incidents of Methodism, the temperance and teetotal movements, will be recorded as near as possible in chronological order.

SOMETHING ABOUT THE TOWN.

Preston stands in the centre of the amphitheatre of hills which, on the outskirts of the town, presents a beautiful natural panoramic view. Looking south we see Rivington Pike and Whittle hills, in a more easterly direction Hoghton Tower, the heights of Mellor, Thornley Fell, and Longridge hills. In the far background are the Bolland Fells and the towering mountains of the West Riding. On the north-eastern side Parlick Pike, Fairsnape, Beacon, and Bleasdale Fells and Nickey Nook, which present a charming picture to the lover of natural scenery. In a westerly direction we have the attractions of the Ribble in its ever widening estuary, presenting a full view of the west coast of Lancashire with its varied inland scenery.

It can boast of its antiquity as far back as the year 705, and is not without historical interest. The Romans had established a military station on a tongue of land at the junction of the Darwen and the Ribble; and a road ran northwards towards Lancaster, crossing the Ribble by a ford just below Walton-le-Dale. Probably the township immediately north of this ford, Fishwick, is the oldest part of the town, and derives its name from a settlement of fishermen on the banks of the stream. When, in the 7th century, the Angles occupied North Lancashire and formed the Hundred of Amounderness, the chief town was fixed on the present site of Preston, and was styled Asmoundesham. In the beginning of the 8th century it was called Priests' town, or Preston, from its forming a part of the possessions of the Monks of Ripon. The height overlooking the river, from its beautiful situation, soon attracted inhabitants, and was called Avenham, the hamlet on the river, or Avon. Finally, after the Conquest, when a Norman Bard had occupied the spot, the eastern portion of the town acquired the name of Frenchwood. It is a very curious instance of the mine of information to be found in the study of the place-names of our land. Celt, and Angle, and Norman, have all left traces of their presence in the local nomenclature of Preston. From the Roman occupation of Britain, and the succeeding Saxon and Danish periods, the testimony of the most reliable historians bears ample witness to the borough having been conspicuously identified with many of the remarkable passages in past times. During the successive internal convulsions which devastated the country in the early and middle ages, Preston was one of the chief centres where the contending armies engaged in their sanguinary conflicts, and in turn won and lost their bloody battles. During the Scottish Invasion in the reign of the Edwards; the Civil War in the time of Charles the First; the period of the Commonwealth to the Restoration; the Revolution in 1688, which led to the abdication of James the Second, and the final overthrow of the Stuarts; and the Jacobite Rebellions of 1715 and 1745, Preston was the arena of some of the most deadly struggles

which the history of the country records. The town has returned members to Parliament for a period of nearly six hundred years. The first election was in the year 1295. It claims the honour of being the birthplace of the eleventh and twelfth Earls of Derby; also of Richard Arkwright, who was the inventor of the first spinning jenny, which was constructed in the house at the bottom of Stoneycgate. This house is now known by the name of the "Arkwright Arms," having been converted into a tavern. Preston was the first town in the country in which the cotton trade was developed, which has so enriched Lancashire, and made it the most numerous populated county in the United Kingdom. The industrial development of Lancashire after the introduction of the spinning jenny was marvellous. If a Rip Van Winkle were to awake in 1890 from a sleep of a hundred years, he would not know Lancashire; her iron works, collieries, quarries, and mills, having transformed thinly-populated towns and villages into crowded haunts of labour and of trade. Mr. Arkwright, after his important invention, became a millionaire. The barber became baronet. Many of the cotton goods manufactured in Preston are works of art, and show what English looms can do. The products of to-day range from the plainest fabrics and simplest designs to rich figured goods of the most elaborate character, which have a world-wide celebrity. Though cotton manufacture is the main staple trade of the town, yet it has become famous for the manufacture of biscuits, looms, boilers, printing machines, and soap, which are sent out to all parts of the world. Preston is proud of its public buildings, parks, free libraries, museum, art gallery, and charitable institutions.

It is a town which has determined that its secular education should be of the very highest class. In this respect it does not rank second to any town in the kingdom. It has also declared by an almost unanimous voice that religious teaching should be a necessary accompaniment of the same.

Preston may be called a town of churches, for there are at least forty, in addition to mission rooms and ragged schools, within its boundaries, many of them being spacious and noble

edifices. Methodism has achieved much, not only in the way of school and chapel building, but also in advancing the social, moral, and religious tone of the town.

THE ORIGIN OF THE NAME "METHODIST."

It is impossible to avoid travelling back in thought to the time when the work commenced ; when it appeared as the cloud did to Elijah's servant, about the size of a man's hand, or like a little stream running down the mountain side. How did the community called "Methodists" acquire this name? Originally it never took to itself that name. It was given in the first instance as a nickname. John Wesley and his brother Charles were clergymen of the Church of England ; and whilst they were still at Oxford, connected with the University, they associated together with themselves some young men belonging to different colleges, for the purpose of prayer, searching the scriptures, visiting the sick and bereaved, and especially the neglected prisoners in the gaols. These actions led some wag in Oxford to say, "Here is the new sect of Methodists." That name has come down to this day ; and if you look at the title of the hymn book, the old and new editions, you will find them designated "A collection of Hymns for the use of the people called Methodists." Not for the use of the Methodists, but "for the use of the people called Methodists." The fact is that, as a religious denomination, they never gave themselves a name. They believed themselves to be the followers of the Lord Jesus Christ ; and, as the disciples were first called Christians at Antioch by the heathen as a term of reproach, so they were called Methodists first at Oxford. John Wesley and his associates began to preach in the churches as far as they were opened to them ; and after their wonderful success, and when the churches were closed against them, they took to the open air, and preached to crowds of people in London, also in different parts of the country, with marvellous spiritual success.

Methodism was a blessed outburst of individual zeal. Here and there a man felt himself moved of God to preach or exhort, or visit his neighbours, or plead for the conversion of his family, or to hold a prayer meeting in his house, or to bear his testimony for Christ in the market-place, or on the village green. These men obeyed an inward conviction which they reverently and honestly believed to be a direct call from God to them. They worked without the order of any committee; they waited for no official authority; they felt a holy fire burning in their soul to go forth and do that which lay upon their hearts, believing the Lord Jesus Christ had sent them to this work. The people were lapsing into practical heathenism. The era of organisation came. The isolated workers drew together. One in motive and in purpose they joined their forces. Societies were formed, rules were adopted, committees were appointed, conferences were held, and these were the societies of the people called "Methodists."

THE FIRST PREACHING PLACE

they took was an old building in a district called Moorfields, London, which was originally used as a foundry for the casting of cannon before the arsenal was formed at Woolwich. That old foundry was opened for Christian worship in 1739. From that year the rise of Methodism is dated. The work soon extended to every part of the United Kingdom.

When Mr. John Wesley began to preach, England was morally rotten. Its language was stained. The people were on the verge of a revolution that would have thrown England down among the nations; but Mr. Wesley and his adherents went here and there, and lifted England to the proud position which, by God's grace, she occupies to-day. The Rev. Charles Garrett, in a speech, on the day (Sept. 5th, 1889) he opened the Wesley Memorial Chapel, Epworth, said that "John Wesley had done more for England than the whole of their army and navy. Methodism had given England her great middle class, who were her strength and backbone." Wesley's followers to-day number about thirty millions of people. Methodism was

no empty word or idle motto painted on a banner. It was a living principle; and it expressed the highest hopes, aspirations, and convictions of mankind. No man, with either the instinct of history in his head, or the instinct of brotherhood in his heart, could doubt that we were spreading Gospel truths that had helped men, and strengthened them in the difficulties, disappointments, and troubles of life, and in the progress to a happier future. As early as 1738, before Mr. Wesley visited this county, the Gospel was preached by Methodist pioneers in Lancashire; amongst others by David Taylor, butler to Lady Betty Hastings, who was sister of the Countess of Huntingdon. Taylor was instrumental in the conversion of John Bennett, a man of education and means, who became a popular and powerful preacher. Three years later, the renowned Yorkshire stonemason, John Nelson, made his way into Lancashire from London, "full of faith and of the Holy Ghost." He worked at his trade during the day, and preached from his own doorstep in the evening. Mr. Wesley made his first visit to Lancashire in June, 1744, at the request of Bennett. In the same year a preaching round was formed, which extended from Otley, in Yorkshire, to Whitehaven, in Cumberland. While Taylor and Bennett were working hard, another labourer came forward. He was a tall Scotchman, named Wm. Darney. He feared nothing but sin. His preaching was original, rough, and plain. He was known throughout these districts as "Scotch Will." On one occasion, when Darney was preaching in a house, the Rev. W. Grimshaw, incumbent of Haworth, entered to dispute with him. The subject was, "Salvation by faith in Christ." The incumbent began to think seriously about the subject, and soon came to the conclusion that the Methodist might be right after all. He afterwards held private interviews with Darney, and in a short time the clergyman openly proclaimed his changed views, and in the year 1745 the Rev. William Grimshaw united himself to the "Methodists." He acted as an assistant superintendent. He visited the societies quarterly, renewed the tickets, held love-feasts, entertained the preachers at the parsonage, gave out the

notices in his own church, and afterwards built a Methodist chapel and a minister's house at his own expense. Up to his death he continued to be the incumbent of Haworth. Taylor, Bennett, Darney, and Grimshaw, must often have passed through Preston on their way to other places in the north. We have not been able to ascertain whether any of these early pioneers preached in this town. There is evidence that several places in the neighbourhood were included in what was then known as the Haworth Round. Darney published a collection of poetry, in which he described the condition of the places he visited. In this we find Brimicroft mentioned. Brimicroft is a small village about six miles from Preston, near to Hoghton Tower. We think it may fairly claim to be the mother society of the Blackburn and Preston Circuits. In 1753 this range, called Grimshaw's round, was placed upon the minutes of Conference under the heading of Haworth Circuit. Six travelling preachers had a circuit 120 miles long and 60 miles broad. It generally took the preacher about six weeks to complete the round.

ROUGH TREATMENT OF REV. JOHN WESLEY AT CHIPPING CHURCH.

In Wesley's journey northward, in 1751, he was met at Bolton by the Rev. John Milner, the pious incumbent of Chipping, who rode back with him to Ribchester, where some clergymen had appointed to meet him, "with whom," says Mr. Wesley, "we spent one or two hours in serious and useful conversation. Between five and six we reached the vicarage at Chipping, where a few serious people soon assembled. The next day we rode to Ambleside" (Friday, April 12th). The following year, 1752, Wesley again visited Chipping. The churchwardens, and three or four others, determined to prevent his preaching; but after a calm and friendly debate with them on Saturday evening, they went away much cooler than when they came. On Sunday, June 7th, there was such a congregation present as was never seen there before, and a solemn awe rested on them from the beginning of

the service to the end. Wesley both read prayers and preached, and in the afternoon he preached again.

The Vicar of Chipping was brought before the Bishop for giving up his pulpit to Mr. Wesley. His lordship heard him with much mildness and candour; and the Rev. John Milner told him so plainly and fully the great efficacy and success of the preacher, that he came away hoping that the Bishop would be a friend. Wesley again visited Chipping, April 7th (Saturday), 1753. His enemies determined he should not preach in the Church again. As their past efforts had failed to hinder him, they now decided to use physical force. On Sunday morning, as Mr. Milner and he came into the aisle of the Church from the vestry, a man thrust himself between them, and said to Mr. Wesley, "You shall not go into the pulpit." "I am only going into the desk," said Mr. Wesley. "But you shall not go there either," retorted the man, pushing him back by main strength. Eight or ten noisy men joined him quickly, and set themselves in battle array. The incumbent, at Mr. Wesley's request, began the service, and read prayers. Having no sermon with him, Mr. Milner could not preach; but at the conclusion of the prayers, a great part of the congregation followed the ministers to the vicarage, where Mr. Wesley addressed them, as he did also after the evening service; and God made them large amends for their little disappointment in the morning. Mr. Milner often accompanied Mr. Wesley on his journeys, and attended the Conference; retaining the vicarage of Chipping until his death in 1777, at the age of 67 years. The Society Book for 1753 would be quite a curiosity to the Methodists of these days. The following are some of the items:—"A pair of boots for William Darney, 14s.;" "paid for Jonathan Maskew's hat, 5s.;" "to Jonathan Maskew's shirts and stockings, 14s. 10d.;" "to three cravats, for do., 3s.;" "to pumps, 6s.;" "to Jonathan Maskew's coat, £1 12s. 6d.;" "to coat making, 4s. 6d." Mr. Maskew was the Superintendent Minister of Haworth Round, and occasionally visited Brimicroft. This early Methodist preacher had the martyr spirit within him. On

one occasion he was seized by a mob, who stripped him naked, rolled him in the dirt, and almost deprived him of life; yet, nothing daunted, he went to the same place again and preached the Gospel, and overcame his foes by kindness and perseverance. Mr. Wesley said, "ten such preachers as Jonathan Maskew would carry the world before them."

For many years no stated provision was made for the ministry. As the preachers journeyed to and fro, the people belonging to the several societies, as they were able, ministered to their necessities. Their saddle bags were often filled with good things for home consumption by the hands of farmers' wives and daughters. Some contributed potatoes, poultry, and eggs. Bacon formed one of the principal gifts, which gave rise to the vulgar epithet addressed to the preachers of that day, "You preach for bacon." These gifts counterbalanced their small allowances. In 1759 we find Brimicroft entered as sending 10s. 6d. by William Grimshaw to the quarterly meeting. This record is doubly interesting from the name of Grimshaw, the incumbent of Haworth, being associated with it.

Methodism in Lancashire made slow progress. Christopher Hopper, one of the old ministers, says in his autobiography, when speaking about the scarcity of Methodists in this county: "I had to ride 16 miles before I met with a Methodist, and he was in a cellar in Rochdale. Then I rode 11 more before I met another, and he was in a garret in Manchester." Persecution assailed the early preachers in Lancashire, as well as in other parts of the kingdom. The Rev. Thomas Mitchell, who was superintendent of Haworth Circuit in 1768, relates the following

AMUSING INCIDENT

in his journal:—While on his round, a number of men dragged him out of bed in his shirt, and took him to a deep pond and threw him in, and after he had got out, they threw him in again. This they repeated three or four times; then they put an old coat about him, and compelled him to walk about a mile outside the town, and set him upon a hill. Then

they shouted three times, "God save the King, but the devil take the preacher." Thomas Mitchell laboured in this round two years, and was full of earnest zeal for the Master, and suffered many things for the work's sake.

METHODISM IN PRESTON.

It had but a humble beginning; and, like its founder, for a time was despised and rejected. Its history comprises adventure, enterprise, and noble deeds. The population at that time was 6,000. According to Tulket's historical account, the business establishments were as follow :—One timber merchant, one calico printer, five wine merchants, and one brewer. Though the population was small, the immorality was appalling. Cock-fighting, dog-racing, bull-baiting, pigeon-flying, drinking, and impiety, abounded on every hand. "Ignorant, profane, filthy, and disorderly in the extreme, is one of the many pictures given at this time." In 1786 the Bishop of Chester said, in speaking about the country, "Our houses cannot secure us from outrage, nor can we rest with safety in our beds. The number of criminals increases so rapidly that our gaols are unable to contain them; our executions are sufficiently numerous to strike terror into the populace, yet were they multiplied a hundred-fold they would probably fail of the desired effect." Christianity was at a low ebb, spiritual life seemed to be frozen up, when God raised up in Preston men of deep piety, strong faith, and earnest prayer; men who were not highly educated, but who had clear heads, warm hearts, and a burning zeal to rescue the perishing and save the dying, such as Michael Emmett, Roger Crane, W. Bramwell, and Moses Holden. These were the men who blew the gospel trumpet, and aroused an excitement which shook the town and neighbourhood. These were the men who nobly for their Master stood, and bore insult, outrage, and scorn. Sometimes they returned from preaching the Gospel bleeding with wounds; but they went on preaching, praying, and singing, in cottage-houses, barns, smithies, ale-houses, and at street corners, always adapting themselves to circumstances.

THE FIRST PRESTON METHODIST.

Martha Thompson was the first Methodist in Preston. She met in a class at Cockshott House in 1759, which belonged to the society at Brimicroft. Cockshott House appears to have been a farmhouse between Walton-le-Dale and Bamber Bridge. The leader of that class was Wm. Livesey, a hand-loom weaver. In the year 1764 a list of all the members in the Circuit was taken. At Brimicroft there were two classes; Richard Aspinall, of Livesey, was the leader of one, and John Grime, of Brimicroft, of the other. There were 36 members in these two classes. Mr. Livesey's class, at Cockshott House, contained 16 members, including the leader. Amongst the names we have Martha Thompson, Preston; Robert and Ellen Smalley, Ellen Newton, George and Sarah Chatham, and James and Margaret Thompson. The name of Martha Thompson in this list of members will be familiar to some. She was a native of Preston, and was born about the year 1731. When she was nineteen years of age she wrote to a lady in London, who had formerly lived in this town, asking for a situation as servant. She was accepted. This was in the year 1750. One day her mistress sent her on an errand into the city; she had to pass through Moorfields, to which we have already alluded; her attention was arrested by hearty singing. She entered the old Foundry, and was amazed to find such a large congregation. Martha, like the rest, was rivetted to the spot. That sermon was a word in season. She became an anxious inquirer. Her mind was so absorbed with the service that she forgot her errand; but suddenly it dawned upon her mind, and she ran and completed her purchase and hurried quickly home, and, by way of apology, described the preacher and the service with such enthusiasm that they concluded it was John Wesley. She was warned never to listen to those Methodists again, for they would drive her mad and ruin her soul. In a few days she heard Mr. Wesley again. On that occasion she passed out of darkness into light. On arriving at home, she spoke to her master and mistress and the servants about this great salvation. They said she was mad,

A doctor was sent for, who examined her and declared she was stark mad. The next morning her master's carriage was driven up to the door; she was ordered to step in, and they drove her to a lunatic asylum. She was a complete mystery to the officials. They cut off her hair and shaved her head. She offered no resistance, and bore them no malice. One day, a gentleman, whose wife was an inmate, heard her story, and undertook to deliver a letter to Mr. Wesley, which stated her case and solicited his help to gain her freedom. He brought about an inquiry into Martha's condition, and in a few days she was set at liberty. Mr. Wesley asked her how she intended to get her living, and she told him if she could only get back to Preston she would commence business. He was travelling to the north at that time, so he obtained a cushion and mounted Martha behind him, and both rode together on horseback till they found a carrier's cart, which brought her to this town. She commenced business in 1757. Regularly she walked to Brimicroft on Sunday, a journey of 12 miles, for service once a day. Martha had a neighbour named Mrs. Walmsley, a widow, who kept an Inn in Church-street, who occasionally accompanied her to service at Brimicroft, and was induced to join the class. Soon her son William became a member of the society, and was converted. There were now three Methodists in Preston, and they earnestly desired a visit from the travelling preachers. The invitation was accepted. At first they came once in six weeks, and preached in Mrs. Walmsley's alehouse. She entertained them; and her son William became

THE FIRST CLASS LEADER

of the little society, which numbered five members. After a time the preaching was established once a fortnight, on Sunday at noon.

Mr. Wesley was announced to preach at Chorley one week day. Martha thought it was a capital opportunity for her friends to hear this wonderful preacher. She hired a horse and conveyance at one of the inns in Preston, and invited her friends

to go with her to Chorley. She packed up a hamper of provisions, with some of Mrs. Walmsley's ale, and prayed for the conversion of her friends.

WICKED DESIGN OF A CAB DRIVER FRUSTRATED.

The innkeeper who owned the horse and trap had a young man, named Christopher Briggs, who was ordered to drive the party that day. Briggs had a bitter hatred of Methodists. When he knew they were going to hear John Wesley, he positively refused to drive them. His master told him that one man's money was as good as another's to him, and that he must either drive them to Chorley or leave his employment. After due consideration he promised to drive them, but he secretly swore he would upset the coach and break their necks. On he drove at a fearful rate, expecting every moment that the vehicle would go over. He was prepared to jump for his life. To his surprise, however, it would neither upset nor break down, and they arrived in safety. Martha unpacked the hamper, and spread out a good dinner for her friends. Briggs was persuaded to join them. He began to think that these Methodists were not such bad people after all. He went with them to the service.

A SINGULAR AWAKENING.

Under Mr. Wesley's sermon he was led to seek and find mercy. He joined the society at Preston, and became a very sincere worker, and rendered valuable service to the cause. In a little while Martha Thompson married a Mr. J. B. Whitehead, a brass founder and button manufacturer, from Birmingham. Her house was one of happiness, and she did her uttermost to promote the work of God.

At the Conference of 1765, the Revds. Isaac Brown and Robert Consterdine were appointed to the Haworth Circuit. Mr. Consterdine tells us about long rides through a mountainous country, and impassable roads floating with mud, and how, in those days, when this Circuit extended from Otley to Whitehaven, they were exposed to many inconveniences. He also gives a very curious account of Jane, wife of John Edge, of

Ollerton, near Preston. On one of his visits he found her in a state of absolute despair. She had broken a promise, and was so conscience smitten that she declared she was beyond the reach of mercy. The minister endeavoured to cheer her, but in vain. On his return a fortnight later, Jane told him she would hear him no more; but after he had begun preaching she came into the room, fell upon her knees, and continued kneeling until the sermon was over. At the close of the service, Jane told him she was too miserable to live, and had determined to drown herself. Mr. Consterdine coolly replied that she had not the power to do so. Then she declared she would hang herself; also that she would willingly burn in the fire if she might go to Heaven. After a time she cried, "Pray for me;" and while he did so, the Lord removed the temptation, and she continued until five o'clock next morning praising God. Jane lived many years after this, and was a faithful witness for the Lord.

At the Conference of 1775, the Rev. Thomas Taylor was appointed superintendent of Haworth Round. He describes it as a "scarecrow, on various accounts. It was large and rambling; he was at his own home only three or four days in six weeks." Being a Methodist Preacher in olden times, involved great sacrifices of social and domestic comfort, as well as exposure to brutal persecution. The preachers had much to pass through that was not pleasant to flesh and blood. The men of that day would hardly have done for this, any more than the men of the present day would have done for those hard rough times. Our predecessors were evidently men of prayer, and full of compassion for the souls of the people. The work of God prospered in their hands; during this year, between 400 and 500 being added to the Church in Haworth Round.

DIVISION OF HAWORTH ROUND.

In 1776 the Conference divided the one large Haworth Circuit into two; Colne, and the societies which surrounded it, were made into one Circuit. Preston was therefore Methodistically under the head of Colne; which continued to be the Circuit town for eleven years.

THE FIRST MINISTERS

appointed to preach in this town were S. Bardsley and W. Brammah, the newly-appointed ministers of this Round. Bardsley had a slight impediment in his speech, and but a limited knowledge of grammar; but he was mighty in the Scriptures, and full of the Holy Ghost and of power. When he first came to Preston he preached in the streets. Some of his hearers laughed at his peculiarities. Every time he made a slip in his pronunciation, they interrupted him, even during prayer, to ask, "Is that grammar?" "Is that logic?" When he came to the sermon he apologised for lack of knowledge. He understood there was a great battle being fought in the town on the nature and extent of the atonement, and he wanted to throw a little light on the subject. If they would excuse him, he would stand aside and call witnesses of undoubted truthfulness and ability, to speak for themselves. "Isaiah," said he, "come and tell this people all thou knowest about the nature and extent of the atonement." Then, in a tone of deep solemnity, he repeated aloud passage after passage from the book of Isaiah. So he went on, till the truth evidently touched the more thoughtful of his hearers. Then he

APPEALED TO

the fault-finders, and asked, "Is that grammar?" "Is that logic?" It was during Bardsley's ministry that Wm. Walmsley, the Methodist innkeeper in Church-street, influenced and induced young Michael Emmett to join them. He was the eldest son of the landlord of the Ram's Head, in Gin Bow-entry, which has recently been swept away to make room for the Free Library. Michael Emmett was a sharp, thoughtful youth, and labouring under conviction of sin. He was afraid lest it should become known that he met with the Methodists, and yet he was most anxious to learn the truth. For a time Michael conversed with Walmsley privately, and attended the

MEETINGS SECRETLY.

His father was a warm Churchman, and if he were to join the

Methodists he might be cast adrift in the world. He knew the path of duty, but feared the consequence. At length he could hold out no more. He openly joined them towards the end of 1776. He was then in his twentieth year. His father was greatly annoyed, and turned him out of doors, vowing he would never own him or speak to him again; and he kept his vow for many years. Michael was now driven from home, in the days of his apprenticeship to cabinet-making. He had but a few shillings a week, but he was an efficient workman. After his conversion he became remarkable for piety and intelligence. It was in the year 1777 that Mr. Bardsley admitted another youth about the same age into the society, who was destined to take the lead in Methodism in Preston. His name was Roger Crane. He first heard one of Mr. Wesley's preachers in Leeds, when he was on a visit, and was much pleased with the service, especially with their teaching. When he learned, after he had returned home, that there were occasional preaching services in the town, he resolved to join them. His father fully approved of his choice. From that time their house became the home of the preachers. Crane was a man of superior education. The family was comparatively wealthy, and occupied a good social position in the district. Michael Emmett, who was now homeless, living in lodgings, made the acquaintance of Crane, and frequently visited at his house. He was treated almost as one of the family.

A LOCAL PREACHER COMMANDED BY THE MAGISTRATES TO PREACH TO A MOB.

The first sermon by a local preacher in Preston was delivered from the steps of the Court of the Quarter Sessions, under the following circumstances:—John Wood was a weaver, and a zealous layman. He had come from Padiham to the Preston Sessions, to obtain a license to preach. Having obtained it, and as he was leaving, a noisy rabble outside disturbed the business of the Court within, when one of the magistrates said to him contemptuously, "There, go and reform that crowd."

John Wood immediately, in obedience to the high authority, availed himself of the opportunity, and preached the first Methodist sermon which those rude Prestonians ever heard. This took place about 1778.

AN EARLY CHURCH HERO.

In 1779, the Rev. Christopher Hopper was appointed superintendent of Colne Circuit. On one occasion, when going to his appointment at Bacup, he says, "I met with a perfect hurricane; I was shut up amidst mountains of snow with a poor old woman for four days, with little fire, and small provision. But God was with us." He was one of the heroes of the early church. Rectors and curates headed mobs to assail him. A little dirt, a few rotten eggs, the sound of cows' horns, the noise of bells, he lightly regarded, but sometimes he was saluted with blows, stones, brickbats, and bludgeons. On more than one occasion he returned with a patch upon his forehead. Towards the close of his ministry in this circuit, he attended the Conference at Bristol. Mr. Wesley was now getting an old man, infirmities were coming fast upon him. It was necessary to select another person to preside when he was unable to be present. Mr. Hopper was elected to fill this important post. We, therefore, share in the honour of supplying the Connexion with its first elected president, and one of no mean order. During one winter evening's service in 1779, in a cottage house in this town, a small congregation of 12 people was suddenly startled by the door opening, and two unknown men entering in their midst. One of them paid marked attention throughout the service. He paid a second visit. On his third appearance, he said to Mr. Crane, "This is the preaching I have long wanted to hear." He joined the society, and became the popular prayer-prevailing William Bramwell. Months passed away before he stepped out of darkness into light.

JOHN WESLEY VISITS PRESTON.

Mr. Wesley paid his first visit to Preston on Friday, April 28th, 1780. On the previous day he had preached at Black-

burn. From Thursday to Sunday there is no entry in his journal, therefore it is presumed that the record of his visit is lost; but we gather from the "Life of Bramwell" that he came forward to this town, and met the class. Turning to Bramwell he said, "Well, brother, can you praise God." Mr. Bramwell replied, "No, sir." Mr. Wesley lifted up his hands, and smiling, said, "Well, but perhaps you will to-night." And so it was; that night he found peace.

THE FIRST THREE LOCAL PREACHERS.

Michael Emmett, Roger Crane, and W. Bramwell were now drawn together by a common love to Christ, and a burning zeal to bring the people to a knowledge of the truth. They formed a friendship which lasted until death. They became class leaders and local preachers about the same time. A prayer meeting was established at five o'clock in the morning. A service was commenced on the Sunday evenings, in addition to the fortnightly one from the travelling preachers. The house already referred to could not contain those who were anxious to hear the Word preached. These devoted men engaged a room over a packer's warehouse in St. John-street, off Church-street. They spent hours in prayer. They prayed for the conversion of men and women by name, also for opportunities to evangelise certain neighbourhoods. A grand revival of religion commenced, and the society was nearly doubled. On the 24th May (Thursday), 1781, this small band of noble workers was delighted with a

SECOND VISIT FROM MR. WESLEY,

who was entertained by Mr. Crane. Mr. Wesley says, "the little society has fitted up a large and convenient house, where I preached to an attentive audience. The old prejudice seems to be quite forgotten," referring to his visit 12 months before. This large and convenient house was no doubt the room in St. John-street.

MR. WESLEY'S THIRD VISIT.

On his usual journey to the north in the spring of 1784 (Saturday, April 17th), he had designed to go from Wigan to Blackburn, "but hearing that one of our society near Preston

was at the point of death, I turned a little out of my way to spend half-an-hour with her. I found Mrs. Nuttall a lovely patient creature, praising God continually, though worn away with pining sickness, and long-continued pain. Having paid the last office of friendship to her I went to Preston and preached to a serious congregation." All that we have been able to learn respecting Mrs. Nuttall is that she resided at Walton-le-Dale, was a lady of independent means, one of the earliest Methodists in the neighbourhood, and a friend of Mrs. Whithead, whose maiden name was Martha Thompson.

ENCOURAGING PROGRESS.

In 1784 the Rev. Charles Atmore was appointed to this circuit. At the Conference of the following year, he was re-appointed as the superintendent of the circuit, and soon such a glorious work broke out as had never been witnessed before. Vast numbers of people were unable to get within hearing distance of the preacher's voice; services were often held out of doors. This year marvellous stories are told of the triumphs of the Gospel.

It was during these gracious revivals, that the Rev. Charles Atmore came in personal contact with Michael Emmett, Roger Crane, and William Bramwell, at Preston. It was after they had received this rich baptism of the Holy Ghost, that Michael Emmett obtained a week's leave of absence from his employer; and through the goodness of a friend was supplied with a horse and saddle, and went on a memorable journey to Garstang. He rode up to the obelisk in the Market-place; and while men were selling cabbages, potatoes, and grain, he preached the unsearchable riches of Christ, with such power and plainness, that many hearts were touched and consciences were aroused, and the tidings of that sermon were carried north, south, east, and west. It was after this baptism of the Holy Ghost that Roger Crane took his stand on the fish stones in Poulton Market-place, and was dragged to the ground by an

INFURIATED MOB,

who swore that they would drown him. On their way to carry

out their threat they were suddenly stopped by a big, rough pugilist, who demanded to know what the row was about. They informed him that it was only a mad preacher, and they were going to drown him. He joined in the sport with as little concern as if they were going to drown a mouse, when suddenly it flashed across his mind that there was a man in Preston who preached a bit, and he was always willing to help the poor. He had heard much about his goodness, and had seen him in the town. "Was this the man?" he asked himself. He demanded to have a look at him. The mob fell back at once, for he was a hard hitter. He recognised him, and bared his ponderous arms and fists, and, with a fearful oath, exclaimed, "I will knock the first man down that touches him," and

THE PUGILIST LED THE PREACHER

to a place of safety. It was after this baptism of the Holy Ghost, that Bramwell threw himself, body, soul, and spirit, into the work. He was mobbed and pelted with mud and filth. His legs were bitten and torn with the teeth of bulldogs, which had been set upon him. He was compelled to take a long staff, spiked with iron, to defend himself. While he preached in the open air, poor defenceless women and children were thrown to the ground and trampled upon by a gang of roughs. In spite of all this, men and women were converted, and Preston became a centre of spiritual light and power. It was in 1785 that Bramwell was made instrumental in the conversion of Ann Cutler. She was a native of Thornley, near Longridge. Her devotedness earned for her the nickname of "Praying Nanny." Her whole soul was filled with the love of God. The circuit continued to prosper.

About this time out-door services were held in different parts of the town, conducted by Messrs. Crane, Emmett, and Bramwell. Occasionally they were assisted in this work by Messrs. W. Banning and George Walkden, two local preachers from Blackburn. Mr. Banning frequently came to Preston, and took an active part in promoting the cause of Methodism in this district, and once had the honour of entertaining Mr. Wesley on

one of his visits to Blackburn. As a local preacher he was in labours more abundant than his brethren. He braved the storms of persecution, and was instrumental in introducing Methodism into many villages around. He once went to preach in a house between Longridge and Ribchester. It seemed that he had obtained the consent of the master of the house to do so, without the knowledge of his wife. When Mr. Banning was on his way he met the poor husband, who, trembling with fear, entreated him not to go forward, as his wife had become so exasperated that she had set a pan of water on the fire to boil, declaring that she would

SCALD THE PREACHER TO DEATH

if he came to their house to preach. Notwithstanding this alarming state of things, Mr. Banning proceeded to the house and talked kindly to the enraged woman, who, in a while, calmed down; and when her husband arrived, to his great astonishment, he found both his wife and the preacher on their knees praying for her salvation. When the time of service came, the people flocked in; the water was boiling on the fire, but there was no hand to throw it on the preacher. This woman became truly converted, and on her death-bed she blessed the man whose life she had once purposed to destroy. Mr. Banning, after the death of his wife, went to reside with his son-in-law and daughter, Mr. and Mrs. Dall, of Roach, near Preston. His noble spirit departed to its full reward on the 3rd of August, 1846. His mortal remains were buried in Houghton churchyard. His son John became a devoted local preacher, and came to reside in Preston Circuit in 1827, and subsequently removed to Manchester. He compiled an interesting memoir of his venerable father, to which we are indebted for some of the facts recorded in these pages.

Mr. George Walkden, though he was a Blackburn local preacher, rendered valuable service to Preston Methodism. He possessed a tall manly figure and a rich musical voice, which, added to his superior abilities and stirring graphic illustration and earnest appeals, made him both popular and useful. It is

said that he scarcely ever preached but souls were saved. It was not an uncommon practice with him to throw off his coat when he got unusually warm in his subject. Once, when preaching about Noah and the flood, a youth, who had accompanied his mother, cried out while he was preaching, "Mother, mother, the waters are coming!" One Sunday, when preaching at the obelisk in the Market-place, Preston, a gentleman's servant was attracted, and listened with great attention. He was fully awakened to a sense of his sinful condition; and, finding his business engagement unfriendly to piety, left his situation and removed to Chorley. He invited Mr. Walkden to visit Chorley, which he did, and in a short time rented a cottage and commenced a Sabbath school. Since that time three chapels have been erected in that town.

DARWEN METHODISM AN OUTCOME OF PRESTON RACES.

About 1785 a dreadful accident occurred at Preston races by the falling of the grand stand, by which some were killed and many injured. On the day after the accident, Mr. Banning, a local preacher, of Blackburn, had occasion to come to Preston. On his way he overtook several men coming to the races. He entered into conversation with them, and expressed his amazement that, after the dreadful catastrophe, they were coming to the same scene of gambling, wickedness, and death. One of them replied, "every man to his fancy." "Then your fancy," said Mr. Banning, "leads you to the races, and perhaps before night you may be killed, and your soul plunged into hell." These words made a deep impression, for one of them turned from his companions and went home. Some time after he met Mr. Banning, and told him how his words of warning, on the way to Preston racecourse, had sunk into his soul, and led him to live a better life. He further said that he came from Darwen, where there was no place of worship. Mr. Banning requested him to open his house for preaching on the Sabbath following, to which he gave his consent. The novelty of the occasion drew

together a motley group of hearers, some mocked, some laughed, and some were convinced of sin. From that day to this, Methodism has had a place and a people in Darwen.

In the year 1786, Preston is credited with 25s. in the Colne Circuit Steward's Book. The September quarterly income for that year reached the marvellous sum of £14 17s. 9d., including a balance of £2 13s. 9d. from the previous quarter. On the expenditure side we find that, after paying the allowances of two ministers, and £4 5s. for removal expenses, they still had left a balance in hand of 18s. The following were the ministers of Colne Circuit:—The Revs. Edward Jackson, Samuel Bardsley, and James Ridall. The work continued to prosper. This year 260 were added to the Church. Mr. Wesley, in a letter to Mr. Bardsley, says, "You send me good news concerning the progress of the work of God in Colne Circuit. Brother Jackson should advise Brother Ridall not to please the devil by preaching himself to death."

PRESTON'S FIRST WESLEYAN CHAPEL.

It was in 1787 that the first permanent Wesleyan Chapel was erected in Preston. The hired room in St. John-street became too small. The number of members was now about 50. So great was the spirit of hearing, that the people could not be accommodated. It was, therefore, determined that a new chapel should be built. Mr. Crane had recently received his allotted portion of this world's wealth from his father. Notwithstanding that he was commencing business on his own account, he generously devoted one-fourth of the whole of his property towards the building of this place of worship. He spent much time and labour in begging for it in company with two other young men, taking the general oversight of the building himself. Once, at the close of a long and rather unsuccessful day, he ventured to call at the house of a Roman Catholic lady. Taking some silver out of her pocket, she said, "Well, I know nothing about you Methodists, but I will give you this for the sake of the Lord Jesus Christ." Land was obtained at the top of Black Horse Yard, at the north-west corner of the Orchard, which was

then, as its name indicates, an orchard of fruit trees, and was surrounded by a moat. Mr. Carr's corn warehouse stands on the place which the chapel occupied. The minister's house still remains, surrounded by iron rails, adjoining the corn warehouse, and it is now used as offices. If you look down the Black Horse Yard, you will see the chapel-keeper's house, also one which was built for vestry purposes. The chapel was galleried round. The males sat on one side and the females on the other. It was in this chapel, that Mary Barrett preached with wonderful eloquence and womanly tenderness. Her fame had gone throughout the land. She had preached before the Wesleyan Conference at the request of Dr. Adam Clarke. It was also in this chapel that Ann Cutler pleaded and prayed with overwhelming power. People came from the country districts, and many of them carried back with them the glad tidings of great joy. A farmer's son, named Lawrence Disley, when he heard that these two good women were going to preach at Preston, took his horses out of the plough and put them in the stable, and that day he finished his work by six o'clock. Then he ran from Salwick, a distance of five miles, to Back-lane Chapel, and that night he was converted, and soon afterwards became a most useful class leader.

THE DIVISION OF COLNE CIRCUIT.

At the Conference of 1787, Blackburn was separated from Colne, and made the head of a new circuit; Preston being attached to Blackburn, and the circuit including the following places:—Blackburn, Preston, Chorley, Bacup, Haslingden, Hoghton, Brimicroft, Plumpton, Longridge, Ribchester, Flaxmoss, Bank Top, Mill End, Longclough, Wardle Fold, Sikeside, Grange, Pickup Bank, Harwood, Shehouses, and Bolton Hall. The first entry in the Circuit Book now in existence is a record of a quarterly meeting held at Haslingden, January 8th, 1788. The following copy of accounts will be of interest:—Blackburn, £2 2s.; Brimicroft, *nil*; Chorley, 15s.; Preston, 25s.; Plumpton, 5s.; Longridge, *nil*; Ribchester, 4s.; Haslingden, 21s.; Flaxmoss, 14s.; Bank Top, 6s.; Mill End, 15s.; Bacup, £1 11s. 6d.;

Longclough, 9s. ; Wardle Ford, 9s. ; Sikeside, 5s. 6d. ; Grange, 5s. 6d. ; Bolton Hall, £1 6s. ; Harwood, 2s. 6d. ; Shehouses, 5s. ; and Pickup Bank, 3s. The number of members reported in the circuit were 800. No less than eight circuits have been made from the above circuit,—namely, Blackburn, Clayton-street ; Blackburn, Darwen ; Clayton-le-Moors ; Preston, Lune-street ; Preston, Wesley ; Chorley, Bacup, and Haslingden.

AN EXTRAORDINARY ADVENTURE.

The first ministers appointed were the Rev. F. Wrigley and the Rev. D. Burbeck. A most extraordinary circumstance prevented the second minister fulfilling his appointment. We will give the facts as narrated in Atmore's "Memorials of Methodist Preachers." The year preceding the one in which Mr. Burbeck was put down for this circuit, he, along with the Rev. Joshua Keighley, was appointed to labour in Scotland. On their way to their allotted spheres of labour, they met at Newcastle, and in company travelled together. When they drew near to Keith, a strange man, of terrible appearance, with a great club in his hand, presented himself before them, and put on a most threatening aspect ; and, after seeking to obstruct their course, he at length drove them before him for some distance, declaring at the same time that, though they might go forward, they would never return back beyond that place. They were both deeply affected by the strange occurrence, especially Mr. Burbeck. On reaching their circuits, they related the adventure to many of their friends. After completing their year's labours, they left Scotland to take their appointments in English circuits ; but, marvellous to relate, they were both seized with mortal sickness on their journey, and died within a short distance of the place where they met the stranger twelve months before. We give the account as we find it. The same story, but with fuller details, is given in the Life of Wm. Bramwell. Bramwell had now been in the ministry twelve months, and had just returned from his first year's labours in the Kent Circuit to this town, and married Miss E. Byrom, a young lady who had been converted

under his ministry, and who was held in great esteem in Preston. The circuit officials made an application to Mr. Wesley to appoint the Rev. Wm. Bramwell to supply the place of Mr. Burbeck. This request was granted in 1787. He entered upon his labours again with great zeal and earnestness, and his preaching was characterised by that unction and power for which he had become distinguished. Great success attended his labours during the two years he was in this circuit. On one occasion, when he was preaching on the Green in the open air in Darwen, among the group of hearers was a notorious individual named Burgoin Fish. His chief distinction was in prize fighting, which in that locality was very common. Just at that time he was

UNDER AN ENGAGEMENT TO FIGHT

a pitched battle with another noted pugilist, and the affair was to come off at Turton Fair,—a notorious place and time for drunkenness and prize fighting. When on the journey to keep his engagement, he was suddenly arrested by an inward voice, saying to him, “Man, thou art destroying thyself.” The sermon which Mr. Bramwell preached had produced a powerful effect upon his mind. He turned his steps homeward. His absence from the fair, and his quick return home, greatly surprised his old companions. He immediately began to pray. The anguish of his soul was fierce and terrible. His conversion proved real, as was manifested in his future conduct. He stood bravely by the preachers, and suffered no man to do them harm. During the latter part of his life he lived at Glossop, where he died in the eighty-first year of his age, after being a member of society nearly sixty years. The following places are found upon the Circuit Books for the first time:—Longton, January, 1790; Bamber Bridge, September, 1791; Lytham, September, 1793; Hoole, September, 1793.

MR. WESLEY'S LAST VISIT.

It was in the Back-lane Chapel that the Rev. John Wesley preached on the occasion of his last visit to Lancashire. He was fast approaching his eighty-eighth year, and yet pursuing

a course of labour which involved preaching every day, and sometimes twice a day, as well as travelling over terrible roads. What an impressive sight the Preston Methodist would behold on Thursday, the 15th April, 1790, as he ascended the pulpit steps. After announcing his text, "The Spirit and the Bride say come," he lifted his hand to his forehead, and paused for some time before he could proceed. His memory had failed him. We have a deeply interesting account of his visit to Colchester a few days later, given by Mr. Henry Crabb Robinson, who says,—“I heard Mr. Wesley preach in the great round meeting-house at Colchester. He stood in a wide pulpit, and on each side of him stood a minister, and the two held him up, having their hands under his armpits. His feeble voice was barely audible, but his revered countenance, especially his long white locks, formed a picture never to be forgotten.” Tradition tells how the whole town used to be moved at his visits to Preston, and how the people lined Fishergate to see him pass, leaning on the arm of Roger Crane and one of his preachers; and how, from the steps of the obelisk in the Market-place, he more than once addressed multitudes of people. It is interesting to note that several articles of furniture which formerly belonged to John Wesley were secured by the late Mrs. Rushton, of Croft-street. They included a substantial old-fashioned couch, a travelling trunk, and so forth. At Mrs. Rushton's death, a few years ago, these relics got distributed, and some of them still remain in the possession of well-known local members of our body.

The late Mrs. Cowell, daughter of William Walmsley, the first class leader in Preston, was baptised by Mr. Wesley on one of his visits; and she told, not long before her death, how she remembered seeing him, a very old man, leaning his head upon a high-backed chair in her father's house. On the 2nd of the following March, 1791, Mr. Wesley finished his course, and triumphed over death, in the eighty-eighth year of his age.

Moses Holden fell in with Roger Crane about the year 1796. Having been converted, he joined the society. He soon became a local preacher, and a great favourite with the people. He

was a popular lecturer on astronomy. The people of Preston were so proud of him that, on the 3rd of May, 1834, the freedom of the borough was presented to him, amid the congratulations of the most influential gentlemen of the town. Mr. Holden was a man of short stature, broad in shoulder, vigorous in intellect, a member of several learned societies, and altogether fearless in confronting the mobs that sometimes opposed the out-door preachers of that day. "Once, at Rawcliffe," says Mr. Taylor, in his 'Apostles of Fylde Methodism,' "his persecutors let loose a vicious bull-dog to worry him in the street, but Moses stood perfectly still in the middle of the road, whistling the Old Hundred, and stared the brute out of countenance. It came close to the good man's feet, and then slunk away without touching him."

PRESTON A CIRCUIT.

In 1799 Preston was considered strong enough to be made the head of a circuit. The Revs. John Leech and John Dutton were appointed ministers. In the year 1800 the new circuit reported a membership of 373, and seemed likely for making satisfactory progress. But, alas! the following year the Church was riven to pieces by strife. Those who had resisted violent persecution were well nigh destroyed by treachery. According to the second year's report to Conference, there was a loss of 165 members. The party who caused the secession, took possession of the keys, and tried to turn the society into the street, and leave them without a home; but they failed in their purpose. Not being able to retain their hold, they hired a room in Lord-street, where, for some time, they held together, and drew after them many simple minded men, who soon had reason to regret the change, and one by one found their way back to the Mother Church. For some time the circuit had to struggle with difficulties. In 1801 Preston had but one minister. In 1803 there were again two, but the single man had to change with the single man at Wigan. In 1804 there was only one preacher, and he had to change with Wigan and Blackburn. The number of members for that year was very low, 255. The earliest circuit

plan we can find, a copy of which faces this page, is dated 1809. The original owner of this plan was Mr. Edward Leece; but it has been supplied to us by his great grandson, Mr. Edward Leece Beardsworth, the present organist of Moor Park Chapel. In 1810 the Rev. Thomas Jackson was appointed to Preston; and during his two years of ministerial labour, the cause greatly advanced. The Back-lane Chapel was enlarged to meet the necessity of the increased congregation. Meanwhile the service was conducted in the Unitarian Chapel. It was under Mr. Jackson's superintendency, that the first Sunday school was established by the Preston Methodists; in the first instance in a room over a joiner's shop in Friargate, at the corner of Bridge-street. This was the girls' school, and was originated by Eliza Smith, the granddaughter of Martha Thompson. The boys' school commenced over a room in Friargate, at the corner of Heatley-street. After this Mr. Sedgwick, who had a school at Snow-hill, kindly placed it at the disposal of the Wesleyans for Sunday School purposes. Both schools were then transferred to Snow-hill.

LUNE-STREET CHAPEL OPENED.

In the winter of 1814-15, under the ministry of the Revds. John Fairbourn and James Mortimer, there was a gracious outpouring of the Spirit on the Church. For some time not a week passed without two, three, four, or more conversions. Within six months, five classes were divided, and an increase of two hundred members was returned for the year. It was in the latter year that the first missionary report was published. The account for Preston stands thus,—Mr. France £1, collections £23 7s. 6d., total £24 7s. 6d. At that time no organised society existed. 1816 was the year of the great revival under the Revs. W. Hill and W. Arnett. An increase of 300 caused the report to show 1,100 members. The outcome of this spiritual prosperity was the erection of Lune-street Chapel in 1817. The Rev. W. Hill was the life and soul of this great undertaking. Back-lane Chapel was then sold. Lune-street Chapel was opened in Dec., 1817, by the Rev. R. Newton. The school was transferred from Snow-hill to the Lune-street premises. On Monday, May 18th,

A SABBATH-DAYS PLAN,

FOR THE TRAVELLING AND LOCAL PREACHERS,

In the Preston Circuit, from April 16, to October 22, 1809.

1809. PLACES & TIMES.	April.			May.			June.			July.			August.			Sep.			October.			NAMES.								
	16	23	30	7	14	21	28	4	11	18	25	2	9	16	23	30	6	13	20	27	3		10	17	24	1	8	15	22	
Preston 10½ & 6.	2	2	SL	1	2	2	1	1	2	SL	1	2	2	L1	1	2	2	1	SL	1	2	2	1	1	2	L2	1	SL	1	J. LUMB.
Chorley 10½ & 2.	SL	1	3	2	L1	6	2	2	5	SL	2	4	1	1	7	L2	1	8	2	2	10	SL	2	12	L1	1	3	2	2	J. JOHNSON.
Ditto 6.	1	1	2	2	1	1	2	2	1	1	2	2	1	1	2	2	1	1	2	2	1	1	2	2	1	1	2	2	2	3 R. C.
Briuscal 10½ & 2.	4	5	2	8	L2	L	3	7	1	6	L1	2	9	10	2	4	5	1	8	12	1	3	7	L2	6	11	2	9	4	J. LEECE.
Longton, 2½ & 6.	7	4	8	6	3	5	12	9	10	11	4	7	8	6	3	5	12	9	10	11	7	4	8	6	3	5	12	7	5	E. LEECE.
Moon's-Mill. . . 3.	10	11	7	4	6	8	1	3	12	5	10	11	7	8	4	6	9	12	3	10	5	7	11	4	8	6	5	10	6	T. SHORROCK.
Bamber-Bridge 6.	10	7	7	6	6	9	9	12	10	10	7	4	7	4	7	9	3	3	3	5	11	8	5	8	5	5	5	7	C. ASPDEN.	
Clayton 2.	10	5	4	5	4	4	12	12	3	8	7	10	7	10	6	5	6	6	5	6	12	7	7	4	3	4	3	8	W. COOPER.	
Broughton 2.	6	6	6	12	2	2	8	8	4	1	3	7	7	7	5	6	5	6	6	6	8	1	8	1	7	4	4	9	J. GREGORY.	
Goosnargh 2.	8	12	12	7	4	4	6	6	5	3	12	3	12	8	7	4	8	7	4	7	4	6	4	5	8	8	8	10	J. BUTTERFIELD.	
Longridge 2.	5	6	6	8	7	7	4	4	3	12	5	12	5	6	4	6	4	4	4	8	3	12	3	12	6	6	6	11	R. YATES.	
Poulton . . . 2 & 6.	7	7	7	12	12	12	12	8	8	5	5	5	5	5	4	4	4	4	4	6	6	6	6	6	12	12	12	12	R. ALLIEN.	

N. B. S. Sacrament. L. Lovefeast, Quarter-days, June 22, and Sep. 21.

1819, a meeting was held in the vestry of Lune-street Chapel, when it was agreed to form a missionary society for the Preston Circuit. On the Thursday following, the Rev. R. Newton preached the inauguration sermon. The next morning at 10-30 a public meeting was held, and 23 rose to speak at the call of the chairman. Fifteen resolutions were moved and seconded, and they were all carried.

DEATH OF MARTHA THOMPSON.

Now we come to 1820. This year we have to record the death of one who had endured hardship as a good soldier; who had laboured, and served the cause well; who prayed for the prosperity of Zion for 65 years; who, with lantern in hand and a girl to lead her, found her way to the five o'clock morning prayer meeting, and also to service on winter nights. We refer to Martha Thompson, who was 89 years of age, and exceedingly feeble, waiting patiently to enter into the haven of rest. Around her bed were gathered her children and her grandchildren; and, for the last time in this world, she begged them to sing her old hymn, "And will the Sovereign King." She passed away, leaning on the arm of her grandson, W. Smith, leaving behind her the heritage of a good name, and a living, active, prosperous Church as her best memorial. Her children and her grandchildren grew up to occupy positions of honour and usefulness in the Church and in the town. Her grandson, the late Samuel Smith, was the circuit steward in 1833, and was the Mayor of Preston. He died in November, 1874. Her second grandson, Wm. Smith, of Great Avenham-street, is now in his 84th year. He also has filled the office of circuit steward. Her great grandson, William Slater, of Stephenson-terrace, has been connected with Sunday School and Church work for many years.

Nothing is now definitely known as to when Chorley was united to Preston Circuit; but it appears, on the earliest plan we can find, viz., 1809, it remained with Preston for 49 years. During this period, Methodism in Chorley was not strong numerically, but had some influential supporters. The making of the Lanca-

shire and Yorkshire Railway, betwixt Bolton and Preston, was followed by a great increase of population in Chorley. Some of the leading men in connection with the railway works were Wesleyans, and so also were a number of the men employed under them. The old chapel in Chapel-street was too small to contain these increased numbers. The officials of Preston Circuit determined to postpone the enlargement of Lune-street Chapel, and build a new one in Park-road, Chorley, which they believed would add greatly to the strength of Methodism in that town. The land was obtained on exceptionally favourable terms, and the entire building was erected in 1842 at the cost of about £2,300.

CENTENARY CELEBRATION OF WESLEYAN METHODISM.

The service for celebrating the above event was looked forward to with considerable interest in Preston. It was to commemorate the origin and progress of Wesleyan Methodism. The revered John Wesley, the founder of our societies, a hundred years before, when ignorance, sin, and crime overspread this land, went through the country with a number of good and faithful men, warning the people and calling them to repentance. Thousands took the warning, and an extraordinary revival of primitive faith and piety commenced. These men and their work were assailed by every form of opposition. Nevertheless, Methodism has spread through every land. Had Mr. Wesley set his heart and mind on Church dignities, he might have become the head of a college, a bishop, or an archbishop; but he eschewed academic walks and classic groves, and went to the colliers of Kingswood and miners of Cornwall.

It was to commemorate this man's labours and writings, that the centenary meeting was held in Lune-street Chapel, on Monday evening, December 17th, 1838. Our townsman, Mr. Leece, presided over this historic gathering. Able addresses were given by the Rev. T. H. Squance, Revs. B. Frankland and J. Bedford (ministers of the circuit); also Messrs. T. Cooke and J. Spence,

of Liverpool; T. C. Hincksman, R. Law, and others, of Preston. The meeting was a very successful one, the amount raised for the Centenary Fund being £880. The following sums were raised in the Preston Circuit during this year:—For Wesley Chapel, £1,900; for the Centenary Fund, £880; for the Foreign Missions, £200; for the improvement of Freckleton Chapel, £175; to pay off Circuit debt, £100; making a grand total of £3,175, in addition to the ordinary income. The number of members in the circuit was 1,092. On October 28th, 1839, the officers and teachers of Lune-street, Gildow-street, and Wesley Sunday schools were each presented with a volume of “The Centenary of Wesleyan Methodism,” in commemoration of the celebration in the Preston Circuit.

FIRST WESLEYAN BAZAAR IN PRESTON.

A four days' Bazaar was opened under the distinguished patronage of the Right Honourable Lady Stanley. This Bazaar was held in aid of the Wesleyan Sabbath and week-day schools, in Preston, and was opened at 11 o'clock on Wednesday, May 27th, 1840, in the Corn Exchange Rooms, which were tastefully decorated with a profusion of evergreens, and the tables represented a most delightful exhibition of the skill and taste of the ladies. The following is a list of the stalls at the fancy fair, with the names of the ladies who superintended them:—

FIRST ROOM.

REFRESHMENT STALL.

Mrs. Threlfall, Mrs. Arkwright, and Miss Leach (of Woodplumpton),
assisted by Mrs. J. P. Park.

SECOND STALL.

Mrs. and the Misses Pearson, assisted by Mrs. H. Pearson.

THIRD STALL.

Mrs. Hincksman, Mrs. Heaton, and Mrs. Slater, assisted by Miss Clark
and Miss Frankland.

SECOND ROOM.

FIRST STALL.

Mrs. Furness, Miss Furness, and Miss Dewhurst, assisted by Mrs. John
Gornall.

SECOND STALL.

Mrs. R. Crankshaw, Mrs. J. Naylor, and Miss Naylor, assisted by other
ladies,

THIRD STALL.

Mrs. Sellers, assisted by Mrs. Lowe (of Manchester), Miss Blackhurst, and Mrs. Kerr.

FOURTH STALL.

Mrs. J. Penny, Mrs. Baird, and Miss Ogle, assisted by Mrs. J. Archer.

FIFTH STALL.

Mrs. S. Smith and Mrs. Jennings, assisted by Mrs. Bedford and Miss Beesley.

Among the donations which were received was one from its distinguished patroness, the Lady Stanley, of £10, and one from R. Townley Parker, Esq., of £20. The amount realised on Saturday, the closing day, was £515.

In 1843 the enlargement of Lune-street Chapel was postponed owing to the erection of a new chapel at Chorley, which the Preston Circuit officials had then in hand. It was in this year that the Wesleyan Conference granted permission to erect an organ in Lune-street Chapel. The place was also licensed for marriages.

The March quarterly meeting in 1844 sanctioned a new Chapel at Kirkham. At the June quarterly meeting in 1846, it was resolved that a fourth minister be taken,—a single man,—for four years. At this time the debt on Leyland Chapel was £345, at 4 per cent.; Freckleton, £230, at $4\frac{1}{2}$ per cent.; Kirkham, £30, at $4\frac{1}{2}$ per cent.; Penwortham £150, at $4\frac{1}{2}$ per cent.; Longton, £88, at 4 per cent.; Bamber Bridge, £90, at $4\frac{1}{2}$ per cent.; Whittle, £100, at $4\frac{1}{2}$ per cent.; Wheelton, £10 3s.; Euxton, £29 0s. 4d., at $4\frac{1}{2}$ per cent.; Longridge, £55, at $4\frac{1}{2}$ per cent. Number of members in Preston 790, and in the country 526, total number of members 1,316. Income, £130 8s. $4\frac{1}{2}$ d.; expenditure, £121 7s. 11d.; balance in hand, £9 0s. $5\frac{1}{2}$ d.

A TIME OF TRIBULATION.

The year 1848 was a time of extreme commercial depression, both the employers and employed suffering severe privation. The cotton trade was stagnant, and the operatives submitted to a reduction in their wages. The consequence was a great falling off in the society's income. There was a deficiency in the March quarter of £49 1s. 9d. The meeting considered it ex-

pedient to reduce the allowances of the ministers as follows :— Board from 21s. to 20s ; servants from 12 guineas to 10 guineas ; travelling expenses from 50s. to 25s. ; children from 10 guineas to 8 guineas ; stationery for superintendent minister was reduced to 10s. ; quarterage was reduced to 9 guineas. At the March quarterly meeting, 1853, the stewards reported that there were 1,190 members ; but the following March quarterly meeting they reported a loss on the year of 88 members. No doubt this loss was caused by that disastrous struggle for an advance of 10 per cent. in the operatives' wages, which had been taken off in the years 1842 and 1848. In the year 1853 the strike extended over a period of thirty-nine weeks ; 25,000 hands were thrown out of employment in Preston. There was scarcely any parish relief to be had, and starvation and misery were the lot of the poor people. How the circuit passed through that terrible strike with so small a loss of members, and only a circuit debt of £33 5s., with four ministers, is a marvel.

THE CELEBRATION OF THE RESTORATION OF PEACE WITH RUSSIA.

The 29th May, 1856, was a red letter day in the history of Preston Methodism. A great procession took place, headed by Cavalry, Infantry, and the Corporation. The Wesleyan Methodists walked next in order, and after them came the scholars of other denominations. When they had witnessed the grand review on the Marsh, they returned to the Town Hall, where they separated. A dinner was given by the Preston Wesleyan Methodists in the area of the Corn Exchange, granted for that purpose by the Mayor (R. Threlfall, Esq.), to 1,932 scholars, teachers, and friends of Lune-street, Wesley, and Croft-street Sunday Schools. The entire space of the area was decorated with flags and banners of every shape and hue, on most of which were telling and appropriate inscriptions ; while crossing and re-crossing the space immediately beneath the roof, encircling every available pillar, were large festoons of flowers and evergreens. Beneath were spread long rows of tables stretching from one end to the other. At the upper end of the

room, a canopy of evergreens, besprinkled with bright flowers, and covered with crimson cloth, had been erected for the use of the president, the Rev. G. Scott, superintendent of the circuit. In the centre of the area, were the Rev. W. Jackson and family; on his right Mrs. Scott and family (Mr. Scott occupying the chair at the east end of the room), and the Rev. W. J. Skidmore and family; on the left of Rev. W. Jackson sat the Rev. E. Jones and family, and the Rev. S. Haigh and family. The repast consisted of 2,000lbs. potatoes, 360lbs. bread, 900lbs. beef, and about 700lbs. plum-pudding. About half-past two o'clock, the Mayor and a portion of the Corporation paid a visit to the Corn Exchange, and were greeted with long and hearty cheers on their arrival. During their stay, the National Anthem was sung, Mr. S. Spencer leading. The Mayor took his seat along with the chairman, under the canopy above mentioned. His Worship made an appropriate speech, which was loudly cheered. The Rev. G. Scott, and several others, addressed the meeting, after which the benediction was offered, and the assembly dispersed. During the meeting several photographic views were taken, one of which the writer has now before him.

At the June quarterly meeting, 1857, a unanimous resolution was passed, cordially thanking the Rev. G. Scott for his valuable ministerial labours in this circuit for the last three years. During his superintendency there was an increase of 295 members, and the income was nearly doubled.

CHORLEY BECOMES THE HEAD OF A CIRCUIT.

In 1858 there was a division of the Preston Circuit, Chorley becoming the head of the new circuit. It will probably be interesting to some to know what the following places contributed to the Preston Quarter Board per annum. The figures are as follows:—Chorley, £120; Whittle, £2; Withnell, £50; Withnell Fold, £50; Brinscall, £20; Wheelton, £5; Euxton, £12; Coppull, £18; total, £270. These places had 273 members. There was a debt of £760 on Chorley Chapel, Preston kindly paying one half. After the division of the circuit, the membership

was reduced to 1,064, with 57 on trial. The quarter's income for September was £155 18s. 6½d.; expenditure, £185 4s. 10d. The ministers were also reduced from four to three.

THE COTTON PANIC AND PRESTON METHODISM.

There was a very remarkable providence in the appointment of the Revs. D. Hay and C. Garrett to Preston in 1860; and of the Rev. W. Davison in 1861. They came precisely at the right time, and were exactly in the right place. Their three years' ministry was a time of blessing and of trouble, of joy and of sorrow, of prosperity and of adversity. Preston, in common with other cotton manufacturing districts, was passing through an exceptionally severe and prolonged period of adversity, which was the result of that desolating and memorable civil war in America, during 1861-2, which prevented the raw material being imported from the United States. All cotton mills were at a standstill. This was a calamity indeed, which reduced honest and struggling poverty to a state of absolute humiliation and destitution. No one can describe the privation and blighted hopes of many a family. There are some still living who remember the downward progress to pauperism. First occurred the withdrawal of their hard earned savings from the Savings Bank, then the sacrifice of some cherished article of furniture, and, finally, the resort to the pawnbrokers with the very wearing apparel of the family. Men helped to level the moor, and constructed the beautiful park which we now possess at the north end of the town, receiving contributions in the form of wages to save themselves from pauperism. Decent clothing was quite an exception, bare feet were general, whilst many were minus hats, caps, and in some cases jackets.

A TOUCHING INCIDENT.

During the distribution of relief tickets one day, a man, who was unmarried, managed to secure one; but another, who had a wife and six children, failed, so great was the demand. He was going away in despair, when the unmarried man realised the circumstance, and, stepping up to him, said, "Your case is worse than mine, take this ticket, I can manage a little longer."

During this unparalleled distress the Revs. D. Hay, W. Davison, and C. Garrett were most energetic in forming sewing classes, attending relief committees, dispensing money, food, clothing, and coal, which were supplied by the Methodist public from all parts of the land in a most gratifying manner. The late Councillor Robinson rendered praiseworthy service, and was treasurer to the Methodist Relief Fund.

THE ENLARGEMENT OF LUNE-STREET CHAPEL.

It was during this great distress that Lune-street Chapel was altered. For fifty years it was a plain brick building. In 1861 a considerable portion was rebuilt, a new glass roof was put in, and the body of the chapel was re-pewed. A bold and handsome frontage to Lune-street was erected, consisting of a deeply-recessed and lofty arch, fifty feet in length, and upwards of forty feet in height, and faced with stone. The arch is surmounted by a pediment with bold overhanging cornice. In addition to the entrances under the arch, there are also two other entrances to the chapel from the extreme north and south of the frontage. The total cost was upwards of £4,000. During these alterations, divine service was conducted in the Assembly Room of the Corn Exchange, kindly lent by John Goodier, Esq., Mayor of the borough.

LUNE-STREET CHAPEL RE-OPENED.

This event took place on Friday morning, October 25th, 1861. The preacher was the Rev. John Hannah, D.D., Theological Tutor of the Wesleyan Institution, Didsbury. After the sermon, the Rev. D. Hay ascended the pulpit and announced that he had received two letters, one from Dr. Wood, of Southport, who regretted his inability to be present at the service, and enclosed £5, and the other from a lady who sent a Bank of England note for £20. The collection was then made, and, including these two donations, the sum of £89 3s. was realised. In the evening there was a large congregation. The popular minister, the Rev. R. Roberts, of Huddersfield, delivered an eloquent sermon, based on the words, "He delighteth in Mercy." The sum of



LUNE STREET CHAPEL.

£45 10s. 7d. was collected, making a total for the opening day of £134 13s. 7d. On the Sunday following, the Rev. F. J. Sharr preached in Lune-street Chapel in the morning, and in Wesley Chapel, North Road, in the evening; and the Rev. G. B. Macdonald in Wesley Chapel in the morning, and Lune-street Chapel in the evening. On Wednesday evening, Oct. 30th, the Rev. C. Garrett preached in Lune-street Chapel. The collection realised £21 3s. On Sunday, Nov. 3rd, the Rev. D. Hay preached in Lune-street Chapel in the morning, and in the evening at Wesley; and on the same day, the Rev. Luke Tyerman preached at Wesley in the morning, and Lune-street in the evening. The last of the re-opening services was held on Thursday evening, Nov. 7th. The preacher was the Rev. J. Rattenbury, president of the Wesleyan Conference. There was a large congregation, and the preacher delivered an impressive sermon from Heb. x. 19-22. At the conclusion of the service, the president congratulated the Wesleyans of Preston on their present Chapel extension movement, and on the increase of their numbers, saying that, "on his last visit to this town, the old Chapel was by no means as commodious as it had now been made, and the congregation was only about half the number. It was a proof of the elasticity there was in the service of Christ, and in the Church of God, and it could not be hidden that, in even such troublous times as the present appeared to be, (referring to the cotton panic), especially affecting the commercial interests of this part of the kingdom, one of the best forms of caring for themselves, the town and the country, was by seeing that the Banner of the Cross was still unfurled, and the interest of Christianity considered." A collection was made, amounting to £63 11s. 8d., making an aggregate sum of £401 19s. 3d. realised by the re-opening services. The Rev. D. Hay announced that there had been no discontinuance of the public liberality towards the movement, and that the most recent donation was £50 promised by Alderman Humber. The progress, numerically and financially, was so great, that the circuit stewards recommended the quarterly meeting, December 28th, 1860, to grant an addition of £6

13s. 6d. to the regular allowance of the ministers quarterly, to commence with that quarter. This recommendation was unanimously adopted.

THE WESLEYAN EDUCATION MOVEMENT : PROTEST AGAINST THE NEW CODE.

On Monday evening, December 2nd, 1861, a great meeting was held in Lune-street, presided over by Mr. Alderman Smith. On the platform were the Revs. D. Hay, W. Davison, C. Garrett, J. Edge, and J. H. Rigg (of Manchester); Councillors Naylor and Sharples, and others. The Rev. W. Davison moved the following resolution:—"That this meeting, as representing an aggregate gathering of the friends of Wesleyan education in Preston, would express its unanimous and most earnest disapproval of the recently issued Revised Code of the Committee of Council on Education. Fully satisfied that the Croft-street day-school, while very successful in teaching the elementary branches so specially required in the new code, is also exerting a most important moral and religious influence in the neighbourhood where it exists, this meeting is of opinion that the Revised Educational Code would operate most injuriously on the Croft-street school; that it would be a serious injury to the managing committee, an injustice to the teacher, a great disadvantage to the pupil teachers, and would decidedly tend to impede the cause of efficient education. This meeting therefore requests the Preston Wesleyan Education Committee to communicate, by deputation or otherwise, with the Parliamentary representatives of the town, so that their sentiments may be fully stated to them before the next session of Parliament." The Rev. J. H. Rigg, in a very able and lengthy speech, seconded this resolution, giving an exposition of the educational question and its present position. The resolution was carried by acclamation. A vote of thanks was passed to the Rev. J. H. Rigg and the chairman. The meeting ended with the doxology and benediction.

GROWTH OF METHODISM.

The March quarterly meeting circuit schedule, 1863, showed, fully accredited Church members 1,791, and 340 on trial, an

increase of 102 members on the quarter. The number of Church members in the town of Preston was 1,321. The progress made in three years is seen by the fact that, in 1860, there were only 745 members in Preston, and 1,110 in the entire circuit. This progress is somewhat remarkable, inasmuch as it was regular, quarter by quarter. Since that time Lune-street and Wesley Chapels have recovered, both in numbers and finances, from drains made upon them by establishing two new interests. The chairman (Rev. D. Hay) stated that it had never fallen to his lot to be able to make so satisfactory a statement to a quarterly meeting. The Rev. W. Davison expressed his satisfaction with the consistency and harmony of the report, the financial and the spiritual duly corresponding the one with the other. The Rev. C. Garrett stated that he rejoiced, because the circuit was in perfect unity, that it was full of promise, and all that was now wanted was more room, which he doubted not would come in due time. The Rev. W. Davison accepted a unanimous invitation to become the superintendent for the coming Conference year.

At the June quarterly meeting of the same year, the circuit schedule showed fully accredited members to be 1,863, on trial 352; income for the quarter, £244 7s. 10½d., including a balance of £23 2s. 9d.; expenditure, £188 14s. 2d., leaving a balance in hand of £55 13s. 8½d.

Resolved—“That the thanks of the meeting be presented to Messrs. Wilding and Strachan for their gratuitous use of a large room in the Mill, New Hall Lane, for the celebration of Divine Service and the teaching of a Sabbath School.

Resolved—“That this meeting feels itself called upon to record its heartfelt gratitude to Almighty God, for the blessings that have manifestly attended the ministry of the Rev. D. Hay and his colleagues, for the last three years, during which period 757 members have been added to the society, an important chapel and school premises have been erected and occupied at Moor Park, a Home Missionary called into action, Lune-street Chapel renovated, New Hall-lane School established, and the

circuit improved both financially and spiritually. This meeting being impressed with the very valuable labours, deep sympathy, and judicious superintendency of the Rev. D. Hay, during a period of extreme commercial pressure and great poverty among large numbers of our people, hereby tenders its sincere thanks to the superintendent for his services, and the expression of its regret that the usages of Methodism now compel his removal from us."

Resolved—"That this meeting, impressed with the conviction that the labours of the Rev. C. Garrett in this circuit, for the last three years, have been extensively owned and blessed by the Almighty in the awakening and conversion of sinners, as well as the building up of the church, hereby tenders its sincere and heartfelt thanks to the Rev. Mr. Garrett for his services, regretting the necessity of his removal from us, and prays that God's blessing may attend him in his new sphere of labour, and make him more abundantly useful in winning souls for Christ."

Resolved—"That the thanks of this meeting be given to the Rev. J. G. Thomas for his services as Home Missionary Minister for the last twelve months, and the expression of its best wishes and prayers for his health and happiness."

Resolved—"That the above be inserted in the *Watchman* and *Recorder* newspapers as advertisements."

Resolved—"That this meeting unanimously expresses its cordial thanks to the committee, appointed by the Conference to dispense the moneys raised by the Wesleyan Connexion for the purpose of relieving the distressed cotton operatives of Lancashire, for their kind liberality towards the Preston Circuit, by which its ministers and officers have been enabled to afford most timely and much-needed aid to a large number of truly deserving and pious persons and families, during the past winter and spring, when so vast a proportion of them were entirely without work, owing to the fearful stagnation in trade induced by the civil war in America."

THE REV. D. HAY.

In September, 1861, the Revs. D. Hay and C. Garrett were joined by the Revs. W. Davison and Joseph Edge, and the Preston Circuit was blessed with four ministers of very diverse abilities, and temperaments, but all animated by the Master's spirit; and during the year, the Churches had rest, "and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied."

No one who recalls those days will ever forget the magical effect of the Rev. D. Hay's presence. It was like the coming of spring to a winter landscape. Like a sunbeam, he cheered and brightened all about him. His thrilling practical sermons, his cordial appreciation of what was done by others, the tone of his daily conversation, and his unfailing sympathy, must still be fresh in the recollection of many of our readers. We need not waste many words in any futile attempt to delineate his character or to penetrate the secret of his success. His strength lay not so much in the prominence of any one intellectual endowment, as in the well-balanced order and harmony of the whole, resulting in that rarest of all faculties, sound, solid sense. It was this that enabled him to grasp the marrow of every question he took up, to say exactly the right thing in respect of it, and to know when he had said enough. The memory of his personal piety, and his large-hearted and pervading charity, will never die.

THE REV. C. GARRETT.

No one who knew Mr. Hay's colleague, the Rev. C. Garrett, could but be impressed with the ardour and intensity of his nature, and the high pressure at which he lived in Preston. He had the power of communicating his enthusiasm to others. He was in sympathy with all that was reverent and had good in it, and was especially interested in young people and poor people. Indeed, he habitually possessed the spirit of readiness to serve God by serving his fellow-man. He was always on the look-out for an opportunity of doing good. How much he has done no one can tell. The Christian earnestness and consistency that ran

through the whole history of his service to individuals, to the Church with which he was identified, to the temperance movement, and to the community at large, is immeasurable. His usefulness was neither narrowed by prejudice nor fettered by selfishness. His object was to sweeten and purify the lives of the people.

THE REV. W. DAVISON.

While lacking the popular style of Messrs. Hay and Garrett, his sermons were always thoughtful, clear, and eminently practical. As a man, every feature of his character was loveable; and as an administrator, he had the happy art of ruling without showing it. He was a model "circuit minister," and the Methodist advance of those years was more indebted to him than is usually allowed. Special mention should be made of his forming and conducting a Young Men's Bible Class; and of his taking the initiative in the revival of the defunct Tract Society, to which Messrs. W. Brindle and T. E. Whitehead were appointed secretaries, and 51 distributors employed; a number that continued to increase until in 1879 there were in the Lune-street Circuit 85 distributors, and in the Wesley Circuit 45; prosecuting their humble continuous work, the possibilities of which only Eternity can reveal.

WESLEYAN JUBILEE MISSIONARY SERVICES.

The year 1864 was the Jubilee of the Wesleyan Missionary Society, and it was celebrated by demonstrations of gladness and thanksgiving throughout the country. Preston had its Jubilee, after the holding of the usual Missionary Anniversary, on Sunday and Monday, March 27th and 28th. These services were commenced by a prayer meeting on Saturday evening, in which several ministers took part. On Sunday, sermons were preached in Lune-street Chapel, in the morning by the Rev. John Walton, late Missionary in India; in the evening by the Rev. E. J. Robinson, late Missionary in Ceylon. In the Wesley Chapel, morning, by the Rev. E. J. Robinson; evening, by the Rev. G. Dickenson. Moor Park Chapel, morning, by the Rev. W. Davison; evening, by the Rev. John Walton.

On Monday evening a public meeting was held in Lune-street Chapel, when the chair was taken by his Worship the Mayor, S. Smith, Esq. There were present the deputation from the Parent Society, who had preached in the Chapels on the previous day, with the exception of the Rev. E. J. Robinson, besides the several Wesleyan ministers stationed in the Preston Circuit, Messrs. W. Robinson, J. Naylor, Burrows, Sharples, Slater, and others. The meetings in connection with the Jubilee were held on Tuesday, March 29th, in the School connected with Lune-street Chapel. The first was a breakfast meeting, at which 280 were present. The chair was taken by T. C. Hincksman, Esq., and there were also present the same ministers who attended the Lune-street Chapel on the previous evening, his Worship the Mayor, and others. On the evening of the same day, another meeting was held in Lune-street Chapel, also to commemorate the Jubilee of the Missions. There were present on the platform,—T. Meek, Esq., who presided; B. Meek, Esq., J. Vernon, Esq., Liverpool; R. Curwen, Esq., Birkenhead; his Worship the Mayor, and the Rev. L. Tyerman, of Liverpool; as also the several gentlemen who had been present at the morning meeting. Members of Society and seat holders were admitted by ticket. At the close of this historic meeting, the total subscriptions were announced as £1,000, which elicited the applause of all. Since the commencement of the society up to the returns in 1863, there had been raised and expended nearly four millions of money.

DIVISION OF PRESTON CIRCUIT.

In 1866, the Preston Circuit, with Lune-street for its headquarters, comprised Preston and the surrounding townships; but in that year it was divided into two,—namely, Preston, Lune-street, with 918 members; and Preston, Wesley, with 889 members. The particulars of the division will be found in another part of this work.

SECOND RE-OPENING OF LUNE-STREET CHAPEL.

On Thursday afternoon, September 28th, 1876, Lune-street Chapel, which had been closed for a considerable period while

undergoing renovation and alteration, was re-opened for divine worship. The renovation comprised cleansing and re-ornamentation inside the edifice, as well as needful repairs outside; and the removal of old and inconvenient pews for more comfortable seating in the gallery, similar to those in the body of the Chapel, at a cost of about £1,200. A considerable improvement was also effected in the admission of natural light. The Rev. Gervase Smith, ex-president of the Conference, was the afternoon preacher. The evening service was conducted by the Rev. Richard Roberts. The afternoon collection realised £132 18s. 9½d.; the evening, £38 19s. 7½d., making the handsome total for the opening day £171 18s. 5d. The Chapel will accommodate about 1,250 persons.

SUNDAY SCHOOL CENTENARY : WESLEYAN SCHOOLS' DEMONSTRATION.

The establishment of Wesleyan Methodist Sunday Schools in Preston quickly followed the introduction of Methodism. A Chapel was built in Preston within a comparatively few years of the rise of Methodism, which prospered abundantly, and the religious training of the young soon forced itself upon the attention of the small community. In 1810, it was determined to form a Sunday School; rooms were taken over a joiner's shop at the corner of Heatley-street and Friargate for girls. Soon, however, a room over a blacksmith's shop, at the corner of Bridge-street, was opened for boys, and immediately afterwards one was opened at Snow-hill. When Lune-street Chapel was opened, the boys and girls were transferred to the room beneath. Mr. Timothy France, Mr. Hardy (father of the Rev. R. S. Hardy, late Missionary in Ceylon), Mr. R. Bibby, Mr. John Howard, and Mr. John Park, were the earliest superintendents; and Mr. E. Leece was one of the first teachers. It is from this centre that Wesleyanism has spread in town and district.

The demonstration in the area of the Corn Exchange, on Sunday, June 27th, 1880, was announced to take place at half-past two, and by two o'clock the various schools were filing in on all sides of the building. Lune-street sent a contingent of

450 ; Wesley School, 538 ; Moor Park School, 450 ; St. Mary's-street, 520 ; Croft-street, 750 ; Bridge-street Mission School, 160 ; Tennyson-road, 120 ; Water-street, 30 ; Canal-street, 45 ; Ashton, 120 ; making a total of about 3,183. The Wesleyans of Higher Walton, Bamber Bridge, Longton, Longridge, and other villages, were also represented by some of the more active members of the body, and a large number of townspeople availed themselves of the accommodation afforded in the upper parts of the building. Upwards of 4,000 persons would be in attendance. The singing was led by the band of the 3rd Royal Lancashire Militia, conducted by Mr. J. Norwood. The proceedings were opened with the Hymn,—

“ See how great a flame aspires,
Kindled by a spark of grace.”

The chair was occupied by Mr. William Slater; and there were on the platform the Revs. J. Smithies, J. Shipham, R. F. Capē, Dr. Wenyon, and T. Featherstonehaugh. Most of the influential laymen of the town were also present.

The chairman, in his opening address, said,—“ I was asked to preside this afternoon, partly on account of my almost life-long connection with the schools in Preston ; also because of being a direct descendant of the first Wesleyan Methodist in Preston ; and very likely, because it was known to a few that I am the son of one, and the nephew of two, who are perhaps the only persons known to be living who attended the first Sabbath School belonging to the Wesleyan Methodists in this town.”

The meeting was also addressed by the Revs. J. Smithies, J. Shipham, R. F. Cape, T. Featherstonehaugh, and Dr. Wenyon, the ministers of the two circuits. Medals were distributed to the scholars. On one side was the figure of Raikes, with the words, “ Robert Raikes, founder of Sunday Schools;” the reverse side containing the words, “ Sunday School Centenary Celebration, 1880.”

THE NEW ORGAN IN LUNE-STREET CHAPEL.

The organ formerly in use in Lune-street Wesleyan Chapel was a two-manual instrument, built by Messrs. Gray and Davison, in 1845.

This was removed in 1881, when the present excellent instrument, built by Messrs. W. E. Richardson and Son, of Manchester and Preston, was erected. Mr. W. Smith contributed £400 towards the outlay, the total cost being £870. In 1888 a trombone stop, with tubular pneumatic action, was introduced into the pedal organ, at the cost of Mr. William Cooper. The wind is supplied by two bellows, and provision has been made by which water power can readily be made to supersede manual exertion in supplying air to the wind-chests.

The following is a specification of the organ as it now stands :—

GREAT ORGAN, CC TO G.

	PIPES.
1 Double Gamba	Metal, 16 feet... 56
2 Open Diapason	„ 8 „ ... 56
3 Stopped Diapason and Höhl Flute	Wood 8 „ ... 56
4 Principal.....	Metal 4 „ ... 56
5 Harmonic Flute	„ 4 „ ... 56
6 Fifteenth	„ 2 „ ... 56
7 Lieblich Piccolo	„ 2 „ ... 56
8 Mixture, 3 ranks	„ various... 168
9 Trumpet.....	„ 8 feet... 56
10 Clarion	„ 4 „ ... 56

CHOIR ORGAN, CC TO G.

11 Dulciana.....	Metal 8 „ ... 56
12 Viola	„ 8 „ ... 56
13 Lieblich Gedact	Wood, 8 „ ... 56
14 Clear Flute	„ 4 „ ... 56
15 Flageolet	„ 2 „ ... 56
16 Clarionet.....	Metal, 8 „ ... 44

SWELL ORGAN, CC TO G.

17 Lieblich Gedact	Wood, 16 „ ... 56
18 Horn Diapason.....	Metal, 8 „ ... 56
19 Salcional.....	„ 8 „ ... 56
20 Voix Céleste	„ 8 „ ... 44
21 Höhl Flöte.....	Wood, 8 „ ... 56
22 Geigen Principal	Metal, 4 „ ... 56
23 Piccolo Harmonic.....	„ 2 „ ... 56
24 Mixture, 3 ranks	„ various... 168
25 Horn	„ 8 feet... 56
26 Hautbois.....	„ 8 „ ... 56
27 Vox Humana	„ 8 „ ... 56

PEDAL ORGAN, CCC TO F.

28 Open Diapason	Wood, 16 feet...	30
29 Bourdon	„ 16 „ ...	30
30 Violon	Metal, 16 „ ...	30
31 Violoncello.....	„ 8 „ ...	30
32 Trombone	„ 16 „ ...	30

Total Number of Pipes, 1,832.

COUPLERS.

- 33 Swell to Great.
- 34 Swell to Great, super octave.
- 35 Swell to Great, sub octave.
- 36 Swell to Choir.
- 37 Choir to Great.
- 38 Great to Pedals.
- 39 Swell to Pedals.
- 40 Choir to Pedals.
- 41 Tremulant.

COMBINATION PEDALS.

- 4 Composition Pedals acting on the Stops of the Great Organ.
- 3 Composition Pedals acting on the Stops of the Swell Organ.

SALE OF WORK AT LUNE-STREET.

A sale of fancy and ornamental articles was held in Lune-street School-room, on Wednesday, January 20th, 1886, which was opened by W. Parker, Esq. For some time prior, a spirited effort had been made, by the friends at Lune-street, to clear off the debt which was incurred, principally by the purchase and furnishing of a house for the superintendent minister, which cost £1,400. The amount of indebtedness had been reduced to about £200, by lectures and other means. The object of this sale was to liquidate this balance. The result was as follows:— Proceeds of sale, first day, £72 4s. 10d.; second day, £25 6s. 6d.; received from St. Mary's-street (in addition to a quantity of goods), £16 11s.; Marsh-lane Christmas Tree, £35; weekly teas, and young men's soiree at Lune-street, £32 17s. 4½d.; total, £181 19s. 8½d.

LECTURE HALL.

In the Spring of 1889, the Chapel authorities purchased the Savings' Bank adjoining Lune-street Chapel. This eligible property has been converted into a lecture hall. The building, alterations, and furnishing, cost about £1,500. Lune-street is now the Mother Church of Methodism in Preston. The present debt on Lune-street Chapel, including the lecture hall and consequent expenses, is £1,700.

JUNE QUARTERLY MEETING, 1890.

The Rev. James Pratt presided, and was supported by the Revs. Geo. Smith, T. J. Haughton, and J. Whitehead. It was stated that the financial condition of the circuit was very satisfactory, there being a balance in hand on the year's working. The return of membership showed a total of 795, which was an increase on last quarter's members. The report on educational matters showed that there were 3,160 Sunday scholars on the books, and 1,203 children attending the day schools. The temperance report was read by the special secretary, the Rev. J. Whitehead, and the progress made during the year was considered to be satisfactory. On the motion of Mr. Dean, circuit steward, it was decided to memorialise the Conference, with a view to bringing about an improved system of electing lay representatives to the Conference. A conversation took place on the religious aspect of the Lune-street society, the outcome of which was a proposal to hold a circuit convention in the autumn of this year.

CIRCUIT AND SOCIETY OFFICERS.

Ministers : Rev. J. Pratt, 3, Jordan-street ; Rev. G. Smith, 36, Fishergate-hill ; Rev. T. J. Haughton, Leyland ; Rev. J. Whitehead, 3, East-view.

Local Preachers : Messrs. P. H. Heward, 23, Tulketh-avenue, Ashton-on-Ribble ; E. Dean, 1, East-cliff ; T. Rushton, Victoria-parade, Ashton-on-Ribble ; W. Carr, 31, Beech-street ; T. Sutton, Walton-le-Dale ; H. Norris, 72, Geoffrey-street ; J. Margerison, Whinfield, Ashton-on-Ribble ; T. Harrison, Holly House, Leyland ; E. Hussey, 28, Chaddock-street ; J. Gardner, 14, Lower Bank-road, Fulwood ; T. Baker, Old Worden Hall, Leyland ; W. H. Cooper, 51, Frenchwood-street ; J. Ward, Walton-le-Dale ; N. Blackledge, 3, Avenue-terrace ; H. Howarth, Ivy-villas, Ribbleton ; G. H. Greenwood, 153, Friargate ; T. K. Bingant, 17, Latham-street ; J. Fenton, 39, Hudson-street ; B. Brewer, 43, Ruskin-street ; J. B. Gardner, Walmer Bridge ; C. White, 154, Friargate ; R. Cookson, Walmer Bridge ; and T. Renwick, Walton-le-Dale.

Circuit Stewards: Mr. C. J. Utley, Ashton-on-Ribble; Mr. E. Dean, East-cliff.

Treasurer to Foreign Missions: Mr. H. W. Spencer, Ashton-on-Ribble.

Secretaries to Foreign Missions: Rev. G. Smith, 36, Fisher-ate-hill, and Mr. J. W. Carter, 15, Regent-street.

Treasurer to Worn-out Ministers and Ministers' Widows' Fund: Mr. E. Dean, East-cliff.

Secretary to Lune-street Chapel Trust: Mr. Wm. Cooper, Ashton-on-Ribble.

Treasurer to Lune-street Chapel Trust: Mr. H. E. Sowerbutts, J.P., Ribblesdale-place.

Circuit Chapel Secretary: Mr. E. H. Dean, East-cliff.

Treasurer to Circuit Travelling Fund: Mr. A. Winter, Lune-street.

Secretary to Quarterly Meeting: Mr. H. Curwen, Bank-parade.

LUNE-STREET.

Society Stewards: Mr. H. P. Thompson and Mr. A. Winter.

Poor Stewards: Mr. R. W. Walker and Mr. T. Mears.

Class Leaders: Mr. Hussey, Rev. G. Smith, Miss Whitehead, Mrs. Snowden, Mr. Horrocks, Mr. W. Smith, Rev. J. Pratt, Miss Rayner, Mrs. Bedworth, Mrs. Tootell, Mr. W. Margerison, Mr. Dean, Mr. Margerison, Mr. W. Pye, and Mr. Carr.

LUNE-STREET SUNDAY SCHOOL.

Superintendents: Messrs. C. J. Utley, H. P. Thompson, and W. H. Cooper.

Secretaries: Messrs. H. L. Whitehead and W. A. Whitehead.

Librarians: Messrs. Jas. Rushton, A. Bush, and J. Fox.

Missionary Secretary: Mr. T. Mears.

Visitors' Secretary: Mr. A. Bush.

Visitors: Miss M. A. Fox and Mr. Fenton.

Teachers: Messrs. W. Pye, W. Margerison, Walker, J. W. Carter, T. S. Haydock, Lucas, Bailey, Watson, Hussey, Greenwood, Miss M. Foster, Miss Barmby, Miss Marshall, Messrs. Smith, Carr, Bingant, Miss Cocker, Miss Carter, Miss F. Mears,

Misses Pratt, Miss Whitehead, Miss G. Pool, Miss Foster, Miss Baldwin, Miss Thompson, Miss Snowden, Miss Toulmin, Miss Lucas, and Miss Fox.

Assistant Teachers : Mr. Murdin and Mr. Bellingham.

WESLEY CHAPEL AND SCHOOL.

The review of the history of this church, showing how the little one became a thousand, will form an interesting exercise. If that man is a benefactor of his species, who makes two blades of grass grow where one grew before, how much more so is he who was the originator of the little Society which, step by step, has developed into the present beautiful sanctuary and commodious school premises known as "Wesley," which have cost, with recent alterations, upwards of £11,000. Mr. Bimson was such a benefactor; and, though he himself may be forgotten, the success of his labours, and their importance to the community, are gloriously visible. Mr. Bimson commenced this work in 1826, in a small detached building, 21ft. by 18ft., up a lobby in Percy-street. It is said there was not a cellar nor a garret in the town which that good man had not visited. It was through his instrumentality, that Mr. John Kilner, who was 29 years a missionary; and the late John Moon, who gave £100 subscription towards the recent alterations of the chapel, received their first religious instruction. Increased success called for greater accommodation. They removed to a room in Lord-street. God prospered the efforts there; and soon cheering indications of still better days began to present themselves. The cry still was, "Room! room!" The friends then removed to a building in Edgar-street, where the work was continued until the erection of the premises in North-road. The foundation stone of Wesley new school and chapel was laid on Thursday, the 24th May, 1838, being the first year of the reign of Her Most Gracious Majesty, Queen Victoria. The friends assembled in Lune-street Chapel at one o'clock, and proceeded along Fishergate, Church-street, and North-road, to the site of the intended erection. On arriving, the Rev. B. Frankland gave out the hymn, commencing

"Except the Lord conduct the plan."

Robert Parke, Esq., of Longton, laid the foundation stone; he was presented with a silver trowel for the occasion; after which, the Rev. Theophilus Lessey, of Liverpool, ascended a pulpit, which had been fixed upon a suitable spot, and proceeded to address the assembly in a strain of fervid eloquence suited to the occasion. The Rev. B. Frankland engaged in prayer, and the meeting separated. The Rev. T. Lessey preached an eloquent sermon, in Lune-street Chapel, the same evening; after which a handsome collection was made towards defraying the cost of the new building. The following evening a committee meeting was held, and it was reported that the subscription list amounted to £1,389 17s. 4d.

OPENING OF THE CHAPEL.

The new chapel was named Wesley Chapel, from the circumstance that the foundation stone was laid on the 24th May, 1838, precisely 100 years after Mr. Wesley's conversion. It contained nearly 1,100 sittings, of which about 400 were intended to be free. The school-room under the chapel was 12ft. in height, and capable of accommodating about 500 children. There were four vestries, of suitable dimensions, for class meetings, and other purposes. The opening services commenced on Friday, the 22nd February, 1839, when the Rev. Dr. Newton preached in Wesley Chapel in the morning, and in Lune-street Chapel in the evening. The services were continued on Sunday, the 24th of February, and the Monday evening following, by the Rev. Jabez Bunting, D.D.; the Rev. Theophilus Lessey, President of the Conference; and the Rev. W. W. Stamp. The celebrity of these ministers attracted large crowds to both chapels, including many of the most respectable of our townsmen, and persons from almost every part of the surrounding neighbourhood. The collections for the opening services amounted to £310 9s. 4d. The entire cost of the land, chapel, and school underneath the chapel, was about £4,000. Towards this amount, £1,500 had been obtained by private subscriptions, including donations of £10 each from Sir P. H. Fleetwood, Bart., and R. Townley-Parker, Esq., the members of Parliament for the borough; also various

amounts from both Churchmen and Dissenters to the amount of £250, making a grand total of £1,890 9s. The school property in Edgar-street was sold in the beginning of 1840. After paying off its liabilities, £106 1s. 8d., the balance was handed over to the Wesley Chapel Trust. The Building Committee was dissolved on the 13th July, 1840, having accomplished their object, and having held 74 committee meetings, four of which are signed by the Rev. B. Frankland, superintendent minister, and 55 by the Rev. J. Bedford.

On the 29th of April, 1839, a United Trust was formed of Lune-street and Wesley Chapels, which consisted of the following persons:—Messrs. E. Leece, senr., D. Dewhurst, H. Rushton, J. Beattie, E. Fishwick, J. Furness, T. C. Hincksman, T. Dean, E. Leece, junr., J. Archer, S. Smith, R. Lowe, R. Crankshaw, J. Crankshaw, J. Penny, W. Penny, Jas. Naylor, J. Tweedale, and Thomas Hartley.

The following were the liabilities of the Trustees:—

Debt on Lune-street Chapel£1,700

Debt on Wesley Chapel 1,600

£3,300

The first chapel-keeper was Elijah Hall. He was appointed to that office at 7s. per week, from which amount 2s. 4d. per week was deducted for house rent. A coat of office was provided for him by Mr. Thomas Naylor once in two years. The first Sunday school superintendents were Mr. John Archer and Mr. W. Alker. Just as there is flux and reflux in the tide of temporal prosperity, so it is in matters of religion. Wesley school and chapel, like Joseph and Pharaoh of old, have had their fat and lean cycles. A striking event occurred in the history of this society before it had passed its first year. A revival of religion broke out. God's blessing attended the efforts put forth; many teachers and scholars were converted. John Kilner, James Hargreaves, and John W. Crankshaw, were among the number; and afterwards they entered into the ministry. The Methodist people were at this period proverbial for the heartiness of their singing,

and for the completeness of their musical arrangements. In this respect, "Wesley" choir was not behind their brethren in other places. In the singing pew there were both vocalists and instrumentalists. In 1844 instrumental music was abolished, and an organ was erected. Mr. Hibbert was the first organist; and for several years performed gratuitously, afterwards at a salary of £12 per year. In July, 1858, Mr. John Bradshaw was appointed organist; his father, who still lives, being 82 years of age, was choirmaster for many years. He and his family have rendered long and efficient gratuitous services.

The debt upon the chapel in 1847 had increased to £1,700. At this time the Rev. B. Firth, father of the present vicar of Christ Church, was superintendent of the circuit. In 1849 the debt rose to £1,820. In 1852 the trustees of Lune-street and Wesley called a meeting, which was presided over by the Rev. Joshua Priestley, and passed a resolution, declaring that "it is deemed very desirable that a strenuous effort be made to permanently reduce the debts of the town chapels, and render such assistance to such of the country chapels as most require help; and that this meeting recommends that a fund of £2,000 be raised for the purpose." Little headway was made with this effort. In 1856 the debt stood at £1,450. On December 6th, 1860, the Rev. D. Hay in the chair, the united trusts resolved to spend £1,000 in enlarging Wesley Chapel. This effort was never carried out, owing to depression in trade. In this year new trusts were made for the town chapels, and in 1862 a sub-committee of trustees was appointed to "ascertain if any accommodation could be obtained to relieve Wesley Chapel and School." The Rev. W. Davison was then minister at Wesley, his good wife often taking the young women's class. About this time, Moor Park Chapel was erected. In 1864 a deputation of Wesley teachers waited upon the trustees, asking for increased room. A sub-committee was again formed to inquire as to the wants and expense of such an object. The scheme suggested by the trustees, not meeting with the approval of the school, fell through.

In 1865 St. Mary's School-Chapel was opened. The opening of this and Moor Park School somewhat relieved Wesley, as it was from Wesley that most of the efficient helpers at those places were drawn. Up to 1865 the Sunday schools throughout the circuit were all under one united committee, which was always considerably in debt. The first Sunday School Committee for Wesley only was formed in that year, and the whole of the first anniversary collections were paid to the treasurer of the old united committee to free it from its liabilities. Mr. John Thompson, corn merchant, was the first school treasurer. He was one of those worthy men who needed to be sought out, but, when found, was a gem of real worth, and a blessing to any Church. The first school superintendents, under the new committee, were Messrs. R. Cornthwaite, J. Cocker, and W. Jackson. In 1868, Mr. Thomas Yates, watchmaker, was appointed chapel steward, and was also for many years the successful teacher of the 1st class females, the attendance being from 50 to 70 scholars every Sabbath. Mr. Yates was for many years most punctual and regular in his attendance, his teaching being of the practical type, and his generosity most royal. His wife was an old scholar, and a generous friend to Wesley.

In 1866 the one Preston Circuit was divided, and Wesley became the head of the second circuit. The first quarterly meeting of the newly-formed circuit was held September 24th, 1866, in the vestry of Wesley Chapel, the Rev. Thomas A. Rayner, chairman. Present, the Rev. J. Adams, Messrs. G. Dall, T. P. Berry, Ascroft, Wesley, Monks, Salisbury, Livesey, T. Yates, G. Paterson, D. Jump, W. Sowerbutts, Lutener, Cocker, Lockwood, Cornthwaite, Moss, Jackson, G. Brown, Ogden, Pickles, Rossall, Prew, Baron, Leeming, W. Wignall, Sharples, J. Naylor, J. Robinson, J. Strachan, J. Hardman, Beck, J. Tattersall, W. Pilkington, Dobson, Fryer, Harrison, and Weaver.

“Resolved, that Messrs. J. Naylor and J. Robinson be the circuit stewards.

“Resolved, that Mr. J. Strachan be appointed secretary to the quarterly meeting.

“Resolved, that Mr. Sharples be appointed treasurer of the worn-out preachers’ fund.

“Total number of members, 746.

(Signed) “THOS. ALEXANDER RAYNER.”

Further particulars of the division will be found in another portion of this work.

This year the chapel was duly licensed for marriages.

In 1869 the trustees resolved to pay off chapel debts, and expend £800 on enlargements at Wesley. The school managers strongly resisted the “enlargement,” and on September 7th, 1870, passed the following resolution:—“That this meeting feels the necessity of increased accommodation, and thinks that this can only be met by a new school; and we pledge ourselves to do all in our power for this object.” Mr. T. Yates and Mr. W. H. Thompson were deputed to present and support this at the next circuit quarterly meeting. After a long and warm discussion, sanction was given to the proposed scheme. The earnestness of the school friends was shown by the raising of £380 in 18 months.

In 1871 Mr. David Jump was appointed treasurer to the trust. In various ways he laboured hard to promote Methodism at Wesley for many years.

On Monday, March 11th, 1872, the annual circuit tea meeting was held. After tea, in the school-room, an adjournment was made into the chapel, the chair being occupied by the senior steward, Councillor James Robinson, who, in a short practical speech, stated the object of the meeting, viz., to remove chapel debts and build a new school, and kindly promised that he would subscribe £250. The scheme was fully set forth by the superintendent, the Rev. C. Carter. He stated that a compromise had been effected by the trustees and school committee, “that all persons were at liberty to give to which object they preferred, and where the donors did not specify, the amount to be equally divided.” He further stated that the trustees proposed to pay

off at once the debts on Wesley and Freckleton Chapels by raising £715, and getting a like sum on loan, free of interest, from the General Chapel Fund. This arrangement was carried out at once, and the first instalment paid to the General Fund that year, and the last in 1882, when the new trust was formed. At this meeting, it was also agreed that after the raising of the £715 for these purposes, any money received should be given to the New School Fund. The Rev. W. L. Wingell proposed the adoption of the scheme, and Mr. W. H. Thompson seconding it, the Rev. George Scott supported the resolution. It was carried with great enthusiasm; and, on the papers containing promises being handed in, it was found that £1,318 had been promised for the debts on the chapels, and £1,209 (which included £400 previously raised) for the new school.

LAYING THE CORNER AND MEMORIAL STONES OF WESLEY NEW SCHOOL.

This interesting ceremony took place on Good Friday, March 26th, 1875, in the presence of a large concourse of people. Singing and prayer opened the proceedings; and then Mr. W. H. Thompson deposited a bottle containing the Preston papers, the circuit plan, and some coins, in the cavity of the stone. The Rev. T. Wood presented to T. B. Parke, Esq., of Withnell, in the name of the committee, a handsome silver trowel and mallet to lay the stone. This being duly adjusted, Mr. Parke addressed the gathering, and then laid £50 on the stone, saying that he would give £100 more if the cost of the building was raised within twelve months. Memorial stones were also laid by Mrs. W. H. Thompson, who gave £20; Miss Robinson, daughter of Mr. James Robinson, jun., who gave £20, her father promising £40 to complete the amount required; Miss Sowerbutts, daughter of Mr. Councillor Sowerbutts, who gave £20; Mr. R. Cornthwaite, Mr. T. Yates, and Mr. R. Rossall, who gave £25 each; Mr. T. Wignall, of Freckleton, who gave £20. The proceedings at the stone-laying lasted two hours. At the close the Rev. T. A. Rayner, of Blackburn (the first superintendent minister of Wesley Circuit), addressed a few words to the assembly.

A meeting was subsequently held at the Corn Exchange; and about 600 people sat down to tea.

The public meeting was afterwards presided over by T. B. Parke, Esq. The Rev. H. Valentine read an account of the money collected that day, which amounted in the aggregate to £488 18s. 7½d. The total amount promised and paid was £2,872 14s. 7½d. Mr. E. Dean (of the Lune-street Circuit), formerly one of the superintendents of Wesley Sunday School; the Revs. T. A. Rayner and C. Garrett; the ministers of the circuit, and other friends, addressed the meeting. In twelve months from the laying of the foundation stone the school was opened, and Mr. Parke's promise of £100 was secured; and the premises, which cost £4,000, were opened free from debt. There are separate entrances to the school for the boys and girls. Externally the building is 72ft. in length by 54ft. in width, with projecting wings for the staircases, and the height from the floor to the ceiling is 26ft. The arrangement of the school internally is on a somewhat novel but admirable plan. There is a central area, measuring 56ft. 6in. by 40ft. 6in., to accommodate 340 children, and around is a range of eight class-rooms, which will seat 260 people, with an additional room for a library. All the class-rooms have glazed sliding fronts, and the whole school can be thrown open. Above these class-rooms is a gallery to accommodate about 560 people. An elevated platform at the west side of the room gives the superintendents, or, in case of a meeting, the speakers, a full command over the whole assembly. In the basement there is a large kitchen, heating-vault, and store-room.

From 1875 to 1885, Wesley Circuit made great progress in the provision of suitable conveniences for carrying on educational and religious work, at a cost of about £12,000. This amount includes the erection of Wesley new school, new chapels and schools at Bamber Bridge and Freckleton, also new chapels at Ashton and Longridge.

ALTERATION AND RENOVATION OF WESLEY CHAPEL.

This desirable improvement had been under consideration for a long time, but was not commenced until the autumn of

1885. The following summary will show that the building is practically a new one :—A spacious portico was erected, in place of the old one, with inner vestibules. The windows have been glazed with lead lights; the whole of the pewing is now of pitch-pine, stained and varnished, and so placed that all hearers face the preacher. The orchestra was enlarged; a spacious rostrum, of ornamental character, was substituted for the old platform, with communion in front; the defects of an unsafe outlet remedied, the roof re-slatted, the ceiling richly decorated in panels, the internal walls painted and coloured. The chapel is lighted by a corona pendent, and with brackets under the galleries. The heating is effected by hot water. The total cost was about £3,000.

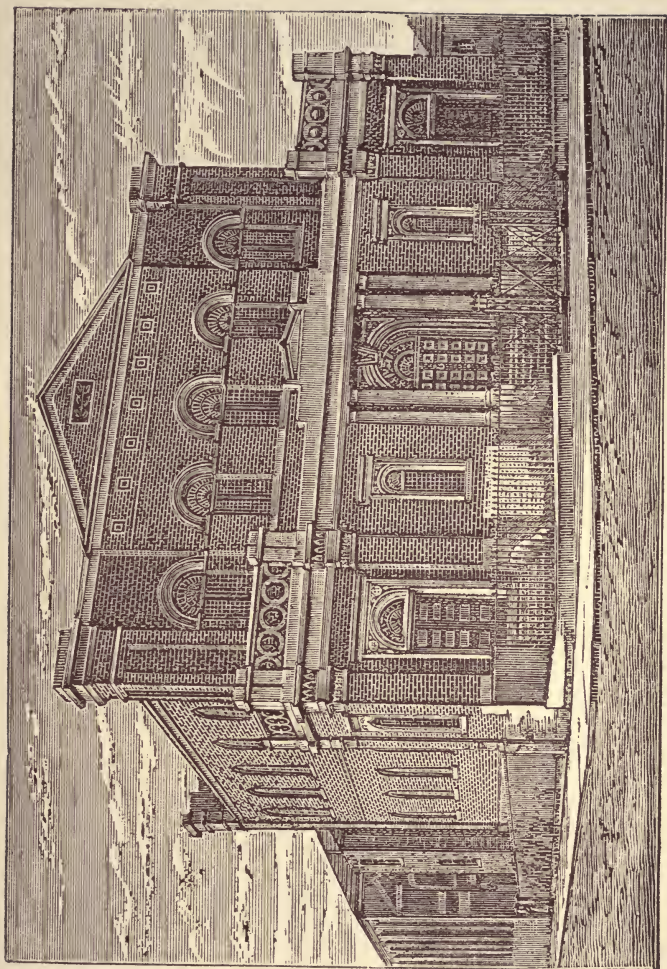
THE RE-OPENING.

The re-opening services of Wesley Chapel commenced on Thursday afternoon, July 1st, 1886. The Rev. Dr. Dallinger, F.R.S., conducted the first service. The collection realised £44 15s. 9d. In the evening of the same day, the Rev. C. Garrett preached, the collection being £18 10s. On the following Sunday, the Rev. John Kilner, Secretary of the Wesleyan Missionary Society, occupied the pulpit. Mr. Kilner was well known and respected in Preston. He was a born Prestonian; and was one of the first scholars in Wesley Sunday School, after it was opened in 1839. He subsequently became a local preacher, and passed into the regular ministry. There were good congregations, and the collections for the day realised £38.

The services were continued on Sunday, the 11th of July, the preacher being the Rev. Frank Ballard, M.A.; collections, £21. Total amount for the opening services, £122 5s. The congregation and the Sunday school friends have exerted themselves to the utmost to clear off the debt. Within four months from the opening, they had received in cash and promises about £800.

WESLEY BAZAAR.

On Wednesday, Dec. 1st, 1886, a five days' Bazaar was opened in the New Public Hall, to reduce the remaining debt on the chapel. Herbert T. Parke, Esq., of Withnell, performed the



WESLEY CHAPEL.

opening ceremony. Three generations of the same family have been closely identified with the most momentous epochs in the history of Wesley Chapel and School.

WESLEY CHAPEL BAZAAR BALANCE SHEET.

INCOME.		£	s.	d.
To Wesley Congregational Stall	494	16	10	
„ School Stall.....	213	18	1½	
„ Moor Park Stall	188	3	4½	
„ Refreshment Stall.....	80	3	5½	
„ Flower Stall	6	18	10	
„ Wax Work	22	8	9	
„ Children's Concerts	17	7	1½	
„ Orpheonic Choir.....	1	15	5	
„ Mikado Minstrels	8	5	6	
„ Electric Room	3	3	10	
„ Cloak Room	2	9	4	
„ Word Competition	8	3	0	
„ "Bazaar Times"	34	0	10	
„ Paid for Admission	129	13	6	
„ Donations	10	0	0	
„ Sundries	7	5	2	
	<u>£1228</u>	<u>13</u>	<u>1</u>	

EXPENDITURE.		£	s.	d.
By Preston Corporation for use of Hall, Gas, &c.	39	10	3	
„ Decorations.....	35	0	0	
„ Printing, Advertising, &c., inclusive of "Bazaar Times"	61	1	0	
„ General Expenses	41	10	0	
„ Balance handed over to the Treasurers of the Wesley Chapel Renovation Fund	1051	11	10	
	<u>£1228</u>	<u>13</u>	<u>1</u>	

Treasurer: T. P. BERRY.

Secretaries: { W. PILKINGTON,
 { J. DOWBIGGIN.

Audited and found correct, February 4th, 1887.

EDWIN CHADWICK,
W. T. SOWERBUTTS.

JUBILEE OF WESLEY CHAPEL.

Wesley Chapel, from its opening down to the present time, has been a centre of great spiritual activity and zeal. The place has witnessed remarkable developments during the last 50 years ;

and its adherents have been gratified by a wonderful advance of Methodist principles in the town and neighbourhood. The Jubilee Celebration, in connection with the chapel, commenced with a grand concert, which was given in the school-room, on Saturday evening, November 24th, 1888, and was an unqualified success. Mr. John Proctor conducted a well-trained choir of neatly-dressed children. Mr. Jas. Hogg, the organist at Wesley Chapel, conducted the general concert. On Sunday there were special Jubilee services in the chapel, the preacher being the Rev. R. P. Downes, editor of "Great Thoughts." On the following Monday evening, in the Wesley school-room, the Rev. R. P. Downes lectured on "The Greatest Character in History." Mr. W. Parker presided. The school-room was crowded in every part.

The services were continued on Sunday, the 2nd of Dec., when sermons were preached by the Rev. G. Dickenson, of Hebden Bridge. There was a large congregation in the morning; and in the evening, notwithstanding the inclement state of the weather, the chapel was crowded.

TEA MEETING AND SPEECHES.

With an exceedingly well-attended re-union tea party in Wesley school, and a very interesting meeting in the chapel, the Jubilee celebrations were brought to a close on Monday evening. The ladies who took trays at the tea party were Mesdames Smith, Whitehead, W. H. Thompson, W. Pilkington, Parker, Haydock, Robinson, T. Clitheroe, Z. Howarth, Shaw, A. Chadwick, R. Plumb, Carter, Dowbiggin, Wignall, Sergeant, Parkinson, Iddon, Hayes, T. Hartley, W. Addison, Kirkman, Clarkson, Gabbott, and Lutener; Misses Thompson, Sowerbutts, Bradshaw, Welch, and Turner. Mr. D. Jump, an old and esteemed friend of Wesley Chapel, who, for a long period, had helped to pilot the society through reefs and quicksands which might have led to disaster, presided over the subsequent meeting. (Mr. Jump was the first Conference lay representative from Wesley Circuit, in 1884. Two years later he was compelled to remove to Leyland, on account of his wife's health. At the beginning of 1890, a

beautiful illuminated address was presented to him, by the officers of Wesley Chapel and Sunday School, in acknowledgment of his labours during the best 31 years of his life.) Mr. Jump was supported on the platform by the Revs. G. Dickenson (formerly of Preston), James Smith (Superintendent of Wesley Circuit), T. B. Jeffries, and W. Lees; Messrs. W. Pilkington, W. H. Thompson, Joshua Dowbiggin, Wm. Smith, Wm. Slater, John Clitheroe, John Proctor, and Jabez Parker.

The following report of the meeting is taken from the *Preston Guardian*, December 8th, 1888:—

“The Chairman said that was not by any means the first time he had been called upon to take the chair at a public meeting, but he did not know that he had ever taken an office in that building under a more subdued feeling than had taken possession of him since he had come amongst them that night. He was gratified to meet on that occasion a number of people from far and near, old friends of Wesley, who did not worship there now, but who had been taken to the chapel by their parents in days gone by, and who, though they now resided elsewhere, still retained a strong attachment for the place. Most, if not all, of these, he was glad to say, were still associated with God’s people, as Wesleyan Methodists, in the places where they had taken up their residences. His own connection with Wesley Chapel had extended over 31 years, and he had had great reason to be thankful for that association.

“The Rev. James Smith, in a short address, complimented the Jubilee Committee, who had been appointed to arrange those services, on the admirable way in which they had carried out their work. He expressed a hope that the future would be as bright and successful for them as the past had been. Recently they had been passing through what might be termed a transition stage, but he believed that great and glorious work was still reserved for those connected with Wesley Chapel.

“Following came the most interesting portion of the evening’s proceedings, we might almost affirm of the whole Jubilee celebration. Amongst other arrangements, the committee

had deputed two old friends of the place,—Mr. Wm. Pilkington and Mr. W. H. Thompson,—to prepare papers, bearing on the history of Wesleyan Methodism, from its introduction into Preston, more than a century ago, down to the present time. These contributions were submitted on Monday evening, and all who heard them will readily admit that the committee could not have entrusted the work to better hands. Mr. Pilkington's paper, which was read first, dealt with 'Preston Methodism down to 1838,' and that prepared by Mr. Thompson treated more specifically of 'Methodism at Wesley since 1838.' As these valuable contributions to current history deserve more attention than could be afforded them in an ordinary report of the meeting, we propose to defer their publication until space permits of our dealing with them in detail. We hope to publish at least an instalment of the history in *The Guardian* of next Saturday, and we feel assured that not only Wesleyans, but all classes of the community, will find their perusal most entertaining. From Mr. Pilkington's narration, it would appear that the earliest Preston Methodists had a series of most exciting adventures; indeed, the first one, Martha Thompson, was regarded as mad, and confined in a lunatic asylum, from which she was eventually rescued through the good offices of John Wesley himself. Mr. Thompson, in connection with his paper, exhibited, as an interesting souvenir, the ivory-handled silver trowel, with which the late Mr. Robert Parke laid the foundation stone of Wesley Chapel. It bore this inscription:—'To Robert Parke, Esq., of Longton, this trowel, with which he laid the foundation stone of Wesley Chapel, in North-road, Preston, on May 24th, 1838, was respectfully presented by his Christian friends connected with the said chapel.' The place was named Wesley, in commemoration of John Wesley's conversion exactly one hundred years before.

“The Rev. George Dickenson, who had an enthusiastic reception, described that as one of the very best meetings he had had the pleasure of attending during his career as a Wesleyan minister. He had been truly delighted, and his mind was greatly solemnised by what he had heard. It was gratifying to hear

the terms in which their old friends were regarded and spoken of. This, however, was only in accordance with their general principles; for he did not think there was any section of the Christian Church in which deeper reverence and greater affection for those who had laboured in the cause was manifested than they found in connection with their own body. He thought, too, he might almost say there was no place where this was more marked than in Preston; and, speaking for himself he could say, after 45 years' experience in the Christian ministry, there was no circuit to which he would rather return than that of Wesley. He urged them to follow in the footsteps of those who had gone before, and to determine that their grand old colours should never be dragged through the dust while they had power to work.

“Mr. Joshua Dowbiggin submitted a financial statement, showing that the total proceeds of the Jubilee celebrations, which would go in aid of the Chapel Debt Fund, were £258 13s. Of this, £81 14s. had been realised by the children's purses, the remainder having resulted from the special services on two Sundays, the concert, lecture, trays given for tea party, and subscriptions.

“On the proposition of the Rev. T. B. Jefferies, seconded by the Rev. W. Lees, and supported by the Rev. James Smith, thanks were accorded to all who had aided in promoting the success of the Jubilee celebration.

“Shortly afterwards the proceedings were brought to a close.”

Though Wesley chapel has passed her first jubilee, she has not got the wrinkles of a half century upon her. She has had the wisdom and experience of fifty years without the infirmities which occasionally attend that age; there was no dimness in her sight, no huskiness in her voice, no trembling in her hand; her back was good, her arms strong, and her heart was sound. For fifty years she had been doing a good work in the neighbourhood, yet the walls were not crumbling, her machinery was not worn-out. The Sunday school connected

with the chapel had transformed children into scholars, scholars into teachers, and teachers into ministers for the Church, and better men and women for the world. Wesley Chapel has given off several branches, yet she is still young, and more beautiful than she has ever been in the past. The men who first reared the walls are gone, and were they to return would scarcely know the place.

JUNE QUARTERLY MEETING, 1890.

The Rev. James Smith presided, and was supported by the Revs. S. Fogg and W. Lees. The financial statement was presented by the circuit stewards, Messrs. G. Mason and R. Wilding. The total income for the quarter was £166 11s. 1½d., and the expenditure amounted to £162 10s. 8½d., leaving a balance to the credit of the circuit of £4 0s. 5d. From the numerical statement read by the chairman, it appeared that the total number of members in the circuit was 871, and there were 51 on trial, while the junior members numbered 105. The Circuit Temperance report was read by the secretary, Mr. George Mason. The number of members of the Wesley Band of Hope was 360; Ashton, 159; Ellen-street, 120; Higher Walton, 156; Freckleton, 125; total, 920. No reports had been received from Moor Park and Bamber Bridge, or the total numbers would have been in excess of last year. At the last quarterly meeting, Mrs. Richard Sowerbutts was appointed as a home missionary for the districts of Moor Park and Ellen-street, and a Circuit Home Missionary Committee was now appointed to deal with her work. At this meeting, the Rev. James Smith, having passed through his full term of three years, took his leave, and a vote of thanks was very cordially passed to him. Mr. Smith leaves the membership of the circuit better than he found it. A vote of thanks was also passed to the temperance secretary of the circuit (Mr. G. Mason), who was re-appointed.

CIRCUIT AND SOCIETY OFFICERS.

Ministers: Rev. W. Briscoombe, 1, Peel-terrace; Rev. S. Fogg, 2, Moor Park Avenue; Rev. W. Lees, The Poplars, Ashton-on-Ribble.

Local Preachers: Messrs. Wignall, Freckleton; W. Billington, Fulwood; W. Pilkington, 101, Friargate; B. Wignall, Freckleton; J. Jackson, Withy Grove, Fulwood; R. Bannister, 4, Alfred-terrace; J. E. Walker, 77, Church-street; E. Chadwick, 22, St. George's-road; C. Clarkson, 198, Lancaster-road; G. Mason, 17, Spring-bank; T. P. Berry, 6, Havelock-terrace; J. Dowbiggin, 2, Peel Hall-terrace; J. Bannister, 31, Grafton-street; W. Addison, 28, Knowsley-street; J. L. Cooper, 54, Holstein-street; T. E. Whitehead, Ashton-on-Ribble; M. Eccles, Roach Bridge; Jn. Jackson, Fulwood; R. Hayes, 155, Havelock-street; G. Haworth, 69, Emsley-street; W. P. Wesley, M.A., Brackenbury-road; R. Sowerbutts, Ripon-street; E. Berry, 6, Havelock-terrace; J. Taylor, Powis-road, Ashton-on-Ribble; P. Watson, Oaken-villa, Ashton-on-Ribble; D. Forshaw, Bamber Bridge; J. Parkinson, 41, Park-road; J. Winder, Bamber Bridge; and T. Howarth, Freckleton.

Circuit Stewards: Mr. G. Mason, 17, Spring-bank; and Mr. R. Wilding, F.R.A.S., Nooklands.

Treasurer to Foreign Missions: Mr. R. Wilding, F.R.A.S.

Secretaries to Foreign Missions: Rev. S. Fogg and Mr. G. Margerison.

Treasurer to Worn-out Ministers' Fund: Mr. G. Mason, 17, Spring-bank.

Circuit Chapel Secretary: Mr. J. Bannister, 31, Grafton-street.

Secretary to the Quarterly Meeting: Mr. Jonathan Jackson, Fulwood.

Educational Secretary: Rev. S. Fogg, 2, Moor Park Avenue.

Treasurer to Circuit Travelling Fund: Mr. J. Bannister, 31, Grafton-street.

Temperance Secretary: Mr. G. Mason, 17, Spring-bank.

WESLEY SOCIETY OFFICERS.

Society Stewards: Messrs. F. H. Ward and W. Harker.

Poor Stewards: Messrs. T. Sergeant and R. Plumb.

Chapel Steward: Mr. W. H. Thompson, Ashton-on-Ribble.

Trustees' Treasurer: Mr. John Jackson, Lune-street.

Trustees' Secretary : Mr. W. H. Thompson.

Class Leaders : Miss Bradshaw, Mr. J. Jackson, Mr. J. Dowbiggin, Miss Nightingale, Mr. W. Addison, Mr. W. H. Thompson, Mr. J. E. Walker, Mr. W. T. Sowerbutts, Mr. W. Billington, Mr. J. Taylor, and Rev. W. Briscoombe.

WESLEY SUNDAY SCHOOL.

Superintendents : Mr. R. Plumb, Victoria-road, Fulwood ; and Mr. J. Dowbiggin, Peel Hall-terrace.

Secretaries : Mr. John Proctor, 46, Brackenbury-road ; and Mr. W. A. Chadwick, 44, Brackenbury-road.

Juvenile Missionary Secretary : Mr. Greenwood ; *Treasurer* : Mr. T. Hartley.

Librarians : Mr. S. C. Parkinson, Church-street ; and Mr. T. Eastham, Lord-street.

Visitors : Mr. T. Howarth, Porter-street ; and Miss Hayes, Havelock-street.

Harmoniumists : Mr. T. Eastham, Lord-street ; and Miss M. Carter, Waterloo-road, Ashton.

Teachers : Messrs. W. H. Thompson, T. Kirkman, Miss E. Robinson, Miss Nightingale, Miss A. Whiteside, Miss M. Welch, Miss Cross, Miss E. Welch, Miss J. Seed, Miss A. Carter, Miss Trotter, Miss Lord, Miss S. Isaacs, Miss Battle, Miss Kirkham, Miss Counsell, Miss M. A. Dowbiggin, Messrs. J. Parkinson, J. Parker, G. Olding, E. Chadwick, G. Howarth, G. Carter, W. Clitheroe, J. Marsden, R. Lamb, R. Wilkinson, L. Bannister, A. Shaw, W. Robinson, T. Houghton, R. Greenwood, T. Anderson, T. Cunliffe, J. W. Bannister, J. Billington, J. Shaw, and T. R. Dowbiggin.

Assistant Teachers : *Females*—Miss Welch, Miss Tomlinson, Miss Appleton, and Mrs. Sowerbutts. *Males*—Messrs. Lea, J. Bannister, and W. T. Sowerbutts.

Infant Room : Miss Entwistle, Miss Livesey, and Miss Cunningham.

Mission Room : Messrs. F. H. Ward (superintendent), J. W. Standing, T. Eastham, R. C. Bannister, Miss Cooke, Miss Parker, Miss Snowden, Miss E. Welch, Miss M. A. Lamb, and Miss Shaw.

Harmoniumist : Miss M. Carter.

Day School Master : Mr. F. H. Ward, Ashton-on-Ribble.

MARSH-LANE.

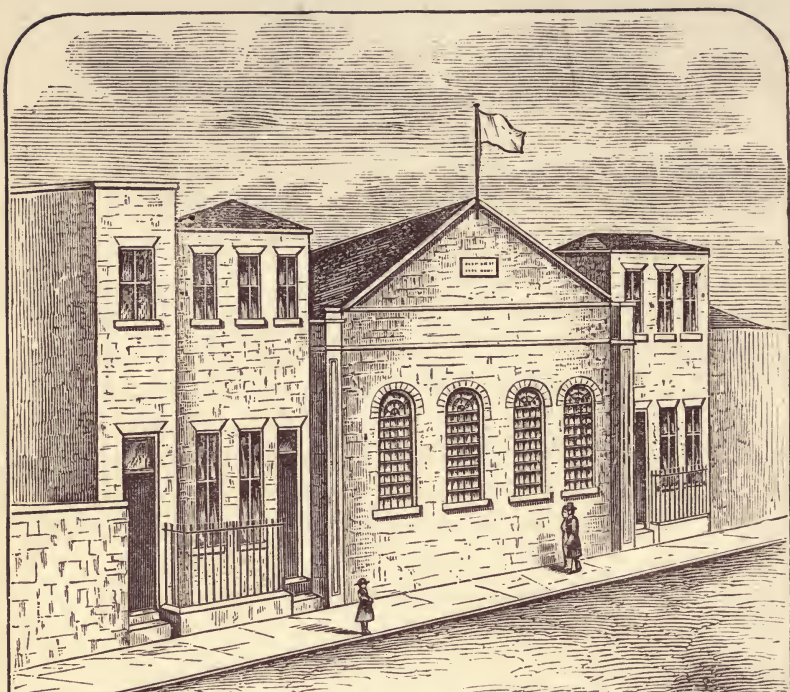
Wesleyan Methodism in this locality has attained to a position of respectability and strength, which has outrun the most fruitful conceptions of its founder, the late Mr. Thomas C. Hincksman, who was ever on the look-out for an opportunity of opening new places for Christianizing the people. Mr. Hincksman came to Preston in 1827, in connection with the working of a mill in Marsh-lane, at the corner of Kay-street. He was then 27 years of age, and had been converted nine years. From early youth he had been deeply interested in Sunday school work. The Preston friends showed their high appreciation of his character and ability, by electing him to fill the office of circuit steward, when he had only been in the town about six months.

The Marsh-lane district, 63 years ago, was very different from what it is now. The houses were few ; and the people knew little of true godliness, and were altogether unconcerned about public worship and the observance of the Sabbath. The following sketch will assist the reader to form an estimate of what this locality was before the Sunday school teacher entered upon his labours.

Between Mr. Hincksman's mill and the banks of the Ribble, there stretched a piece of low-lying waste ground, commonly known as the Marsh ; and being on the outskirts of the town, and well out of the way of the respectable public, became the resort of roughs of the neighbourhood. There, on a Sunday afternoon, all grades of men and boys assembled to spend the sacred hours in gambling, wrestling, dog racing, pigeon flying, and prize fighting.

Mr. Hincksman resolved to do something to better the lives and brighten the homes of the rude and reckless inhabitants of this notorious and disreputable district. At first he hired a room at the corner of Gildow-street, Marsh-lane, at the cost of a shilling per Sunday. This place was long known as "Granny Bird's

toffy shop." Old-fashioned sweets were sold in it. It is now a small dingy-looking barber's shop. In that little room, about nine feet square, Mr. Hincksman and his friend, Mr. W. Heaps, gathered on the opening day, December 9th, 1827, thirteen rough dirty lads. This was the result of a visit to a few cottage houses, also to the Marsh, to invite stragglers. These two gentlemen were unexpectedly joined by Messrs. Furness, R. Hartley, R. Longworth, and D. Metcalf, who became the first officers and teachers. The Sunday school commenced at nine o'clock in the morning, and closed at twelve o'clock; in the afternoon at half-past one, and closed at four o'clock. Scholars increased so quickly that in a short time a second room was added; and this in a little while became too small to contain the boys that came, boys only being admitted. Towards the end of autumn, 1828, an effort was made to erect a school, but it was a failure. Mr. Furness had a room connected with his mill falling at liberty, which he generously offered for Sunday school purposes, free of rent, and put it in nice repair. They removed from Gildow-street to Markland-street, December 7th, 1828, where they found from 20 to 30 children waiting, and about 57 children removed with them. This room was soon filled with boys. The next stage was the loan of another room by their kind landlord. Notice was given that on the next Sunday a girl's school would be opened. This also gradually increased, both in children and teachers, until the room was filled with a most interesting company. These rooms used to be called "Noggy Tow." At the local preachers' quarterly meeting, December 29th, 1828, it was resolved, that Markland-street should be on the preaching plan, and that services should be conducted afternoon and evening. In June, the following year, the afternoon service was discontinued. In 1830 a children's monthly prayer meeting was established, and there was a powerful awakening of sinners. A prayer meeting was also held at Mr. R. Longworth's house, where many were converted. A select class of girls was commenced, under the care of Mr. W. Heaps, which increased to about 50 members. A class of boys was also placed under the



CROFT STREET
METHODIST DAY & SUNDAY SCHOOLS
PRESTON.

care of Mr. John Hodson; altogether about 20 joined, many of whom had found peace with God. The school was very prosperous, and the accommodation here at length became too limited.

In 1832 the scholars retraced their steps to Gildow-street, not to the small toffy establishment, but to a building erected specially for them on the westerly side of the street. It provided accommodation for 110 in the upper room, and 110 in the lower room. Mr. Hincksman, for a considerable time, acted as superintendent, teacher, secretary, and treasurer. In by-gone days necessity often obliged men to resort to ingenious plans to accommodate the congregations. Here a difficulty presented itself. How was one superintendent to open and close both school-rooms at one and the same time? The following plan was adopted:—Mr. Hincksman stood on the staircase, which was an open one, and occasionally favoured the scholars in the upper and the lower rooms with a sight of his face, whilst to both he dispensed the word of life. The school continued its work and prospered, and was soon filled, though capable of accommodating about 300 children. The cost of this building was £300. Mr. Hincksman contributed £100 towards this amount.

In 1840 another move was made which did not carry them any great distance. That move led them to the present commodious and excellent school in Croft-street, which stands, not as the direct work of Mr. Hincksman, but as the natural outgrowth of the seedling which he planted, and which has cost, including the subsequent enlargement in 1858, about £2,500. Messrs. Thomas and Benjamin Meek were large contributors.

In 1863 the school was opened for Sabbath evening service, which, after being carried on but a short time, was discontinued. It was, however, resumed in 1866, and successfully continued. In 1869 the Young Men's Improvement Society was established by members of the young men's class. In 1871 the friends resolved on building a new chapel. The men who devised and carried on this noble enterprise were not rich but earnest men,

In the month of March, 1872, the foundation stone of the new chapel was laid, with the usual ceremonies, by Mr. W. H. Hincksman, son of the founder. Memorial stones were also laid by Messrs. Thos. Cornall, John Jenson, Joseph Foster, and Thos. Rushton, who, along with Mr. Hincksman and others, were large contributors to the undertaking. In March, the following year, the chapel was opened, and by solemn dedication set apart for public worship. The minister on this occasion was the President of the Conference, the late lamented Rev. G. T. Perks, M.A. On the following day, a large tea meeting was held; it was a time of congratulation and rejoicing. The following is a summary of the Marsh-lane Chapel Building Fund:—

INCOME.		£	s.	d.
To Subscriptions.....	1,457	5	6	
„ Laying of Corner and Memorial Stones	274	5	1	
„ Opening Services	303	13	10½	
„ Donation from Sunday School.....	128	8	0	
„ Donation from Trustees' Current Account	59	9	5½	
„ Donation from General Chapel Fund	100	0	0	
„ Tea Meeting	80	11	9½	
„ Interest of Money	3	0	9	
„ Bazaar.....	1,111	4	4½	
	<u>£3,517</u>	<u>18</u>	<u>10</u>	
EXPENDITURE.		£	s.	d.
By Cost of Building and Land	3,334	7	0	
„ By Furniture and Sundry Expenses	183	11	10	
	<u>£3,517</u>	<u>18</u>	<u>10</u>	

(Signed) W. Ford, Superintendent Minister.
 Thomas Cornall, Treasurer.
 George Curwen, Secretary.
 Thomas Rushton, } Auditors.
 Joseph Foster, }

The accounts were audited November 23rd, 1874.

JUBILEE SERVICES.

These services were held on Saturday and Sunday, Dec. 8th and 9th, 1877. On both occasions, there were large assemblies of friends from the two circuits in the town. An extension scheme was inaugurated. The school was in a flourishing con-



MARSH LANE CHAPEL.

dition, the increasing number of scholars inconveniently crowding the building. The Saturday evening tea meeting was held in Croft-street school-room, which was crowded in every part. After tea, the meeting was presided over by Mr. W. H. Hincksman. Mr. W. Cooper gave an interesting historical sketch of the growth of Methodism in that locality. Addresses were also delivered by the Revs. Joseph Smithies and T. H. Mawson; Messrs. Thomas Rushton, E. Howarth, W. Smith, Thos. Cornall, and James Foster. During the evening an illuminated address was presented to Mr. Thomas C. Hincksman, the founder of the church. Perhaps the most interesting, not to say touching, part of the proceedings, especially to the surviving few present (among whom was Mr. J. Metcalf, one of the original thirteen scholars in 1827), who could look back over the 50 years, was, when Mr. W. H. Hincksman rose to respond to the address, in the unavoidable absence of his father, who was then a veteran of fourscore years, and whose place both in the church and in business the son now fills. In reply, he said that he would have great pleasure in conveying the address to his father, also the kind words which had been said. His father's reward had been coming in ever since he opened that school 50 years ago, but that would be a climax to it. At the close of a very enthusiastic meeting, the benediction was pronounced.

On the following Sunday, the Jubilee sermons were preached in the chapel by the Rev. E. Lloyd Jones. The collections amounted to about £16, making the total sum contributed and promised at the Jubilee tea meeting £320. A memorial card, commemorative of the Jubilee, was issued, which was an elegant memento of the occasion. With the proceeds of the Jubilee celebration, six cottages, with 366 square yards of land, on the westerly side of Gildow-street, adjoining the easterly end of the school, were purchased by the trustees; two additional class-rooms were erected for the monitors' classes of males and females; also sundry extensive alterations, including retiring rooms and adequate provision for the library. The school-room was also lengthened. A sum of about £500 was expended on these needful works.

In 1861 a Band of Hope was formed, with the object of diffusing the principles of total abstinence among the scholars.

It is worthy of note, that Mr. Thomas Rushton was a scholar in Gildow-street Sunday School, when it opened in 1832. At the present time he is one of the superintendents of Croft-street School; and his grandfather stood by Mr. Wesley when he preached to the rough and unruly crowds of people in the streets of Bolton. Also that Mr. James France, one of the present Sunday School superintendents, was a scholar in Croft-street in 1840.

There is a reference library in connection with the Improvement Society and the Young Men's Sunday Class, which are conducted in a vestry capable of accommodating about a hundred persons. The furniture of this room, with its raised desk for the teacher, its comfortable seats, and its general air of elegance, is quite a model of what a class-room should be. And then, as an appropriate complement to the arrangement, a life-like portrait of Mr. Thomas C. Hincksman overlooks the whole; and if that portrait could speak, and look upon those commodious and beautiful school and chapel premises, which have cost upwards of £6,500, as the outcome of the barber's shop at the corner of Gildow-street, in Marsh-lane, he would exclaim, "What hath God wrought!" Few laymen have been more honoured in their lives than this venerable servant of the Lord. Mr. W. Cooper is the teacher of this class of young men. It is interesting to note, that his father was a teacher in Croft-street Sunday School upwards of 50 years ago; and his grandfather's name,—W. Cooper,—appears on the Circuit Preachers' Plan, dated 1809, given in an earlier part of this work. Three generations of the same family have been closely identified with Wesleyanism in Back-lane, Lune-street, and Croft-street. The school and chapel are free from debt, and stand as a noble monument of the enterprise and zeal of Methodism and voluntaryism. They have been a great blessing to the community in the past, but it is hoped that they will be a centre of still greater spiritual activity in the future.

MARSH-LANE SOCIETY OFFICERS.

Society Stewards: Mr. Hodson and Mr. W. Fazackerley.

Poor Stewards: Mr. Wignall and Mr. Tipping.

Class Leaders: Messrs. Powell, France, Gardner, Rushton, Mrs. G. Curwen, Mr. Williams, and Miss Pratt.

SUNDAY SCHOOL.

Superintendents: Mr. B. Snowden, 37, Fishergate-hill; Mr. Winter, Lune-street; Mr. Rushton, Ashton; and Mr. France, Grafton-street.

Secretaries: Mr. J. Fish, Powis-road, Ashton; and Mr. R. Cooper, 22, Garden-walk, Ashton.

Librarians: Mr. W. Fazackerley, 64, Bow-lane; and Mr. H. Fisher, West View-terrace.

Visitors' Secretary: Mr. Joseph Foster, Fishergate-hill.

Visitors: Mr. W. Alston, 7, Grafton-street; and Mr. J. Webster, Albany-place.

Secretary of Juvenile Missions: Mr. Hayes, Maudland-bank; and Mr. A. Foster, Fishergate-hill.

Secretary of Tablets: Mr. G. Curwen, Ashton.

Teachers: Female Select Classes—Mr. H. Curwen, Bank Parade; Miss Pratt, Jordan-street; Mr. Marsden, Tulketh-crescent; Mr. Williams, Penwortham; and Mr. Jones, Friargate. *Male Select Classes*—Mr. W. Cooper, Ashton; Mr. Riches, South Meadow-lane; and Mr. Hodson, Marsh-lane. *Females*—Mrs. Hodson, Maudland-bank; Miss Wilkinson, Bow-lane; Miss Callow, Ashton; Miss E. J. France, 8, Grafton-street; Miss Lambert, 1, Kingswood-street; Miss Brown, Langton-street; Miss Livesey, 21, Grafton-street; Miss Gardner, Fulwood; Miss E. Gardner, Fulwood; Miss Little, Mill-street west; Miss Seed, Ashton; Miss M. Foster, 86, Fishergate hill; Mrs. Johnston, St. Mark's-road; Miss Fish, Powis-road, Ashton; Mrs. Sumner, 56, Lauderdale-street; Miss Wignall, 64, Christ Church-street; Miss Fazackerley, 14, Bow-lane; and Miss K. Hodson, Maudland-bank. *Vestry*—Miss Carr, Beech-street; and Miss Tarren, Beech-street. *Males*—Mr. J. T. Hodson, Maudland-bank; Mr.

W. Whittle, 53, Wellington-street; Mr. Clough, Brieryfield-road; Mr. Gardner, Fulwood; Mr. Jackson, 56, Wellington-street west; Mr. Pownall, Wellfield-road; Mr. R. C. Hodson, Maudland-bank; Mr. Robert Norris, Kingswood-street; Mr. Cookson, Woodhouse-grove; Mr. W. Johnson, St. Mark's-road; Mr. Nutter, Christ Church-street; and Miss Nutter, Christ Church-street.

Assistant Teachers from Monitor Classes: Mr. Pearson, Mr. Tipping, Mr. Bailey, Mr. Breakell, Mr. Metcalfe, Mr. Ryding, Mr. Porter, Mr. Billington, Mr. Pye, Mr. Wane, and Mr. Nightingale.

Reserved Teacher: Mr. Johnston.

Day School Master: Mr. Gardner, Lower Bank-road, Fulwood.

MOOR PARK CHAPEL AND SCHOOL.

Fortunately, for the readers of this veracious chronicle, the story of Moor Park Chapel is neither a long nor an exciting one. Its course is like that of the River Thames, as described by the poet, gentle yet not dull, of steady growth, and gradually expanding usefulness. It is, indeed, a story without an end. When the first Preston Wesleyan Chapel was built in Back-lane in 1787, the population was about 6,000, and had been stationary for nearly a hundred years. When Lune-street Chapel was erected, in 1817, the population had increased to 20,000. When Wesley Chapel was built, the inhabitants numbered 38,000. When Croft-street School was opened, the population was upwards of 50,000; and now, when the population has risen to 82,000, we find the accommodation to be insufficient for the increase of inhabitants, and the increasing number of the adherents of Wesleyan Methodism. Thirty years ago, the greater part of this northern district was open fields, unoccupied ground, and irregular sandy prominences, known as Gallows Hill, through being the place of the execution of some who took part in the Rebellion of 1715-16. Thomas Cowpe or Cooper, of Walton-le-Dale, was one of several local supporters of the claims and cause of the Pretender, who were induced to join the insurgent Jacobites under General Foster, who marched out of Scotland

as far into England as this town, and here, after two or three days' severe fighting, surrendered to the forces of King George the First, under General Wills. This was in November, 1715. In the surrender, the Lancashire gentlemen who joined the rising, their servants, and humbler neighbours who had followed their lead, fell into the hands of the Government, along with the other English and Scotch rebels; and most of these prisoners expiated their rash act upon the gallows. Probably Mr. Shuttleworth, of Preston, Thomas Cowpe, and their neighbours implicated in that ill-fated attempt, had not been in arms more than four or five days, if at all, when they were captured. But they had fraternised with armed rebels, and had suffered themselves to be shut up in Preston together with them. They had made no secret of their attachment to James Stuart, and therefore they were put on their trial shortly after at Lancaster, for high treason, convicted, condemned, and sent hither, to their native place, for execution as a public example. Thomas Cowpe, of Walton-le-Dale, was one of the first batch of five civilian prisoners to undergo the capital penalty of the law. A contemporary record of the execution reads:—"Jan. 28, 1715-16, Richard Shuttleworth, of Preston; Roger Muncaster, of Garstang, Attorney; Thomas Cowpe, of Walton-le-Dale; William Butler and William Arkwright, of Preston, hanged on the Gallows Hill, at Preston."

The "charge" of the hanging of these five Jacobites is likewise written down in an official document:—"January 27, 1715-16. Erecting gallows, and paid for materials, hurdle, fire, cart, &c., on executing Shuttleworth, and 4 more at Preston, and setting up his head, &c., £12 0s. 4d. Besides the undersheriff and gaolers."

Only Mr. Shuttleworth, we believe, was decapitated after being hanged, in order that his head might be publicly exposed. Thomas Cowpe was not significant enough for that distinction, and his body was buried in the churchyard of Walton Church, in his native village. A gravestone in that burial-ground still bears the name of this unfortunate man, and of his father:—"Wm. Cowpe, 1712; Thomas Cowpe."

The chapel and school are erected on this historic spot, and many of the streets in this locality are named after the executed men. All that vast area on the west and east side of Garstang-road is now occupied by a crowded industrial population. For more than a quarter of a century, the friends at Moor Park have successfully carried on a good work in this neighbourhood. When a third chapel was in contemplation in the beginning of 1861, it was a doubtful question whether it should be placed in New Preston or Moor Park. The offer of an eligible site in the latter place led the friends to give the immediate preference to Moor Park, still hoping, at no distant period, to erect a school-room and chapel in New Preston district. At the suggestion of the Rev. D. Hay, the erection of Moor Park school was proceeded with first, to meet the spiritual and educational wants of that rapidly-increasing neighbourhood. On November 25th, 1861, divine service was commenced; there was no formal opening, no special service or meeting. The re-opening of Lune-street Chapel, which occurred about the same time, and the many heavy calls which had been made on the liberality of the friends in connection with this and other objects, put anything of that kind quite out of the question for the time at least. On the same day the room was opened for divine service, a Sabbath school was formed. There were present upwards of 200 children. Some of these had been removed from the Wesley School, North-road, which had been inconveniently crowded; but the majority had come to the Sunday school for the first time. Mr. William Slater and Mr. James Hampson were the first Sunday school superintendents, and Mr. T. P. Berry was the first secretary. Mr. Hampson commenced the society by taking fourteen members from the society class which he had conducted at Wesley Chapel for many years. The Rev. C. Garrett preached the first sermon on Sunday morning to a crowded congregation; the Rev. Joseph Edge, Home Missionary, preached in the evening. The Lord owned the labours of the first Sabbath by the conversion of one soul.





MOOR PARK CHAPEL.

At the beginning of 1862, the Moor Park friends debated the propriety of holding a tea meeting to celebrate their success. This meeting came off on the 10th of March. The trays were gratuitously provided by ladies connected with the society and congregation, about 560 sitting down to tea. The Rev. D. Hay occupied the chair in the after meeting, and remarked that, within four months from opening, the Sunday School was attended by 500 scholars and teachers, and that they had a congregation of about 400 adults, which was most encouraging. Mr. Councillor Naylor, Treasurer, read the financial report, and stated that of the £7,000 promised a year ago for the alteration of Lune-street and the new premises at Moor Park, £4,000 had been already paid; and he had no fear but that the remaining promissory notes would be honoured. The Rev. D. Hay congratulated Mr. Naylor on the choice of the site he had made. The Rev. C. Garrett, Messrs. W. Slater and J. Hampson, addressed the meeting. The Rev. Joseph Edge spoke with more than usual energy. The meeting was in all respects a most interesting one.

OPENING OF THE CHAPEL.

The corner stone of this Chapel was laid by T. C. Hinckman, Esq., on the 22nd of August, 1861; and was opened for divine worship on Thursday, the 26th June, 1862. The first service was conducted in the morning, by the venerable Rev. Thomas Jackson. In the evening, the preacher was the Rev. Dr. Waddy. Every seat was occupied. The collections amounted in the morning to £50; and in the evening, £30.

On the following Sunday, June 29th, the Rev. Luke H. Wiseman preached in the morning; and the Rev. Marmaduke C. Osborn in the evening. The last of the opening services was held in Lune-street Chapel, on Wednesday evening, July 9th; the preacher being the Rev. Richard Roberts. The cost of Moor Park Chapel and School was estimated at £4,500, including lighting, warming, and ventilation. The land was purchased from the Corporation.

ENLARGEMENT OF MOOR PARK SCHOOL.

One of the most remarkable features of Methodism at that time was the unexampled development of voluntary, religious, and educational work. After the friends had carried on their work of preaching and teaching for twenty years, their success had outgrown their accommodation. They found it necessary to enlarge their school premises. Land was bought adjoining the school, at the cost of £400. The contract for the enlargement was £870; and for the cleaning and painting, £50. The school was re-opened on Wednesday, the 9th of August, 1882. The opening services and public subscriptions realised £749, leaving a balance due of £581.

MOOR PARK BAZAAR.

On Saturday, April 20th, 1889, a bazaar, extending over two days, was opened in Moor Park School-room. The object was to clear off a debt occasioned by recent alterations and the decoration of the Chapel, which had been rendered much more attractive. The opening services took place in December, 1888. The collections amounted to £126. The ceremony of opening the bazaar was performed by H. E. Sowerbutts, Esq., J.P. On Easter Monday, R. Wilding, Esq., F.R.A.S., opened the bazaar; the proceeds realised about £350. There still remains a debt on the Moor Park premises of £530; included in this amount is £400 for land purchased for the enlargement of the school, and £130 for the renovation of the Chapel.

SOCIETY OFFICERS.

Society Stewards: Mr. Barker, Mr. Olding.

Poor Stewards: Mr. Fallowfield, Mr. Willmoth.

Chapel Stewards: Mr. R. Wilding, F.R.A.S., Mr. C. W. Whitehead.

Trustees' Treasurer: -Mr. T. P. Berry.

Trustees' Secretary: Mr. Barker.

Class Leaders: Miss Threlfall, Mr. R. Sowerbutts, Mrs. Olding, Mr. Rhodes, Mr. Whalley, Mr. Askey, Mr. W. Sowerbutts, Mr. Clarkson, Mr. C. W. Whitehead, Mr. Newsome, Mrs. Newsome, Rev. S. Fogg.

SCHOOL OFFICERS.

Superintendent : Mr. C. W. Whitehead, Fir Bank.

Secretaries : Mr. J. Clarkson, 36, Brook-street; Mr. W. A. Whitehead, Fir Bank.

Librarians : Mr. T. H. Blacow, 28, St. George's-road; Mr. W. Houlding, 43, Maudland Bank; Mr. C. Berry, Lorne-terrace; Mr. W. Walker, St. Michael's-road.

Harmoniumist : Mr. E. Beardsworth, Fulwood.

Missionary Secretaries : Mr. J. Smith, Victoria-road, Fulwood; Mr. C. Berry, Lorne-terrace.

Visitors' Secretaries : Mr. R. Fallowfield, 15, Higher Bank-road; Mr. T. P. Berry, 6, Havelock-terrace.

Visitors : Mr. T. Blackburn, 121, Ripon-street; Mr. W. Askey, Brackenbury-road; Mr. Rhodes, 33, Elgin-street; Mr. T. Bradshaw; Mr. A. Barker, 15, Lower Bank-road; Miss Sherwin, 22, St. George's-road.

Teachers : Mr. W. P. Wesley, M.A., Mr. J. Staveley, Mr. E. H. Potter, Mr. R. Wilkes, Mr. E. Wilding, Mr. Greenwood, Mr. H. Seed, Mr. R. Hesketh, Mr. R. Thompson, Mr. Whalley, Miss Wilkinson, Miss A. Threlfall, Miss Pearson, Mrs. Askey, Miss Sharples, Mr. Tinsley, Miss Dall, Mrs. Blackburn, Miss Whitehead, Miss Bradshaw, Mrs. Greenwood, Miss Thomas, Miss Marsden, Miss E. Seed, Miss Foster, Miss Bannister, Miss Newsham, Mrs. Hesketh, Miss Bonney, Miss Fallowfield, Miss Atherton, Miss Mary Berry.

Day School Master : Mr. R. Fallowfield, 15, Lower Bank-road, Fulwood. The Day School was opened on March 14, 1864, with 38 scholars.

ST. MARY'S-STREET.

There is not a more interesting or promising society in Lune-street Circuit than St. Mary's-street. The society, which was very small at the beginning, made its appearance on the circuit books in 1860. In 1852 an attempt had been made to form a cause in this locality. Mr. John Sergeant, who was then a young man connected with Wesley School and Chapel, had just preached his trial sermon in Penwortham

Chapel before Mr. Hincksman and others, in view of coming on the plan as a local preacher. Just at this time he became warmly attached to the teetotal movement, and became a popular advocate; but did not develop into a local preacher. He rendered good service both to the church and teetotal movement. In 1852, Mr. Sergeant took a room on his own responsibility, over the stable of the Adelaide Hotel, New Hall Lane, which was then kept by Mr. Blackledge, uncle to Mr. Sergeant. He put in windows, and a fire-place, and furnished it with desks and forms, and put down a new pair of steps. This room was opened on week evenings for conducting mutual improvement classes and temperance meetings. The Rev. James Clapham was then in this circuit, and he arranged with Mr. Sergeant to open the place on Sundays as a Wesleyan preaching room. During that memorable strike in 1853-4, which extended over thirty-nine weeks, this room did a good work, not only as a preaching place, but as a sewing-room and a school-room for the locked-out mill operatives. In 1853 Mr. Sergeant left Preston, and became the first agent of the United Kingdom Alliance; and after this stable had done duty for the Wesleyans for about five years, because of feeble efforts, the cause expired.

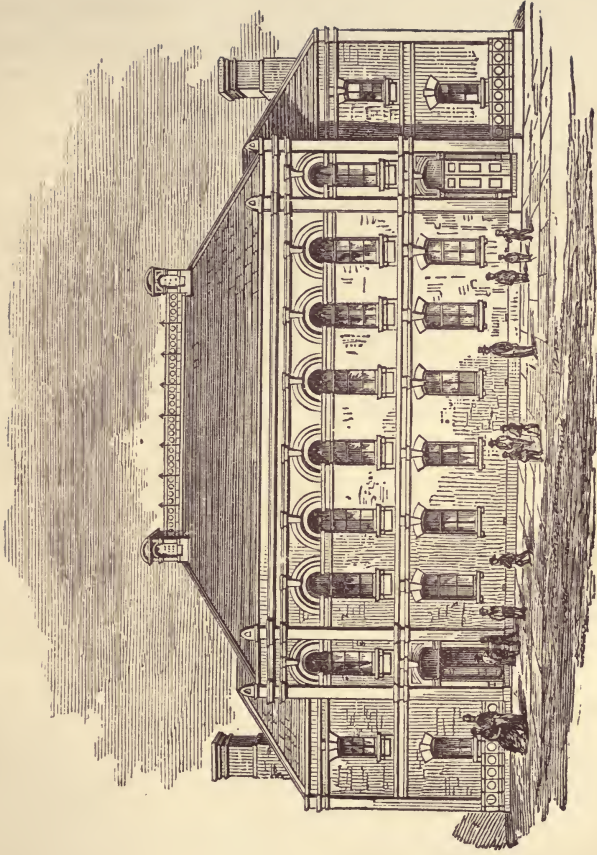
In the beginning of 1860, Providence directed Sammy Gaskell and his family to this neighbourhood; they resided in Miller-street, and joined a society class at Wesley. On account of the great distance of a Wesleyan preaching place, he resolved to open his house for Divine service; first on Thursday evenings, and then on Sunday evenings. Mr. Gaskell engaged several local preachers to conduct the services; finding that a cause could be established, he took the room over the shuttle shop belonging to Mr. Margerson, in Fishwick-road, and a good school was gathered there; also a large congregation, and two or three society classes. It was not long before this Methodist hive had to "swarm," for it became too small to hold the people. It was the time of the cotton panic, when mills and their machinery were at a standstill; Messrs. Miller and Strachan had

a large room in their factory in New Hall Lane, in which there was little machinery. Mr. Strachan being a Wesleyan, Mr. Gaskell asked him for the use of this room for Sunday school purposes. This request was granted free of charge, and the room was cleaned and furnished with forms, mostly without backs; the old pulpit of Lune-street Chapel was secured, and an entrance made outside, separate from that of the mill. A harmonium was obtained, and Mr. John Toulmin (of the *Preston Guardian and Evening Post*) presided. This large room, which was capable of holding six or seven hundred people, was opened for a Sunday school and Divine worship on the 9th of February, 1862, by the Rev. David Hay, who preached a sermon in the afternoon to a large congregation. The local preachers took this matter up with great spirit; zealous friends rallied round them and helped in singing. The Rev. Joseph Edge, Home Missionary Minister, took a particular interest in this movement.

Special services were held each evening during the week. Many sinners were awakened, and there were some glorious instances of the power of the Gospel to reach the roughest and lowest in society. The impression which was made on the inhabitants of the district was remarkable. Morning and evening services were commenced. Many who had attended no place of worship came to this Mill-room; they often heard clogs clattering on the stairs, and saw heads with shawls over them. In a very short time there was a congregation of about three hundred on the week night, and six hundred on the Sabbath, with a school of about five hundred in attendance, many of whom were adults, and a goodly number of them married people; between two and three hundred joined society classes. Many of these were gathered from notorious Sabbath desecraters, and previous neglecters of religious worship; while not a few were deeply sunk in ignorance, intemperance, and other debasing vices. Success continued to attend their efforts to such an extent, that it became necessary to provide a more commodious and comfortable building. Mr. Hincksman, with the generosity for which he was noted, offered one of the superintendents of the

Sabbath School (Mr. W. L. Strachan) a subscription of £200 towards the object. This nucleus was quickly augmented. A site was obtained in St. Mary's-street. The officers of the school at that time were Messrs. W. L. Strachan and W. Snowden, superintendents ; Mr. J. Turton, treasurer ; Mr. John Toulmin, secretary.

The foundation stone of the new school was laid on Good Friday, 1865, by Mr. Strachan. The new premises were opened on Friday, Nov. 24th, 1865, and the Rev. John Lambert, superintendent minister of the circuit, preached the sermon ; the collection realising £20 15s. On the following Sunday, the Rev. D. Hay, of Manchester, preached ; the collections amounting to £44 10s. On Sunday, the 3rd of December, the Rev. C. Garrett, of Hull, preached. On the following Monday evening, a monster tea meeting was held ; Mr. T. C. Hincksman occupying the chair. The meeting was addressed by the Revs. C. Garrett, J. Lambert, G. Dickenson, T. Haslam, and R. Allen, and other friends. Mrs. George Toulmin presented crockery sufficient to enable them to supply about 400 persons with tea at one time, for which a hearty vote of thanks was given. The cost of the erection and furnishing of the school was £2,600. The building is two storeys high ; the ground floor is 12 feet in height, and, independently of the entrances, staircases, and passages, is appropriated to class-rooms, of which there are four, one, 17 feet 9 inches by 15 feet 9 inches, one 22 feet by 13 feet 9 inches, infant class-room 37 feet by 19 feet, and library 22 feet by 13 feet 9 inches ; attached are separate yards for boys and girls, with requisite conveniences ; a stone staircase at each end ascends to the school-room, 72 feet by 37 feet, and 18 feet 9 inches high, with a ceiling divided into panels ; a railed platform, with desk, occupying the west side of the school. In this room divine service was conducted until the new chapel was opened. The disadvantage of not having a separate building for the purpose was keenly felt. There is no wonder at this, when it is considered that, during the week, a very successful day school was conducted therein ; that the Sunday School assembled, and divine service



ST. MARY'S STREET SCHOOL.

was conducted, twice each Sunday, and for each service the forms had to be rearranged. To these prejudicial circumstances must be combined the disagreeableness arising from the use of one room continually throughout the day. In order to provide a building specially set apart for public worship, energetic efforts were made in the Sunday School for about six years.

The following list of contributions will show the result of their untiring labours, and how liberally the friends responded :—

AMOUNT COLLECTED TO OCTOBER, 1883.

	£	s.	d.
Collected by Miss Clitheroe	35	16	9
„ Mrs. Gill	31	18	5
„ Mr. W. Mercer.....	23	7	10½
„ Miss Birch.....	8	11	2
„ Miss Robinson	6	6	10
„ Miss Wilkinson	4	3	0
„ Miss Gregson	4	0	10
„ Mrs. W. Ogden	3	8	10½
„ Mr. Holden	2	10	0
„ Miss Gerrard	2	2	6
„ Miss Stephenson	1	15	9
„ Miss Aspin	0	12	10
„ Mr. Thornley	0	12	0
„ Miss Rushton	0	8	10
„ Mr. W. Proctor	0	7	0
Mr. Bagnall, per Mr. Coulthurst	0	10	0
Proceeds Mrs. Harrison's Christmas Tree	2	3	5½
„ Mutual Improvement Class, per Mr. Turton	12	0	0
„ Sewing Class	8	0	5
Goods estimated to produce	12	10	10
Transfer from Sunday School Fund	643	0	0
Interest	93	10	0
Mrs. Turton's Class.....	11	0	0
Balance of two Tea Meetings	12	1	1½
	<hr/>		
	£920	18	6
	<hr/>		

The trustees then determined to build a chapel, which adjoins the school premises, the front facing St. Mary's-street.

THE FOUNDATION STONES

were laid on Saturday afternoon, July 5th, 1884. Notwithstanding a heavy rain there was a large attendance at the ceremony. Mr. W. Parker presented to Major Hincksman a silver trowel, bearing a neatly executed inscription of the occasion. After laying the stone, the Rev. G. Fletcher announced that Mr. Hincksman had handed him a cheque for £50 as his part of the contribution towards the work. Mr. R. Wilkins, having been presented with a silver trowel by Mr. W. Slater, laid the second stone. Mr. Fletcher announced that Mr. Wilkins had given him a cheque for £25 towards the new chapel. Mr. Joseph Foster, after receiving a silver trowel at the hands of Mr. G. Toulmin, jun., laid the third stone. Mr. Fletcher remarked that Mr. Foster had presented him with £25 in connection with the work. Mr. John Moon received a silver trowel from Mr. John Brown. After laying the fourth stone, Mr. Fletcher intimated the receipt from Mr. Moon of £25, on his own account, and a similar amount from a friend outside the circuit. The people assembled expressed their thanks to the gentlemen who had laid the stones, by giving lusty cheers.

The Rev. C. Garrett then addressed the friends, and reminded them how the Lord provided for them during the cotton panic, at the time he ministered among them, when there was no income from ordinary human sources, and how, in more recent times, he had opened up ways, so that when better times came they had built that school, and now were building a chapel. At five o'clock tea was provided in the school-room, attended by upwards of 300. After tea a public meeting was held, under the presidency of Mr. W. Parker, and was addressed by the Revs. G. Fletcher, E. Blackall, J. Bell, H. Gilmore, F. Barber, and others.

THE OPENING OF ST. MARY'S-STREET NEW CHAPEL.

In connection with the dedication services of the above Chapel, the Rev. Dr. Greeves, the president of the Conference, preached in Lune-street Chapel, on Wednesday evening, March



ST. MARY'S STREET CHAPEL

4th, 1885. There was a large congregation. The collection realised £21 15s. 3d. On the following Wednesday, March 11th, the Rev. C. Garrett, of Liverpool, preached the first sermon in St. Mary's-street New Chapel. In the evening the pulpit was occupied by the Rev. E. Lloyd Jones; on both occasions the chapel was crowded. The afternoon collection realised £27 16s. 3d.; and evening, £30 19s. 1½d. On Sunday, March 15th, two sermons were preached by the Rev. John Bell, of Liverpool. The collections for the day amounted to £27 11s. 4½d. On Sunday, March 22nd, the Rev. H. J. Pope, of Manchester, preached. The collections amounted to £28 9s. 1d. On Sunday, March 29th, the last of the dedication services was held, the Rev. G. Dickenson being the preacher; the amount realised for the day being £46 3s. 6d. The total amount for the opening services was £182 15s. 1d.

The building and furnishing of the chapel cost £3,870; at the beginning of 1887, towards that amount they had raised £2,883. By a special grant from the Sunday School of £100, and special efforts put forth by the ladies in establishing sewing meetings, and by selling some land adjoining the chapel not required for building purposes, the debt was further reduced £400. The General Chapel Committee granted them £75, also lent them £250 free of interest, which had to be paid back at the rate of £25 per year. On Friday afternoon, December 23rd, 1887, a sale of work was opened in the school-room by Mr. Ashton; the object being the reduction of the debt, which amounted to £650, including the loan of the General Committee. The financial result of the sale of work was £210 18s. 11d., which was regarded as most satisfactory.

BAZAAR AT ST. MARY'S STREET WESLEYAN SCHOOL.

A bazaar, which extended over four days, was opened on Tuesday, Dec. 24th, 1889, in the Wesleyan School, St. Mary's Street. The immediate object was to clear off the remainder of the debt incurred in the building of the chapel. To do this

£200 was required, and the promoters also wished to raise £100, to form the nucleus of a fund for the purpose of decorating the interior of the edifice. There were five stalls,—Congregational, Sunday School, Refreshment, Infants (and Christmas tree), and Flower and Produce,—all of them being well stocked with a profusion of articles as varied as numerous. The bazaar was opened at 3 o'clock each day by the following gentlemen:—Tuesday, by John Turton, Esq., Lytham; Wednesday, by William Parker, Esq., Moor Park; Thursday, by George Mercer, Esq., Preston; Saturday, by Thomas Harrison, Esq., Preston. The total amount which the bazaar realised was about £360.

SOCIETY OFFICERS.

Society Stewards : Mr. H. Howarth, Mr. Porter, sen.

Poor Stewards : Mr. W. Brown, Mr. T. Bowden.

Chapel Stewards : Mr. G. Mercer, Mr. J. Greenhalgh.

Trustees' Treasurer : Mr. Thomas Harrison.

Trustees' Secretary : Mr. H. Whitehead.

Class Leaders : Rev. J. Whitehead, Mr. E. Gill, Mr. Kirkham, Mr. Morris, Mr. Bowden, Miss Dobson, Mr. W. Parker, Mrs. Wright, Mr. Place.

SUNDAY SCHOOL OFFICERS.

Superintendents : Mr. W. Parker, 3, Moor Park Avenue; Mr. E. Gill, 40, Cannon-street; Mr. T. Kirkham, 4, Fishwick-terrace.

Assistant Superintendent : Mr. R. Brown, 9, Lex-street.

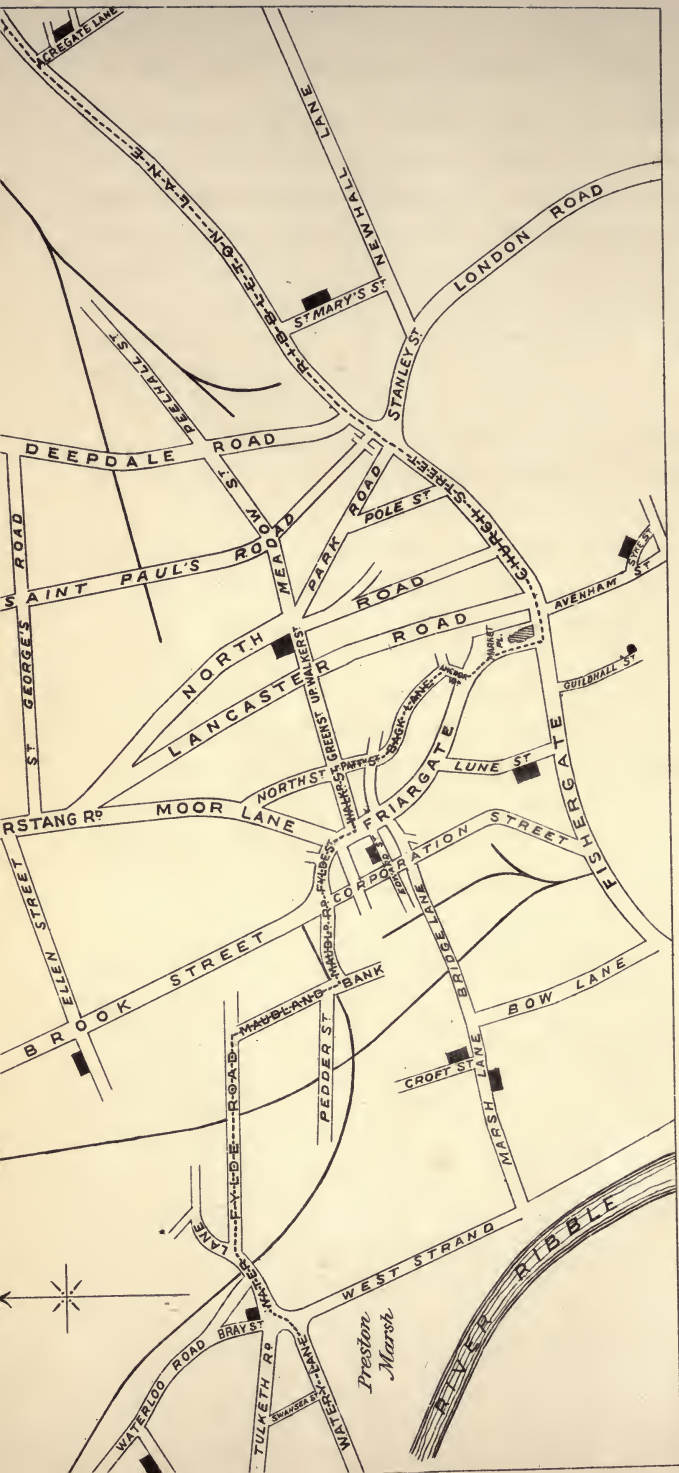
Secretaries : Mr. W. Brown, 83, Barton-terrace; Mr. James Harrison, Ramsay Villa.

Visitors : Mr. J. Garstang, 11, Blake Hall-street; Mr. W. Coles, 70, Ribbleton-lane; Mr. P. Kirkham, 3, Fishwick-parade.

Librarians : Mr. M. Laraway, 3, Fishwick-crescent; Mr. D. Wright, 67, London-road.

Attendance Secretary : Mr. Wm. Margerison, 133, New Hall-lane.

Blake Secretary : Mr. R. Parkinson, Mill-bank.



The boundaries of the two Circuits are defined by a line commencing at the Marsh end, and thence continuing along the centre of the following streets, viz.:—Swansea Terrace, Water Lane, Fylde Road, Maudland Bank, Maudland Road, Fylde Street, Walker Street, Patten Street, Back Lane, Anchor Weind, Market Place (west side), Church Street, and Ribbleton Lane.

Boundary marked thus.....

Wesleyan Chapels and Mission Rooms marked thus ■

Harmoniumists—Upper School: Mr. W. Mercer, 162, Ribbleton-lane; *Lower School*: Miss Walsh.

Teachers: Miss Stephenson, Miss Carr, Miss Dobson, Miss Wignall, Miss Parkinson, Miss M. Parkinson, Miss Heaton, Miss Salthouse, Miss Nelson, Miss E. E. Parkinson, Miss Shepherd, Miss Salthouse, Miss Bibby, Miss J. Nelson, Miss Gerrard, Miss Toulmin, Miss Alston, Miss Kirkham, Miss Martin, Miss Gardner, Mrs. Kirkham, Miss Pullen, Miss Berwick, Miss Procter, Miss Turner, Miss Walsh, Mrs. Brown, Miss Summer; Messrs. Howarth, W. Greenhalgh, Bowden, Parkinson, Ward, Robinson, Harper, R. Atkinson, Kibble, Mercer, G. Toulmin, and Knowles.

Assistant Teachers: Mrs. Harper, Mrs. T. Whalley, Miss Coles, Mr. S. Nuttall.

Day School Master: Mr. H. Howarth, Ivy Villas, Ribbleton.

THE DIVISION OF PRESTON CIRCUIT.

Preston was divided at the Conference of 1866, according to the plan recommended by the Circuit Committee.

The following is the resolution passed by the committee of the quarterly meeting held Dec. 8th, 1865, and confirmed by the special quarterly meeting held Jan. 1st, 1866,—That the following places constitute

LUNE-STREET CIRCUIT.

1862	Quarterly Income.	Members.	Trust Debts.
Lune-street, including £10 Trust Sub- scription	£55 5 0	..... 329	..... £2,500
Croft-street.....	10 19 7	..... 130	..... 180
New Hall-lane	12 12 11	..... 226	.....
Leyland, including 25/- Trust subscrip- tion	14 2 11	..... 120	.....
Longton	5 5 0	..... 47	.....
Hoole	2 0 0	..... 34	..... 50
Midge Hall.....	1 15 0	..... 13	.....
Penwortham	1 13 5	..... 19	.....

Total.....	£103 13 10	..... 918	..... £2,730

WESLEY CIRCUIT.

	Quarterly Income.	Members.	Trust Debts.
Wesley, including £5 Trust Subscrip- tion	£46 17 5	503	£1,450
Moor Park	27 18 6	220	1,000
Kirkham	4 18 6	26	
Freckleton	3 0 0	34	250
Bamber Bridge, including 20s. Trust Subscription	6 4 0	38	
Longridge	1 4 5	20	60
Moon's Mill	1 2 2	27	
Westby	2 8 0	21	
	<u>£93 13 0</u>	<u>889</u>	<u>£2,760</u>

In connection with Wesley Circuit, it should be mentioned that there is a weekly service conducted in the Workhouse.

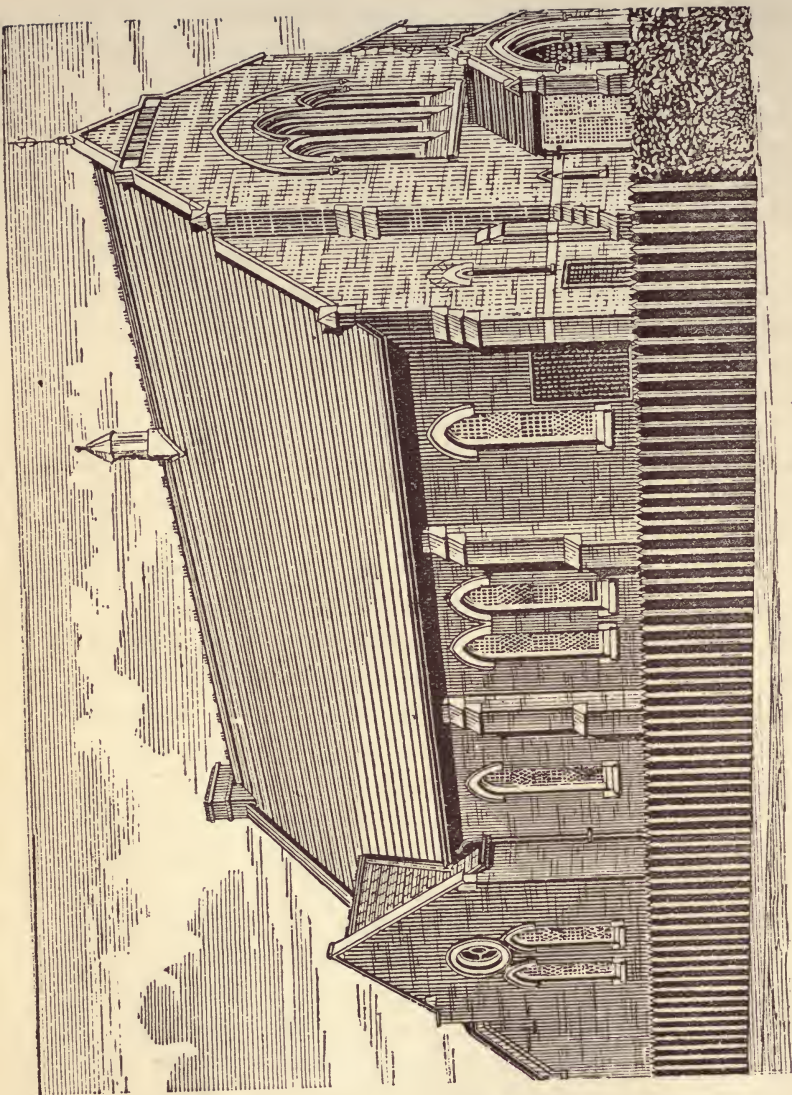
ASHTON-ON-RIBBLE.

In the summer of 1866, Messrs. J. Adley, James Francis, and W. Pilkington commenced out-door preaching on the Marsh on Sunday afternoons,—the first sermon being preached by Mr. W. Billington. Mr. Francis opened his house for Sunday evening services; this became too small to hold the people; two cottages were taken in Swansea-street, which were thrown together; here the first Wesleyan Sunday School was opened, and Divine service established. Ashton appeared on the Wesley Circuit plan in February, 1867. The population of this district was rapidly increasing,—a new section of the town's suburbs was being strongly developed. There was considerable briskness of trade hereabouts, the wagon works were working day and night, and the ship-building trade was in a flourishing condition. Increased success called for greater accommodation. The originators of this new cause met with difficulties and discouragements in obtaining a suitable room to carry on their work. At the beginning of 1869 a portion of the pattern-room of the Ship-building Company was secured, which was arranged in a homely fashion for conducting public worship and Sunday School work. Seats were provided for about 100 people. The members of society numbered twenty. The average congregation, which

was made up entirely of working people, would range from eighty to a hundred. The singing was accompanied by a small harmonium, tastefully played by Miss Sarah Thompson, of Ashton. The steadily-increasing congregation rendered a more commodious place of worship necessary. A piece of land was obtained on the west side of the Preston and Wyre Railway Arches, at the bottom of Waterloo-road, on the boundary line of Ashton and Preston. The foundation stone of a School-Chapel was laid by Thomas Hazlehurst, Esq., of Runcorn, on Saturday afternoon, June 18th, 1870, in the presence of a large number of spectators. After the stone was laid, Mr. Hazlehurst contributed the sum of £20, and stated that he had brought £30 from another gentleman. During the ceremony a collection was made, which amounted to £10 10s. Tea was provided on the ship-building premises; after which a public meeting was presided over by Mr. Hazlehurst. The first subscription list for this new place of worship was opened in Wesley School-room. During the meeting, the following gentlemen read lists of cash and promises towards the new structure:—Mr. Robinson (Circuit Steward) £130; Messrs. Ascroft and Henry Livesey (for Wesley) £100. Two gentlemen reported from Moor Park district £30, and the people connected with the infant cause guaranteed £40, together with Mr. Hazlehurst's and his friend's donation of £50, and £8 realised by the tea, amounted to the grand total of £368 10s. The new school-chapel was erected at the cost of £600; and was opened on Sunday, September 24th, 1870, by the Rev. G. Scott, D.D. In less than four years from the opening, these new premises were out of debt. In 1872, there being no day school in the neighbourhood, and the friends being fully alive to the importance of education, moved at once in that direction. They purchased a parcel of land adjoining the school-chapel, and enlarged the yard and made vestry accommodation to meet the requirements necessary to secure the Government Grant. The enlargement cost about £300. This amount was raised by bazaars, sewing meetings, and Christmas trees. Soon thoughts began to arise in the minds

of the zealous few of erecting a chapel. In 1877, during the superintendency of the Rev. H. Young, land was bought, but nothing further of a practical character was done for four years. When the Rev. E. Moulton took charge of the circuit, he, along with some friends, took this matter in hand. The Building Committee was called together at Christmas, 1881. Some of the members of that committee being of opinion that, as the congregation at the old premises had been stationary, if not on the decrease, for about two or three years, it would be better to sell the land; others were more hopeful, and stated that this lack of interest was owing to the unsatisfactory state of the building in which they then worshiped, and that the wants of the neighbourhood rendered a new chapel necessary, and required a speedy completion of the long contemplated scheme. It was decided to commence building operations as soon as they had £500 in cash and promises. The result of the earnest efforts of the Ashton Methodists enabled them to hold the stone laying ceremony on Saturday, September 2nd, 1882. The site for the new structure was a very eligible one, along the tram route, the entrance facing Wellington-road, at the corner of Tulketh Avenue, standing midway between villadom and cottagedom. Within a circumference of a quarter of a mile from the chapel, reside manufacturers, solicitors, doctors, architects, commercial men, shipowners, and artisans,—men who have made fortunes, and some who have lost them. The need of a Nonconformist place of worship in this locality had long been felt.

Despite the drenching rain, there was a good attendance. James Wood, LL.D., Esq., of Southport, had kindly consented to lay the foundation stone. The friends presented him in their name with a handsome silver trowel, suitably inscribed. Dr. Wood placed £50 on the stone towards the building fund. The Rev. C. Garrett, president of the Conference, laid the second stone; and was presented by Alex. Tullis, Esq. with a silver trowel for the purpose; purses containing subscriptions were also laid on the stone, which amounted to a handsome sum. Memorial stones



ASILTON CHAPEL

were laid by Messrs. Abel, Hood, and Josiah Ogden, each giving a donation of £10 towards the fund; and, in addition, a number of ornamental terra cotta bricks were put in by Sunday School scholars and others. Afterwards tea was provided in the school-room, and the public meeting was presided over by Dr. Wood; interesting addresses were given by the Revs. C. Garrett and E. Moulton, and others. The new chapel was opened on Wednesday afternoon, March 28th, 1883, by the Rev. C. Garrett, who preached to a crowded congregation, the vestry and class-room being filled. The Rev. E. Moulton, at the conclusion of the sermon, read the following financial statement:—Cash in hand, £603 16s. 5d.; promises of various amounts, £130; total amount, £733 16s. 5d. In the evening the Rev. G. Dickenson preached. The following are the amounts of the collections for the opening services:—Afternoon, £26 3s. 3d.; tea, £2 0s. 9d.; evening, £27 10s. 2d.; April 1st, £27 5s. 3d.; April 8th, £4 15s. 2d.; April 15th, £12 5s. 5d.; total, £100.

The measurement of the interior of the chapel is 52 feet long by 30 feet wide; sitting accommodation is provided for 250. The cost of the erection was about £1,350.

From this brief enumeration of efforts made in the cause of Methodism, it is evident that the Ashton friends have not been wanting in enterprise or liberality. There is one fact which forms a matter of congratulation, that is, that their repeated efforts have resulted in the possession of one of the neatest chapels in the circuit, and a property as compact as it is convenient. If we trace the history of this cause, from the time when preaching was held in the kitchen of the house in Hull-street, and afterwards in the rickety room where champagne luncheons used to be given after ship launches, and dancing indulged in until the small hours of the morning; when we picture to ourselves this inconvenient preaching room beside the river, which in winter required three mammoth stoves, that just raised the temperature a few degrees above freezing point; when we remember the eighteen steep, awkward steps which the

people had to climb at the risk of breaking their necks to get into this dingy old room, and compare it with the present beautiful chapel, it shows what can be accomplished by a united and persevering people.

From the day that it opened, new strength has been infused into all departments of this church. There are no seats to let; the problem how to find room for the pressing throng of worshippers becomes more and more difficult. It must be understood that Ashton Chapel is but entering on its career; all that has been thought, loved, done, and hoped, is but seed. The harvest is not yet. Here there is a large and increasing congregation, wakening to a consciousness of its duty to the neighbourhood. It is a critical moment; the flowing tide is with them; but it will only continue with them if they prove worthy of their opportunities. The best advice is that of Charles Kingsley to his sweet maid:—

“Do noble things, not dream them all day long;
And so make life, death, and that vast for ever,
One grand sweet song.”

A project is being originated for a new and larger chapel to meet the further requirements of the increasing population of this locality. There is a day school in connection with Ashton Chapel. The late lamented Josiah Ogden has been the school-master from its commencement up to his death, October 23rd, 1890.

SOCIETY OFFICERS.

Society Stewards:—Mr. T. E. Whitehead, Mr. T. Cornall.

Poor Stewards:—Mr. G. Margerison, Mr. H. Fazackerley.

Chapel Stewards:—Mr. J. Ogden, Mr. J. E. Hawkins.

Trustees' Treasurer:—Mr. G. Margerison.

Trustees' Secretary:—Mr. P. T. Rushforth.

Class Leaders:—Rev. W. Lees; Messrs. Ogden, Mason, Hawkins, Whitehead, Margerison; Mrs. Mason, Miss Heward.

SCHOOL OFFICERS.

Superintendents:—Mr. G. Mason, Mr. H. Fazackerley.

Treasurer:—Mr. John Orrell,

Secretary :—Mr. G. Margerison.

Librarians :—Mr. P. Cornall, Mr. J. Cooper.

Missionary Secretaries :—Mr. W. Cooper, Miss Heward.

Visitors :—Mr. W. Cooper, Mrs. G. Mason.

Teachers :—Miss Heward, Miss Cooper, Miss Chippendale, Miss Willetts, Miss Edwards, Miss Whitehead, Miss Flintoff ; Mr. G. Mason, Mr. Newsham, Mr. P. T. Rushforth, Mr. J. Hammond, Mr. H. Rigby, Mr. F. J. Orrell, Mr. Corker, Mr. John Smith, Mr. Swindlehurst, Mr. I. Orrell.

Occasional Teachers :—Mr. Ogden, Mr. Rossall, Mr. Hindle ; Miss Tomlinson, Miss M. A. Cornall, Miss Bullen, Miss Ogden.

EDWARD-STREET, LATE BRIDGE-STREET, MISSION SCHOOL CHAPEL.

This is a branch from Lune-street Congregation, and is the result of humble efforts organised in Foster's-square, off Canal-street. About the year 1866, Mr. Richard Roe, who was then a Sunday School teacher in Lune-street school, and deeply interested in Mission work, took a cottage in Foster's-square on his own responsibility, and begged the rent ; with the aid of a few local preachers, he established a preaching service on a week night and Sunday evenings. The people of this neglected neighbourhood showed their appreciation by crowding the little room. Mr. W. Pilkington, who was also a teacher in Lune-street School, conducted some of the week night services. On several occasions, the Rev. D. F. Chapman, the Vicar of St. Peter's Church, attended the services ; and occasionally at the close spoke a few words of encouragement to the workers, and promised to send a supply of Bibles, which duly came to hand. This fact indicated the kindly feeling which existed toward that Mission. Before the end of three months, Mr. Roe had formed a class of about thirty members ; and as the result, took 15s. to the Society stewards, at Lune-street Chapel, who gave him a class book, in which names were entered, and a Methodist Society formed. This place became very popular, and too small to contain those who wished to attend. Some of the parents were anxious to

have a Sunday School, to which they might send their children. By the assistance of a few friends, a second cottage was added, the inside walls being taken out, and a Sunday School was commenced. Mr. R. Roe then gave up his Sunday Class at Lune-street, and became the superintendent of this Mission School, in which were gathered the waifs, strays, and outcasts of this locality; and the poor had the Gospel preached to them. The work of Christianising the people in this dark corner of Preston was successfully carried on until the fall of Mr. Brown's malt-kiln on May 4th, 1872, which resulted in the loss of two lives, and great destruction of property. The Mission School adjoining the malt tower, at the end of this little alley called Foster's-square, was completely destroyed, also three or four houses. After this fatal calamity, they joined Bridge-street Mission, which was opened in July, 1870, and was purchased for about £300. The fittings for school purposes and for the celebration of divine worship, involved a further outlay of about £100. If there was any part of Preston which stood in need of Mission work more than another, it was the neighbourhood of Bridge-street, Pottery-hill, and Seed-street, which had been spiritually lost ever since Preston was known. The children in this locality ran wild, and were surrounded by evil influences of the most debasing kind. At this period the wreck of morality and life was carried on in the hidden courts and alleys of this district without interference. Soon after this school was opened 160 children were gathered in; and these were put under the care of a staff of as earnest and devoted superintendents and teachers as it is the good fortune of any school in the town to possess.

Mr. Poole took great interest in this Mission School; and in order to clear off the debt of £400, he suggested that they should hold a bazaar, which was at once taken up by willing hands and hearts. Mr. Poole soon formed a zealous Ladies' Committee, from the Lune-street congregation, who took the matter up in an energetic and praiseworthy manner. The bazaar was opened on Wednesday morning, May 3rd, 1871, at the Corn

Exchange Assembly-room, by his worship the Mayor of Preston, Lawrence Spencer, Esq., M.D. The total receipts of the three days' bazaar was £400 9s. 7½d.

In the year 1881 a Mission School was opened in Canal-street, by Mr. Samuel Parker, who had left the Cragg's Row Mission. Subscriptions were collected, two cottages were bought at a cost of £140, and thrown together. A Sunday School was opened, and Mr. Parker was the first superintendent; and preaching services also were held and continued, until the Preston Corporation required the premises for street improvement. After they had purchased the property in 1886, the Canal-street friends joined the Bridge-street Mission School Chapel. Subsequently the Corporation bought the Bridge-street Mission School Chapel for the sum of £910. They then removed to a portion of Mr. Bannister's grocery warehouse, promising themselves that they would not be there twelve months; however, they were there nearly four years. Owing to the increase of attendance, and the unsuitability of the premises for school purposes, they were finally compelled to set about the work of obtaining fresh quarters. At the commencement of 1890 they had about 250 names on the School Register, with an average morning attendance of 85, and afternoon of 180, with more than 40 in the young men's class. A committee was appointed to look after a suitable site. After some time they fixed upon Edward-street, between Corporation-street and Friargate, as a very favourable position for carrying on the work. They paid £540 for the site of the new school, including three cottages and a shop that stood upon it. Mr. Robert Curwen, of London, prepared plans for the building, and the contract was let for £789. The outlay, including furnishing and other items, was about £1,500; towards that they had in hand £929 5s. 11d. On Saturday afternoon, Jan. 25th, 1890, the corner stone and memorial stones of this new building were laid, which is destined to be a centre for the work carried on in Preston under the designation of the Edward-street Mission, in connection with Lune-street Circuit. Notwithstanding that the weather was wet and stormy,

a large number of people assembled to witness the interesting ceremony. The Rev. James Pratt introduced Councillor Margerison, who, being presented with a silver trowel and a mallet, (the latter having been made by one of the teachers,) then laid the corner stone in due form. Four memorial stones were laid, one by the Rev. James Pratt, on behalf of a lady whose name he was requested not to mention, who had made a handsome contribution to the work; Miss E. Rossall, of South Shore, Blackpool, formerly a teacher in Bridge-street Mission School, laid the second memorial stone; Mr. J. H. Horrocks laid the third on behalf of the officers and teachers; and Mr. George Reed laid the fourth, on behalf of the young men and scholars of Bridge-street Mission School. Councillor Margerison laid on the stone £20; Mr. Horrocks, for the officers and teachers, £24; Mr. G. Reed, for scholars and friends, £16 8s. 7d.; Miss Rossall, £10 10s.; the Rev. J. Pratt, for the lady donor, and several others, £10; then they had £6 12s contributed for trays; £5 15s. 3d. was collected at the stone laying.

Tea was subsequently served to a large meeting of friends in the Lune-street School. Councillor Margerison presided over the meeting, and he was supported by the ministers and officials of the circuit. Short addresses were delivered by the chairman, the Revs. S. O. Scott and J. Whitehead; Messrs. G. Reed, J. Dagers, J. H. Horrocks, and W. Margerison, ample testimony being borne by the various speakers to the admirable nature of the work carried on in connection with the Bridge-street Mission. The above sums, together with subscriptions given and promised, and other items, brought their total up to £117 12s. 7½d., leaving about £400 still to be raised. A vote of thanks to the ladies who had provided the trays brought the interesting proceedings to a close.

It is deserving of note in connection with this effort, that a number of the young men, who were unable to contribute much money, had greatly assisted them by pulling down the old buildings which formerly stood on the site, and had dressed and stacked 40,000 bricks. This was done after they had

finished their daily labours, and the value of the work was shown by the fact that £25 had been deducted from the contract in respect of it. Indeed, in one tender, the sum allowed was £36.

The Mission-room was opened on the Thursday, the 12th of June, 1890, by the Rev. C. Garrett, chairman of the district. The collections for the opening services amounted to £34 12s. 9½d, including a donation from Mr. Pool of £10.

SCHOOL OFFICERS.

Superintendents: Mr. J. H. Horrocks, 2, Bank-place, and Mr. W. Preston, East Cliff-road.

Secretary: Mr. W. H. Beattie, 14, Vat-street.

Choir Master: Mr. R. Stopford, Eversleigh-street.

Treasurer pro tem: Mr. J. H. Horrocks.

Librarian and Secretary to Tract Society: Mr. Robert Stopford, Eversleigh-street, and Mr. John Stopford, Eversleigh-street.

Band of Hope Secretary: Mr. C. Wilkinson, St. Paul's-square.

Teachers: Messrs. Horrocks, W. Preston, Beattie, R. C. Stopford, J. H. Foster, J. W. Brocklehurst, C. Wilkinson, Thos. Sayers, R. Stopford, H. T. Farries, Higham; Miss Seed, Miss A. A. Seed, Miss Marshall, Miss Greenwood, Miss Foster, Miss G. Foster, Miss Leyland, and Mrs. Farries.

TENNYSON ROAD.

In the autumn of 1873, Messrs. Isaac Titterington, Whalley, and Greenall, planted Methodism in this neighbourhood. These three zealous souls were neither mighty nor wealthy, but became one in word and deed. Mr. Whalley opened his house in Tennyson-road for Sunday evening services. God was with them, sinners were saved, a society was formed, and a Sunday school was established. Mr. Isaac Titterington became the first Sunday school superintendent, and the first class leader. Unexpected trouble soon overtook them. Mr. Whalley, in whose house the services were held, was compelled to leave the town on account of business. The Rev. W. Ford and Mr. Titterington went about the district to find a suitable place to carry on the work, but were unable to obtain

one. The St. Mary's-street Sunday School Committee took this matter up; and rented a house in Shakespeare-street, which appeared on the Lune-street Circuit Plan as a preaching place in the beginning of 1874. God owned their labours there also. The members of society increased to such an extent that Mr. Titterington was obliged to divide his society class.

The rapidity with which the attendance increased at the Sunday evening service, was not only a pleasing fact, but it was found absolutely necessary either to engage larger premises or build a proper edifice. The friends decided to erect a school-chapel. G. Thompson, Esq., gold thread manufacturer, kindly gave the land; and on Saturday, October 17th, 1874, the corner stone of the new school-chapel was laid by T. B. Parke, Esq., of Withnell Fold, who was presented with a silver trowel. Mr. W. Ashton laid the second stone, and was presented with a silver trowel similar to the one presented to Mr. Parke. Tea was provided in St. Mary's-street school-room. Mr. T. B. Parke presided at the subsequent meeting, which was addressed by the Revs. A. Llewellyn, C. Garrett, T. Wood (Wesley Circuit), W. Ford, J. R. Gleave, and Mr. I. Titterington. Previous to laying the corner stones, £290 had been subscribed, the collection at the ceremony realising £11 18s. 1d., and a further sum of £96 5s. was promised at the tea meeting.

The new school-chapel was opened for Divine service on Sunday, January 11th, 1874. The Rev. A. Llewellyn preached in the afternoon, and Mr. R. Rossall in the evening. The chapel stands within a stone's throw from the cottage where the cause first commenced; it is in the midst of a growing population, not villa people, but artisans. The friends at Tennyson-road have neither been idle nor unfruitful, as the following statement will show:—

TREASURER'S STATEMENT.

<i>Dr.</i>	
Total Subscriptions	£441 5 0
Collection at Stone, October 17th, 1874	11 18 1
Rev. J. P. Chown's Services, February 24th, 1875	54 15 3
Opening Services	28 4 2
Proceeds of Tea Meetings and Service of Song	30 5 11

Bazaar Account :—

Sale, March 30th and 31st, 1875	89	2	7	
Sale, June 10th, 1875	41	8	9	
Screen (by the Misses Huddart)	28	10	0	
				159 1 4
Donations from St. Mary's-street Sunday School	25	0	0	
Grant from Wesleyan Chapel Fund.....	25	0	0	
Total Contributions.....	£775	9	9	
<i>Cr.</i>	£	s.	d.	
By Cooper and Tullis—Building	688	10	0	
„ Metcalf—Heating Apparatus.....	26	0	0	
„ E. Dean—Deeds.....	7	11	6	
„ W. P. Wesley—Trowels	8	10	0	
„ Toulmin—Printing, &c.	10	8	3	
„ Cooper and Tullis—Rostrum and Vestibule ...	20	0	0	
„ Bazaar Expenses.....	1	10	0	
„ Opening Services	2	8	6	
„ Fitting Gas Meter.....	0	2	6	
Balance in hand for Carpets, &c.	10	9	0	
				£775 9 9

In addition to the above contributions, the Trustees have pleasure in acknowledging the following Gifts, viz. :—From Mr. P. Thornley, Clock ; Mr. and Mrs. Ellerington, Pulpit Bible ; Mr. Howorth, Pulpit Hymn Book ; Mr. Huddart, Communion Service.

PETER BUDD, Superintendent Minister.

JOHN TOULMIN, Treasurer.

ALFRED LLEWELLYN, Secretary.

The above Accounts have been audited by us this day, and found correct.

WILLIAM SLATER.

JOSEPH FOSTER.

Preston, March 6th, 1876.

In order to meet the further requirements of this locality, they have been compelled to enlarge their premises by building a new Infant School at the cost of about £300 ; by special efforts and considerable self-denial that amount has been paid off. Then came the necessity of flagging the front of the school, paving the yard, renovating the interior of the building, and other improvements, which cost about £170. An American organ was purchased for £35. The present debt on the premises is about £210. If the whisper of a bird in the air be true, this place is destined to become a blessing to Methodism and to the people of this district.

SOCIETY OFFICERS.

Society Steward : Mr. H. Bamber, senior.

Poor Steward : Mr. W. Titterington.

Chapel Stewards : Mr. R. Harrison and Mr. J. Huntington.

Trustees' Treasurer : Mr. I. Titterington.

Trustees' Secretary : Mr. R. Harrison.

Class Leaders : Mr. W. Slater, Mr. Titterington, Mr. Calder, and Miss Lamb.

SCHOOL OFFICERS.

Superintendents : Mr. W. Slater, 19, Stephenson-terrace ; Mr. Isaac Titterington, Vine-house, Ribbleton ; Mr. Joseph Place, Waverley-road.

Secretaries : Mr. Richard Harrison, Ramsay-villa, Ribbleton ; Mr. John J. Lamb, 74, Fletcher's-road.

Librarians : Mr. E. T. Titterington, Vine-house, Ribbleton ; Mr. John Howson, Albert-terrace, New Hall-lane.

Missionary Secretary : Mr. Robert Titterington, Vine-house.

Book Stewards : Mr. Charles Wilding, 87, Peel Hall-street ; Mr. Thos. Ditchfield, Acregate-lane.

Organists : Mr. Joseph Place and Mr. Richard Harrison.

Teachers : Mr. William Slater, 19, Stephenson-terrace ; Mr. Thomas Harrison, Ramsay-villa, Ribbleton ; Mr. Wm. Titterington, senior, New Hall-lane ; Mr. Wm. Titterington, junior, Vine-house ; Mr. Lewis Hilling, Salisbury-terrace, New Hall-lane ; Mr. James Calder, senior, Acregate-lane ; Mr. James Calder, junior, Acregate-lane ; Mr. Albert Ainsworth, South-view, Miller-road ; Miss Birch, Moss Rose-terrace, New Hall-lane ; Miss Walker, St. Michael's-road ; Miss Lamb, 74, Fletcher's-road ; Miss Bamber, Calverley-street ; Miss Ainsworth, South-view, Miller-road ; Miss Huntington, 10, Cleopatra-terrace, Miller-road ; Miss Bamber, 62, Porter-street ; Miss C. Hilling, Salisbury-terrace, New Hall-lane ; Miss Reynolds, Cemetery-road.

Visitors : Mr. Lewis Hilling, Salisbury-terrace ; Mr. Jas. Huntington, 10, Cleopatra-terrace ; Mrs. Simmonds, Geoffrey-street ; Miss Bamber, Calverley-street.

ELLEN-STREET MISSION-ROOM.

At a leaders' meeting, held at Moor Park Chapel, November 22nd, 1875, a conversation arose on the desirability of opening a Mission-room in the neighbourhood of Brook-street. Mr. Hunter, at a subsequent meeting, reported his inability to obtain a place for that purpose. On March 27th, 1876, the leaders' meeting formed itself into a committee to accomplish this object. Empty cottages and rooms were found in the district, which would have answered the purpose admirably; but the owners of the property refused to let them for mission work. Mr. C. W. Whitehead was the moving spirit in this matter; he found a suitable piece of land at the east end of Ellen-street, and negotiated with the owner, Mrs. Tomlinson, who generously sold the plot of land at half the price, and in addition gave a subscription of £10 towards the building. In the autumn of 1876 the School-Chapel was built at the cost of £436. From its opening up to the present, it has served a most useful and praiseworthy end. In fact, it might be regarded as a nursery where men, women, and children, who attended no place of worship, might be trained to take their places among the regular worshippers at Moor Park Chapel. The success of ten years' earnest plodding labour, and the increased population of this locality, caused a considerable strain on the capacity of the building, which was used for a Day School, Sunday School, and Mission-room. The work having outgrown the building, the friends decided to enlarge the premises, and collected subscriptions for this purpose. On Saturday, Dec. 24th, 1887, a sale of work was opened by J. R. Smith, Esq., of Fulwood, in Wesley School-room, which had been kindly lent to the promoters of the work at Ellen-street Mission-room. The following is the result of the three days' sale:—Moor Park stall, £26 2s. 10d.; Ellen-street stall, £80 17s. 3d.; refreshment stall, £20 5s. 8d.; concerts, £5 17s.; admissions, £13 17s. 9d.; collection on Sunday, £2 4s. 5d.; total, £149 4s. 11d.

On Saturday afternoon, May 25th, 1889, in the presence of a large assembly, Mr. J. R. Smith, of Fulwood, who, on previous

occasions, has shown considerable sympathy with this mission, laid the first stone of the enlargement. Having been presented with a handsome silver trowel, he expressed the hope that that stone was only the forerunner of others. Mrs. J. R. Smith (wife of the above) and R. Wilding, Esq., F.R.A.S. (in the absence of his wife), Miss Berry, and Miss Wilding, each laid a similar stone; and, as a memento of the event, were presented with a hymn book, containing a suitable inscription. On each stone is inscribed the initials of the individual by whom it was laid, and the date. Afterwards a number of glazed bricks were set in the building by Sunday School scholars. Tea was subsequently provided in the Moor Park School-room, and was followed by a public meeting, presided over by Mr. J. R. Smith. Addresses were delivered by the Revs. J. Smith and T. B. Jefferies, Messrs. Wilding and Berry; and Mr. Fallowfield made a very encouraging statement. Mr. T. R. Ogden conducted the choir. The re-opening services and collections were satisfactory. The enlargement cost £700. By perseverance, patience, and loving kindness, the friends have gathered together a large and prosperous Sunday School, Day School, and a fairly good congregation. They deserve congratulating upon their success, especially when we remember with what difficulties the work was inaugurated.

SOCIETY OFFICERS.

Society Stewards : Mr. T. R. Ogden and Mr. James Clarkson.

Poor Stewards : Mr. J. Parkinson and Mr. J. Barker.

Chapel Stewards : Mr. John Clarkson and Mr. J. Parkinson.

Trustees' Treasurer and Secretary : Mr. Fallowfield.

Leaders : Messrs. Cornall, Parkinson, Barker, Boddington, and Kenyon.

SCHOOL OFFICERS.

Superintendent : Mr. Jas. Clarkson, 47, Eldon-street.

Secretaries : Mr. Geo. Corless, 77, Adelphi-street; and Mr. J. T. Ainsworth, 29, Broughton-street.

Librarian : Mr. R. Clarkson, 15, St. Michael's-road.

Harmoniumist : Mr. J. Hindle, 38, Eldon-street.

Missionary Secretary : Mr. T. Rushton Ogden, Ashton.

Visitors' Secretary : Mr. H. North, 17, Jemmett-street.

Visitors : Mr. Jas. Parkinson, 6, St. David's-road ; and Mr. T. Pickering, 66, Moor-lane.

Teachers : Messrs. Jas. Clarkson, G. Corless, J. T. Ainsworth, R. Clarkson, J. Hindle, North, J. Parkinson, T. Pickering, T. Rushton Ogden, S. Cornall, Jas. Barker, Williamson, Patman, Boddington, Pye, Graham, Miller, G. Kershaw, T. Powell, P. Forshaw, F. Cooper, Jas. Whalley, D. Green, and J. L. Cooper ; Mrs. R. Sowerbutts, Mrs. Beckett, Miss Kenyon, Miss R. Ogden, Miss Bennett, Miss Hindle, Miss Kirby, Mrs. Boddington, Miss E. Jackson, Miss E. Kenyon, Miss Sanderson, Miss E. E. Wilkinson, and Miss Walmsley.

Day School Master : Mr. T. R. Ogden, Ashton-on-Ribble.

AVENHAM-LANE MISSION.

This Mission was commenced about the year 1876, by Mr. W. Whitehead and several others, in a room in Main Sprit Weind, which was kindly lent, free of rent, by Mr. James Robinson, until they removed to more commodious premises in Avenham-lane in October, 1890. The mission first begun by holding a prayer meeting after the evening service at Lune-street Chapel. Subsequently they were joined by Mr. Olding and Mr. Disney, who brought with them a few children from the neighbourhood of Water-street, and a school was commenced. At the present time, there is a flourishing Band of Hope and a good society class connected with this place.

School Superintendent : Mr. W. Carr.

Secretary : Mr. John J. Jenson.

Treasurer : Mr. W. Carr.

Teachers : Miss Preston, Miss Cooper, Mr. Gould, and Mr. Dennis.

Visitors : Miss Robinson and Mr. Lucas.

LONGTON.

This village is about five miles from Preston, and is in Lune-street Circuit. Longton is one of the prettiest villages in Lancashire, with its winding high road, ornamented with villa residences, and cottages clean and neat, many of them with little

gardens attached, roses, honeysuckles, and other creeping plants running up their walls. Methodism was introduced into this village between the years 1782-85, by Mr. W. Bramwell, before he entered upon the work of the regular ministry. At that time Methodism was in its infancy, and was almost everywhere spoken against; and had not found any abode in Longton, either in the houses of the more affluent or in the cottages of the poor, the only preaching place being in the open air, where occasionally services were conducted. Mr. John Parke, a much respected gentleman of this village, was soon brought under the influence of the gospel, was converted, and opened his house for divine service, which led to the establishment of Methodism in Longton. He was the first member of society; and almost immediately after his conversion, a Society class was raised and committed to his care. Longton first appeared on the circuit books in January, 1790. There was a growing disposition on the part of the people to hear the gospel; and, after much anxiety and many fervent prayers, Mr. Parke sought out a site for a chapel, liberally contributing to its erection, and zealously concerning himself in the religious welfare of the youth of the village. The chapel was opened in the year 1807. The number of people which attended the services showed the result of their labours, and was a cause of much thankfulness. In 1833 the chapel was enlarged, a new gallery was added, which ran from the floor up in a slanting position; underneath this gallery a portion of the school was taught, the other portion being taught in a vestry adjoining the chapel. In this inconvenient manner the Sunday School was conducted for thirty-nine years. The friends had long felt the want of better accommodation, to enable them to carry on the religious work of this rural district. In the year 1872 a movement was set on foot for a new chapel, and great liberality was extended to the promoters of the project. The members of the congregation, one and all, contributed to the building fund to the full extent of their ability. Mr. P. H. Heward, who was a trustee and also secretary, suggested that small bags should be given to the children. This was accordingly

done. The little folks could be seen at nearly all times, and in every part of the village, going about soliciting subscriptions; how well they accomplished their task will be seen in the amount they collected, £22 0s. 5d. Mr. R. Wilkins took an active part, and performed a good work in advancing the interests of the new sanctuary. The foundation stone was laid on the 18th of May, 1872, by T. B. Parke, Esq., of Withnell Fold. The collection at the ceremony (including a sum of £50 given by Mr. T. B. Parke) amounted to £161 3s. 3¼d.; land for the chapel was given by John Parke, Esq., of Ollerton Hall, value £100. There were three opening services, the first being on Sunday, Oct. 27th, 1872. The Rev. Luke H. Wiseman officiated as preacher on one occasion. The collections at the opening services amounted to £156 11s. 3d. Other sums were raised by tea parties, entertainments, Chapel Fund Grant (£50), children's bags, &c. At the last opening service, a debt only of £63 16s. 11d. remained, which was met by a donation from the late Mr. Wilkins and his elder brother; the chapel therefore was declared out of debt. It is a remarkable fact, especially when it is considered that the population of the whole township did not exceed a few hundreds, that from the commencement of the scheme down to the last opening service, the total cost of the building, £1,414 14s. 6d., had been subscribed. This result stands forth boldly as a proof of what can be done by voluntary effort, when carried out, as it was in this case, with persevering energy and self-sacrifice. To meet the increasing want of school accommodation, the old chapel was converted into a school-room, at a cost of about £100. Among the earliest workers in connection with this church, in addition to those mentioned, are Messrs. J. Leyland, Dobson, and E. Webster.

SOCIETY OFFICERS.

Society Steward: Mr. James Banister.

Poor Stewards: Mrs. Riding and Mr. Jas Leigh.

Chapel Steward: Mr. James Banister.

Trustees' Secretary: Mr. P. H. Heward (Ashton).

Treasurer: Mr. T. R. Wilkins.

SCHOOL OFFICERS.

Superintendent : Mr. James Leigh.

Secretary : Mr. T. R. Wilkins.

Librarian : Mr. J. Banister.

Harmoniumist : Miss M. Sutton.

Teachers : Messrs. James Leigh, Thos. Parker, Thomas Forshaw, George Blackhurst, H. Cowley, Robert Bond, Richard Bamber, Mrs. Bonney, Miss Riding, Mrs. J. Banister, Miss Ruth Gardner, Miss Mary Johnson, Miss Margaret Blackhurst, Miss Caunce.

HOOLE.

The district of Much Hoole is flat, and entirely devoid of natural scenery; yet it has a cheerful aspect on account of its rural associations. The population of the township will probably reach 1,000, and it is attached to Lune-street Circuit. Methodism in this village has struggled against difficulties, great and numerous, since the last decade of the last century. So early as 1793, Hoole made its appearance on the circuit books; but we have been unable to discover the place where religious service was conducted at that time. In the beginning of the present century, however, we have ascertained that William Webster, who afterwards became a local preacher, opened the granary for worship which was situated over his house, and was approached by a wooden flight of steps outside his dwelling. Here they met with bitter and unexpected opposition from the Church party. One Sunday, during divine service, the sexton cut down the steps, and for a time the little congregation was imprisoned in the upper room. Despite the many depressing influences, they nobly clung together and held on their way. About the year 1826, a school was commenced in Mr. Richard Whittle's barn, Little Hoole; and the preaching services were removed to Mr. T. Webster's house, Moss House-lane, Much Hoole. The scholars walked two by two from Whittle's barn across several fields, to attend the afternoon services in Mr. Webster's house. In 1828 the congregation became too numerous for the accommodation, and Mr. Webster consented to let them have the upper room over

his weaving shop. To this large room the school was transferred, and Divine worship was continued here for twenty years. The first school superintendents were Alexander Bonny and Richard Holt. Mr. Bonny became a class leader and local preacher. Their earnest and indefatigable efforts were rewarded by an increase of worshippers in this upper room. In 1848 they decided to build a chapel. A piece of land was bought; and the congregation, which consisted chiefly of small farmers, farm labourers, and hand-loom weavers, gave willingly and liberally according to their means. Some members of the congregation carted the material, others cleared the ground and prepared the foundations, free of charge. Messrs. Richard Holt and Alexander Bonny brought the first loads of bricks on the site for the new chapel, amid great rejoicing. The cost of the building was about £150. The Rev. G. Dickenson conducted one of the opening services. Subsequently the chapel became too small for the requirements of the congregation; and they were compelled, if they were to continue their work with success, to put forth efforts to provide themselves with a more suitable edifice. For a considerable time the matter was talked about; but the undertaking did not assume a definite form until April, 1880, when a meeting of the office-bearers, teachers, and scholars, was held, at which it was unanimously resolved that a new chapel be erected as speedily as possible. This decision was intimated to the trustees, and they readily approved of the plan. A subscription list was started, and their appeal for help met with a liberal response.

The contract for the building was £550; furnishing and consequent expenses, brought the cost up to £775. Mr. Wilkins, of Longton, was appealed to for a subscription; and he told the friends, if they would do their best to raise the amount, after the opening service, he would pay the amount standing at the wrong side of the ledger. The ceremony of laying the foundation stone was witnessed by a large concourse of people, which took place on Thursday, the 15th of September, 1881. The corner stone was laid by Mr. W. H. Hincksman, Lytham; and six memorial stones were laid by Messrs. Robert Bonny, Hoole; Thomas

Cornall, Preston; Joseph Foster, Preston; Edward Holt, Hoole; Edward Howarth, J.P., Preston; and the Rev. R. Brown; the latter gentleman performing the ceremony on behalf of Mr. John Moon, Preston, who was unavoidably absent; also fifty-three bricks were laid by scholars and friends. Previous to the stone being laid, each gentleman received a splendid ivory-handled silver trowel. Mr. Hincksman contributed £50, each of the other gentlemen who had laid a stone handed in to the treasurer £25, and those who laid bricks gave £1 each.

The chapel was opened on a Friday afternoon, by the Rev. T. T. Lambert, of York, after which a tea meeting was held in the School-room. At the conclusion of the meeting, it was stated that the result of the day's service, including profit from the tea, amounted to £45 13s. 9d. It is said that Old Betty Webster was the first Methodist who went to Heaven from Hoole; and her dying request to the family was, "Look well to the preachers."

SOCIETY OFFICERS.

Society Steward: Mr. Richard Holt.

Poor Steward: Mr. S. Barker.

Chapel Steward: Mr. W. Bonny.

Trustees' Treasurer: Mr. E. Holt.

Trustees' Secretary: Mr. R. Hindle.

Class Leaders: Messrs. Harrison, Hindle, and Holt.

SCHOOL OFFICERS.

Superintendents: Mr. John Harrison, Mr. R. Hindle, and Mr. J. Holt.

Secretary: Mr. Bonny.

Teachers: Messrs. R. Hindle, J. Hunt, W. Thornley, R. Holt, J. Harrison, W. Thomas, Miss Gardner, Miss Brooks, Miss Mayor, Miss Chadwick, Mrs. Brooks, Miss Harrison, and Miss Hunt.

BAMBER BRIDGE.

This village has undergone great changes during the last fifty years, politically, socially, and religiously. For the first three decades of the present century, it was not very safe to be out alone after dusk. Though the people of this district were

comparatively poor, and lived by working the treadles, and throwing the shuttle across the hand-loom, yet they excelled in drunkenness, fighting, and profanity; but all that has gone by, and it shows distinct traces of modern advancement. Probably the Methodists of Cockshott House, Walton-le-Dale, first carried the gospel into this village, the first services being held in a cellar in a street which has since been named Wesley-street, no doubt from this circumstance. The Lord soon brought them out of this dark dismal cellar, and gave them a position of comfort, respectability, and influence. Those who know Bamber Bridge will remember the old-fashioned many-gabled house near the old Wesleyan Chapel, called "The Old Hall." Mr. George Hilton used to reside there, and a daughter of his about this time married a person called Coggan. Mrs. Coggan had been very deeply impressed under a sermon upon "Godly sorrow," preached by the clergyman at Walton. Learning that Mr. Wesley was preaching in Back-lane Chapel on the 15th of April, 1790, she went to hear him. In a transport of joy, she returned, and obtained her father's permission for preaching to be held in their house, to which place the services were transferred from the cellar. The "Old Hall" was occupied by the Methodists until the opening of the new chapel, which took place on the coronation day of George IV., 1821. The "Old Hall," in which divine services were conducted for thirty years, has recently been removed to make room for the erection of the new Co-operative premises. The first class leader at Bamber Bridge was Mr. Walmsley, of Cooper Hill, Walton-le-Dale. We find this village mentioned in the circuit books as early as September, 1791. For upwards of fifty years religious work was carried on with great spirit and energy in the old chapel. Generations have passed through this building, and many interesting facts could be narrated.

REMARKABLE CONVERSION OF A NOTORIOUS DRUNKARD.

The history of Methodism in this village would be incomplete without referring to one who has rendered a most prolific

service to the Christian cause. Before his conversion he was a lover of drinking, fighting, and singing. From childhood he was surrounded by evil influences. When he was only ten years of age, he left home in consequence of cruel treatment, and was three days without food. He avoided all who knew him, and was found in a perishing condition by a publican, who took him home to the Withy Trees public-house, Fulwood, where he was cared for. This was before railway trains; and Withy Trees was then a coaching house. For some time the subject of this sketch worked in the field or about the stables, and was often treated by the visitors; so, while young, the appetite for drinking was acquired. From that time until he was about twenty-one years of age his home was chiefly in public-houses. He resolved to go to his native village, Walton-le-Dale, and from that time he lived a more settled life. Subsequently he married; which was a great speculation for a respectable young woman, with a good home. At this time he had neither money, home, nor character. The day before his marriage he was obliged to sit up all night, having no bed to sleep on. A strange marriage, but a providential one. Many, with brighter prospects, have ended more disastrously. Some time after his marriage, he commenced work at Cuerden Mill, and lived in one of two houses which stand in the factory yard. One Sunday, in the year 1858, he was drinking as usual. In the afternoon the scholars and teachers of the Wesleyan School were startled by the entrance of a drunken man. The superintendent got him to one side, and treated him kindly. When school was over he was asleep, and they left him locked in the school-room, where he remained until it was opened for evening service. He then made his escape as quietly as possible, like one who had been stealing. In about a fortnight after, he presented himself again at the chapel gates; but this time he was sober, and things looked hopeful. These were the palmy days of Mr. J. Cryer and Mr. J. Tattersall, who, on that particular occasion, were leading a lovefeast. They related their experience with considerable earnestness and pathos. An impression was made on the mind of this dissipated straggler, which was deepened by each

speaker ; presently his conscience was aroused, and the whole body shook and trembled. He was soon discovered and directed, and in that service he found liberty. His conversion was genuine, he shouted for joy, and told what God had done for him. There was great rejoicing in the Church. Rumour soon spread the news that Sammy Gaskell had been to the Methodist Chapel, and had got converted ; there was a great commotion in the village. At the time of evening service, crowds of people assembled in the street, to witness the strange sight of Sammy going to chapel. Some asked the question, " Will he come ? " Soon there was no room for doubt. He walked through their midst with head erect, firm foot, and satisfied countenance. The next day, Monday, the factory master came to him and said, " They tell me, Sam, you have got converted. " " Yes, master, thank God, let us pray. " Religion was afterwards the business of his life ; all his activity, cheerfulness, and every talent, were devoted as fully to God's service as they had been previously to the service of Satan. He commenced a Society class in his own house, and took charge of an infant class in the Sunday School. On a Sunday, Sammy could be seen, as regular as clock work, walking to school with his two boys by his side, one of whom is now in the ministry. The boys and girls who belonged to his class in the school usually assembled in his house, and increased so rapidly that they began to go to the school in processional order. The last procession to the school was made up of about fifty boys and girls. In 1860, Mr. Gaskell and family removed to Preston, and joined the Society at Wesley ; subsequently he became the founder of the Society at St. Mary's-street, and also at Walton-le-Dale. He now resides at Higher Walton ; and though only in a feeble state of health, he continues a class leader. For many years this small chapel, in which a Sunday School was conducted, was insufficient for the requirements of the district. Their first effort was in 1869, to pay off the debt that remained on the old premises, which amounted to £80 ; this was quickly accomplished. Some time afterwards they began to have notions as to erecting a new place of worship. Their opinions were divided,

but they never fell out about the matter; and though they did not agree, they agreed to differ, the general impression being that they should go in for having a new chapel. They first thought that £700 or £800 would cover the expense, but as time went on they enlarged their ideas; from £700 they got to £1,000. They all agreed about one thing, that they needed chapel and school accommodation. With this object in view they commenced collecting money; and by great perseverance raised, mainly amongst themselves, about £1,000. A trust was formed, a very eligible piece of land secured; and on Easter Saturday, 1877, the ceremony of laying the four memorial stones took place. Mr. E. Dean, of Preston, was presented with a handsome silver trowel, and a neat little mallet, with which he proceeded to lay the foundation stone; after which Messrs. T. Cornall, W. Ashton, and the Rev. J. R. Gleave, of Preston, (in the place of Mr. E. Howarth, who was unable to be present,) were each presented with a silver trowel, and laid a memorial stone. The chapel was opened on the 14th of March, 1878; and the total cost, including renovation, and the addition of a gallery, was £2,660.

The foundation stone of the new school was laid on the 14th of June, 1884, by Mr. W. Walker, of Walton-le-Dale, who gave £100 to the building fund. The late Mr. John Brown, of Bamber Bridge, also laid a stone, and gave ten per cent. on the collected subscriptions for the new chapel. A hundred Sunday School scholars set memorial bricks, fifty of which subscribed 10s. each, and fifty 5s. each. The building was opened for Sunday School purposes in December of the same year. The day school was commenced in February, 1885. The cost of this building was £1,960. Mr. John Brown, who had rendered not only valuable service as the treasurer to the building fund, but also to Methodism for many years, and especially in connection with the Sunday School, was not permitted to see the completion of the scheme for which he had laboured so heartily and energetically. How deeply he was interested in this work, will be gathered from the fact that at his death he left a legacy of £500 to the new chapel. His death was much lamented. In

1890, an organ was purchased, which was opened on the 30th of August; the cost, with alterations, was £400. In October of the same year, the friends held a four days' bazaar in their school premises. The object was to raise funds to pay for the organ, to pave and flag the ground between the chapel and the school, and to clear off a small balance of debt incurred in furnishing the day school. The committee asked for £500; the bazaar realised £518. Though the outlay since 1877 has been upwards of £5,000, the only remaining debt is £150.

Among the labourers who are numbered with the dead, there are none remembered with more lively pleasure than John Wareing, Robert Weaver, James Walmsley, and Thomas Cooper.

Bamber Bridge has developed rapidly during the last fifteen years, and the growth still continues. The Methodists of this village have accomplished noble things, and the workers are animated by great cheerfulness and hope with respect to the future.

SOCIETY OFFICERS.

Society Stewards: Mr. W. Byers and Mr. T. Hargreaves.

Poor Stewards: Mr. J. L. Charnley and Mr. R. Bonny.

Chapel Stewards: Mr. James Brown and Mr. T. Hargreaves.

Treasurer: Mr. W. Walker, Walton-le-Dale.

Class Leaders: Messrs. J. Smith, W. Byers, D. Forshaw, J. Brown, and T. Hargreaves.

SCHOOL OFFICERS.

Superintendents: Mr. Thomas Hargreaves, Browncedge-lane and Mr. Thomas Wignall, 118, Station-road.

General Secretary: Mr. W. H. Hargreaves, School-lane.

School Secretaries: Mr. John Ratcliffe, 248, Station-road; and Mr. R. Billington, junior, 121, Station-road.

Treasurer: Mr. William Byers, 215, Station-road.

Librarians: Mr. Richard Houlker, Station-road; and Mr. Thomas Newsham, Hudson-street.

Female Visitors: Mrs. Gregson, 46, Station-road; and Mrs. Charnley, Station-road.

Male Visitors : Mr. S. Walmsley, Mounsey-road ; and Mr. G. Wignall, Punch-row.

Conductor of Singing : Mr. Joseph Smith, Queen's-terrace.

Harmoniumists : Mr. Wm. Clarkson, 225, Station-road ; and Mr. J. Smith, Queen's-terrace.

Missionary Secretary : Mr. John Ratcliffe, 248, Station-road.

Teachers : *Males*—Messrs. J. Nelson, T. Trafford, H. Wood, J. Smith, R. Simpson, R. Bonny, S. Hilton, M. Haworth, S. Walmsley, W. H. Brown, R. Billington, senior, J. T. Simpson, W. Carter, T. Newsham. *Females*—Messrs. D. Forshaw, W. Byers, W. Clarkson, J. Brown, J. L. Charnley, Miss R. Meakin, Miss J. Bradshaw, Miss A. Clitheroe, Miss M. Ratcliffe, Miss E. A. Kellett, Miss A. Blundell, Miss E. S. Rostron, Miss J. Houlker, Miss J. Smalley. *Infant Class*—Miss M. Simpson, Miss P. A. Ratcliffe, Miss M. Houlker, Miss E. Ratcliffe. *Reserve Teachers* : *Males*—Messrs. H. Bonny, F. Livesey, and J. Lord. *Females*—Mrs. Brown, Miss S. Haworth, Miss M. A. Charnley, Miss E. Greenall, Miss M. Clarkson, Miss M. E. Rostron.

Day School Master : Mr. J. Smith, Queen's-terrace.

HIGHER WALTON.

This village is about three miles from Preston, and is in the Wesley Circuit. It was originally called Moons Mill ; but recently it has been re-christened Higher Walton, from the circumstance, no doubt, that it stands upon a hill. The first preaching place and Sunday School was commenced in 1804, in one of the rooms in what was then the new factory, behind the Swan Inn, and which was not then filled with machinery. When this was no longer available, the school and preaching services were transferred to an out building belonging to the old mill, which has since been replaced by the new factory at the foot of the hill. The work was carried on here until the year 1808, after which a house in Kitlingbourne Brow was occupied for about five years for Sunday School purposes only. During that five years preaching appears to have been carried on in a house of one of the members. In 1813 a room was rented at the top of the hill, near to the new chapel. This room was

approached by a flight of steep and narrow steps; here divine service was conducted, also a Day and Sunday School. The society and congregation during those early years were subject to many fluctuations; sometimes there was a large accession of members, as when the Revs. John Fairbourne and James Mortimer were ministers of the Circuit, in 1814, and again when the Revs. Thomas Hill and William Arnott came, in 1816. In those days the room was often full to over-crowding. The Society greatly increased; and most of the people in the mill became members of Society. Many good men, who are gone to their reward, were zealously encouraged in the promotion of this good work; conspicuous among them was Thomas Dennis, who was a most laborious, earnest man. The preaching at the beginning was conducted in his house. He died triumphantly in the year 1821 or 1822. That old room for fifty-seven years has been consecrated by the labours and successes of godly men, who have trained hundreds of children to fear God, many of whom are now prosperous men, holding responsible positions in society. In 1860 the friends made a move for a new school and chapel, land was bought, and a trust formed, but nothing further was done for ten years. On Good Friday, April 15th, 1870, the foundation stone of the new sanctuary was laid by William Berry, Esq., of Manchester, who, in early life, along with the family, was connected with the little Society at Higher Walton; and wishing to leave in the village of his early days some memorial of their gratitude, he started the collection with £250. The new chapel was opened in October, 1870. The total cost, including land and extras, was £897 7s. 9d.; subscriptions, anniversary, and collections, amounted to £626 15s. 6½d., leaving a debt of £270 12s. 2½d. The entire debt was generously paid off by the executors of Mr. Benjamin Meek, of Preston.

SOCIETY OFFICERS.

Society Steward : Mr. James Sims.

Poor Steward : Mr. C. F. Jackson.

Chapel Stewards : Mr. L. Ianson and Mr. H. Snailham.

Trustees' Treasurer and Secretary : Mr. T. H. Jackson.

Class Leaders : Miss Pearson, Mr. T. H. Jackson, and Mr. S. Gaskell.

SCHOOL OFFICERS.

Superintendents : Mr. T. H. Jackson, Mr. J. E. Briggs, and Mr. M. Thomas.

Secretary : Mr. W. Robinson.

Treasurer : Mr. Southworth.

Teachers : Miss Pearson, Mrs. Thomas Jackson, Mrs. James Sims, Miss Hindson, Miss E. Webster, Miss Gibson, Miss J. Tully ; Messrs. T. H. Jackson, James Sims, M. Thomas, C. F. Jackson, John Sharples, and John Robinson.

LONGRIDGE.

This village stands upon high ground ; and though it is irregular, up and down, yet it occupies a very pleasant locality. It is permeated by a clear mountain air. From Tootal Height, scenery of the most delightful and panoramic character is presented. Longridge is popular for its stone quarries, out of which many charitable institutions, places of worship, and stately mansions, have been erected. For a long period it depended on its quarries for support ; but of late it has undergone considerable development, and now the staple trade of this village is cotton weaving. Longridge first appeared on the circuit books in 1788. The first preaching place was Mr. Sumner's farm house, near Knowle Green. The first class leader was Mr. James Wilkinson, who lived at Ribchester. The first members were Mr. and Mrs. James Sumner, Mr. and Mrs. Crossley, and Mrs. Pye. It is said that, in the beginning of the present century, one of the pulpit supplies, a local preacher, got lost on the road to this village. Seeing a lad who was driving cows, among other questions, he asked him the way to Longridge. He said, "Yo mun haugh, and then yo mun gee, and then yo mun haugh again, and yo'll come straight to it." After he had gone, he thought that chap had asked him a lot of questions, and he called after him at the top of his voice, "Eh, mon, what don yo do?" He answered, "I am a præcher, and teach people the way to heaven." The lad looked with great astonishment, and exclaimed, "What! yo

teach folks the way to heaven, and didn't know the road to Longridge!" About the year 1806, they removed to a room in Langton-row, Longridge, which was rented. Afterwards they assembled in an upper room at the top of Berry-lane, which was approached by a steep flight of steps. Here a Sunday school was commenced, in addition to preaching services. Jemmy Seed, who was a good man in humble life, was the first Sunday school superintendent, and was also a class leader. The room became too small; and the inconvenience arising from constant changing of the place of service being a perpetual source of anxiety and regret. Poor as they were, they felt compelled to do something towards meeting and remedying this difficulty. The erection of a chapel was decided upon. Jemmy Seed scoured the whole country round for subscriptions. He won a large amount of sympathy, and induced many of the farmers to cart building materials free of charge. The chapel was erected in a lane on the east side of the village, and was named Mount Zion. The cost was about £200. To this building the Sunday school was transferred; and divine service was conducted there forty-eight years. During that time the little cause passed through many changes. Sometimes it waxed very feeble and low, and then again God mercifully revived them. The chapel was situated in such a locality that it was a good thing to hold their own, after deducting the removals of active supporters and workers. In those days, before the shrill whistle of the railway train and the snorting of the steam iron horse had been heard, local preachers were not so numerous, and it was difficult to supply the villages round about. Occasionally they were left without a preacher, which was a great hindrance to progress. Nearly fifty years ago, Mr. W. Wignall, who is now an old veteran of fourscore years, but at that time was about thirty years of age, resided at Woodplumpton. Perhaps no living layman has walked more miles and preached more sermons than he. The following fact will show that Mr. Wignall was not like the famous patent safety matches, which can only strike a light on the side of their own little box, and not always there; but that he could strike a light under any

circumstances. On this particular Sunday, he was appointed to Longridge. The congregation met at the usual hour, but there was no preacher; though they had recently been disappointed, they waited, but he came not. Some of them got tired of waiting, but nothing could be heard or seen of him. At last a number of them decided that he would not come, and some went to the church. Presently Mr. Wignall arrived in hot haste about fifteen minutes late. Mr. Crossley lost no time in explaining the cause of so small a congregation, who were standing outside the chapel, and being afraid that the preacher should turn away discouraged, he exclaimed, "Oh, sir, do come in, we are clamming. We have had nothing to eat for five Sundays" (meaning that they had been without a preacher). This touching appeal was enough. They entered the chapel. He changed his subject, and preached from the text, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." It was a word in season, and met the feelings uppermost in their minds, and filled their hearts with joy and gladness; and though half a century has passed away, that event is talked about to this day. A timely acquisition was made to Longridge Methodism, in 1840, in the person of Mr. John Marsden, who came from Leyland. In the years 1843-4 Jemmy Seed died. Mr. Marsden then of necessity became the school superintendent, teacher, and secretary.

In 1883, Mr. Marsden, Mrs. Marsden, Mr. Richard Parker, Mr. John Scott, and Mr. Richard Pinder, consulted about a new chapel. The population of the village was all moving in an opposite direction from their old place of worship. They could not take the people to the chapel, but they could take the chapel to the people. This is what they decided to do. Cottage sewing meetings were established, and collectors were organised. As the result of their efforts, the foundation stone of the new chapel was laid at the top end of Berry-lane, on May 31st, 1884, by T. B. Parke, Esq. A. Tullis, Esq., of Preston, presented Mr. Parke with a silver trowel, with which he performed the ceremony. The chapel was opened on Thursday, October 30th, 1884. The Rev. W. H. Tindall preached the sermon in the afternoon, and

the Rev. G. Dickenson in the evening. The collections amounted to £41 5s. 6d. The new premises cost about £1,400. The debt is £150. In December, 1887, Mr. John Marsden presented to the chapel a new harmonium, which cost £37, and is a very fine instrument of its class.

Mr. Ambrose Wilkinson, of Longridge, promised to give them £50 if they would raise £100 by Christmas, 1890. The challenge has been accepted; and with the valuable services of the Revs. W. Briscoombe and S. Fogg, the money has already been raised, so that the new sanctuary is out of debt. Since the new chapel was opened, Methodism has improved in all its branches.

We cannot close this sketch without referring briefly to a sad event which occurred in December, 1889, in Longridge, in the decease of Mrs. Marsden, who was well known to the ministers and local preachers throughout the circuit. She had been afflicted with blindness, and confined to her bed about two and a half years, which she bore with considerable patience and cheerfulness. On the occasion of a visit from the Vicar of the Parish, during her illness, and a prayer being read from the Book of Common Prayer, in which the expression occurs, "Miserable sinners," Mrs. Marsden emphatically said to her visitor, "Stop, I am not a miserable sinner, having been converted many years ago." Her house had been the home of preachers for nearly half a century.

SOCIETY OFFICERS.

Society Steward : Mr. R. Parker.

Poor Steward : Mr. P. Whittle.

Chapel Steward : Mr. J. Marsden.

Trustees' Treasurer : Mr. A. Tullis.

Leaders : Messrs. J. Marsden and J. Scott.

Harmoniumist : Mr. Thomas Moss.

SCHOOL OFFICERS.

Superintendent : Mr. R. Parker.

Secretary : Mr. J. Pinder.

Treasurer : Mr. J. Marsden.

Teachers : Messrs. R. Parker, James Clayton, W. Parker, John Pinder, A. Pinder, Miss E. Parker, Miss Ann Pinder, and Miss M. Pinder.

LEYLAND.

Though Leyland is not overcrowded with architectural beauty, noble terraces, and sweeping squares ; yet for majestic trees, blooming orchards, beautiful flowers, smiling homesteads, fruitful flocks, and fertile lands, it cannot be surpassed. Methodism was imported into this centre of hand-loom weaving before gas, steam, cotton mills, and railway waggons were introduced, by Mr. Bradshaw, who was a Penwortham man, and a Methodist well known to Mr. Crane, about the year 1797. Mr. Bradshaw was a handloom weaver, but a pious man. It was a time of war and rumours of war, when British sailors were in great demand. One day, when Mr. Bradshaw was walking on the banks of the Ribble, he was suddenly surrounded and forcibly carried away by a press-gang for the naval service. It has been said that this event occurred through mistaken identity. However, he was in prison a month ; and it was through the good offices of Roger Crane and the Vicar of Penwortham Church, that he was set at liberty. Mr. Crane now induced him to remove to Leyland, purposely that he might open his house for prayer meetings and preaching. Mr. E. Leece, sen., preached his first sermon as a local preacher in his house, November, 1797. A Society was formed, consisting at first of only four members, three of whom were of the Bradshaw family. After a little while, Mr. Bradshaw was compelled to leave the village. Mr. Thomas Bromley then opened his house on Turpin Green, where the services were continued for a short time only. The Methodists were not much liked by the natives, consequently they met with considerable opposition, and those who attended the cottage services were regarded as fanatics ; still their numbers increased. Ultimately Mr. Bromley got a notice from his landlord that, if he permitted the Methodists to conduct services in his house, he must leave the premises. The following Sunday the house was closed. On

that day no service was held. Mr. Crane, who had come to preach, held a consultation with Messrs. J. Jackson, Robert Jackson, Edward Jackson, sen., and Thomas Bromley, who had then joined the infant Church. They quickly took a room, a small brick building in Towngate, in the centre of the village. Here they resumed their services, and established a Sabbath school. The antagonism only produced publicity, and that created inquiry, which resulted in favour of Methodism. The Society amounted to thirteen, among whom were the following :— Richard Wood (leader), J. Jackson, Margaret Jackson, Robert Jackson, Jane Barlow (who became the first female class leader), Thomas Woodcock, and Thomas Bromley.

In 1814, the work having greatly advanced, a neat chapel was erected on Golden Hill, near the railway station. This was a great event in the history of the Wesleyan Church ; and also a visible proof that, in spite of bitter antagonism, the cause had thriven and prospered. Comfort was now the outcome of inconvenience. There was much rejoicing of the olden kind. The opening services were conducted by the Rev. Thomas Jackson, who was superintendent minister of the Preston Circuit in 1810-11, and were signally owned of God. The word preached was “ in demonstration of the spirit and of power.” A number were saved, of whom the greater part have since died. The chapel soon became quite inadequate to accommodate the people who wished to attend ; and as the children who were taught in the Sabbath school were of necessity, in order to make room for the congregation, excluded from a regular attendance of public worship, a few benevolent persons resolved that this evil should at once be removed, and that the chapel should forthwith be enlarged. It was also determined that the entire outlay should be raised, so that no additional debt should be incurred by the trustees. To this appeal the friends in Leyland and throughout the circuit nobly responded. The alteration comprised a new gallery round the chapel ; also the front and one side of the building were enlarged. The chapel was re-opened on Sunday, the 17th of October, 1841. The Rev. Thomas Jackson,

of London, preached morning and evening ; and the Rev. James Scholes, of Chorley, in the afternoon. On the following Monday, the Rev. R. Newton preached in the morning, and the Rev. Thos. Jackson again in the evening. The cost of the enlargement was about £340, towards which a sum of more than £200 was subscribed before the opening ; and the collections amounted to £115. During the alteration, divine service was conducted in Mr. Thomas Ainsworth's barn, near the Railway Station, for about three months. The attendance, after the opening, afforded evidence that the benevolent efforts put forth by the friends were greatly appreciated by the inhabitants. The seats were soon all taken, and the attendance of the children in the Sunday school was nearly doubled.

During the ministry of the Rev. Joshua Priestley, in 1850-1, a great revival broke out in Golden Hill Chapel, when upwards of twenty persons were converted. The following are some of the results of this gracious visitation. Two of the young converts became clergymen in the Church of England, viz., Mr. Bretherton, late Vicar of Broughton Church, and Mr. J. Moore, Vicar of a church in Halifax. Mr. W. Holland became a scripture reader in Leeds ; Mr. J. Hothersall went out as a Wesleyan missionary to the West Indies, but has recently returned to circuit work in this country ; Mr. Ascroft is now a well-known preacher and lecturer in the Methodist Free Church ; Mr. W. M. Baker (brother to Thomas Baker, local preacher), after his conversion, went to America, and entered into the ministry of the Methodist Episcopal Church. During this gracious outpouring of the spirit, cottage prayer meetings, tract distribution, house-to-house visitation, and seven o'clock Sunday morning preaching, were established. The young men and women of the district took an active part in all these efforts, and Methodism greatly flourished. After a period of about seven years, notwithstanding the enlargement, the premises were found too small to accommodate the number of children that attended. It was resolved to make an effort to erect a new school. A large plot of land was secured on a lease of 999 years, at an annual

ground rent of ten guineas. The corner stone of the new school was laid by T. L. Wall, Esq., of Manchester, on Whit-Monday, June 1st, 1868.

The evidence that Wesleyan Methodism has been successful in this village, and that it lives and moves, is seen in the fact that, on September 18th, 1875, Mr. J. G. M'Minnies laid the foundation stone of a new chapel adjoining the school, which cost £3,300; and before this interesting ceremony took place upwards of £1,350 had been promised and paid. The chapel was opened in July, 1876. An organ was put in about the year 1881 or 1882, at the cost of £250. Though the school was only built twenty-two years ago, and has been enlarged twice, it is still too small to accommodate the increasing population. To meet the further requirements of extension, a four days' bazaar was opened on Wednesday, November 26th, 1890, in the school-room, by Herbert T. Parke, Esq., of Withnell Fold, which comprised three objects. The first and principal object was the provision of a larger infant school; second, to meet the debt incurred in beautifying the chapel; and third, to pay for the new heating apparatus. The total amount raised for these purposes was the handsome sum of £448 15s. The whole of the premises are now practically out of debt.

Resident Minister : Rev. T. J. Haughton.

SOCIETY OFFICERS.

Society Stewards : Messrs. R. J. Hutchinson and J. Walsh.

Poor Stewards : Messrs. J. Swann and Loxham.

Leaders : Mrs. Smith, Miss Swann, Miss Robinson, Mr. J. Lee, Mr. Harrison, Mr. Gabbott, Mrs. Harrison, Miss Pemberton, Miss Rushton, Mr. Dobson, and Mr. D. Jump.

SCHOOL OFFICERS.

Superintendents : Messrs. John Swann, sen., and John Walsh.

Secretary : Mr. R. J. Hutchinson.

Librarian : Mr. C. E. Marland.

Treasurer : Mr. J. Swann, sen.

Harmoniumist : Mr. William Swann.

Band of Hope Secretary : Mr. C. E. Marland.

Secretary of Juvenile Missions : Mr. Frederick Hesketh.

Teachers : Messrs. James Dobson, John Sumner, John Lee, Thomas Harrison, William Moore, John Gabbott, William Swann, Thomas H. Cottam, Thomas Woods, Rich. Christopher, Samuel Bamber, Edward Knowles, Robert Titterington ; Misses Jane Rishton, Elizabeth Rishton, E. Pemberton, Mary Rishton, S. Robinson, M. Carter, E. Pincock, M. A. Ratchiffe, E. H. Swann, Sarah Robinson, E. Brown, Mrs. A. E. Pugh, Misses Annie Swann, Jane Brown, M. A. Owen Jones, Eliz. Walker, Alice Cocker, K. Brown, C. Ryding, and M. A. Lee.

Day School Master : Mr. Mr. W. E. Moore.

FRECKLETON.

This village is about eight miles from Preston ; and stands on the banks of the Ribble, and on part of a promontory-shaped piece of land which terminates in the Neb of the Naze. It is supposed to have been built as a Roman town in the year 79. Freckleton can boast of a small port, a cotton mill, a shipbuilding yard, as well as twine and rope spinning. This prosperous society owes its origin to Messrs. P. Taylor, G. Richardson, Moses Holden, and J. Grayson.

In the year 1808 Mr. G. Richardson conducted a Sunday school in Park Nook Farm, which was then occupied by R. Marsden Rigby, and was composed of three teachers and five scholars. Somewhere in the first ten years of the present century, Moses Holden, who was then a popular Preston Methodist local preacher, paid a visit to this ancient village, and preached from the steps which led up to a room over the old smithy on Smithy Green. He paid a second visit, and became acquainted with Mr. Wright and Mr. Richardson. The next step was to commence divine worship. Mr. G. Richardson was the first to open his house to the Methodists. It is said that Betty Sumner was the first Methodist in Freckleton. She died on her knees in the very act of prayer before retiring to rest at night. An arrangement was made to begin preaching services in an old edifice, in which the Quakers occasionally worshipped ; and to

this building the scholars from Park Nook Farm were transferred, and were joined by Mr. Thomas Wright and Mr. Henry Rostron, who rendered valuable services in establishing Methodism. As time passed on, the school and congregation prospered; and the inconvenience arising from a hired room was felt to be a hindrance to the successful working of the cause. A building of their own was ardently desired; but many years of patient waiting passed, before they realised their wishes. A stand, however, was made in the year 1840. A thatched building was purchased, which had formerly been used as a weaving shop. Subsequently the thatch was stripped, the walls were raised, the roof was slated, and a gallery put in at one end only. The place was made neat and comfortable. The work was continued with great earnestness and success. Soon a strong feeling prevailed that a new front to the chapel should be built, and a stone bearing the inscription "Wesley Chapel" put up. This also was carried out at the cost of about £80. This school-chapel became very uncomfortable, from the fact that a school was conducted twice on Sunday, as well as divine service. A new school and chapel were suggested. The project was received with great favour. Permission was granted to build on the site of the old chapel. An extra piece of land was given by Mr. Richardson and Mrs. Cross Wignall. Three memorial stones of the school were laid on the 24th of May, 1884, by Mr. W. Wignall, Mr. Peter Rawsthorne, and Mr. Thomas Brown. A number of memorial bricks were also laid by the scholars of the Sunday school. T. C. Hincksman, Esq., gave £100; H. E. Sowerbutts, Esq., J.P., £50; A. Tullis, Esq., £50; £800 had been received by cash and promises. Towards this amount the scholars had contributed £400 in weekly subscriptions. On September 30th, in the same year, four corner stones of the new chapel were laid by the following gentlemen:—H. E. Sowerbutts, Esq., J.P., Mr. B. Wignall, Mr. H. Mayor Richardson (grandson of G. Richardson, one of the first Freckleton Methodists), and Mr. W. Wignall, jun. The school and chapel cost upwards of £1,500, building and furnishing, exclusive of land, and the chapel was opened in February,

1885. Good work continues to be done here, and good results are to be seen. The Sunday school is well attended by young people. The chapel choir is a very excellent one, and for many years has been conducted by Mr. P. Rawsthorne. The glories of Freckleton Methodism of the future will exceed those of the past. With a new chapel and school, and a growing population, together with the prospect of railway communication, they have everything to encourage them with respect to the extension of the cause.

SOCIETY OFFICERS.

Society Steward : Mr. P. Rawsthorne.

Poor Steward : Mr. J. Gregson.

Chapel Stewards : Messrs. J. Gregson and J. Brown.

Trustees' Treasurer : Mr. B. Wignall.

Class Leaders : Mr. W. Wignall, Mrs. Wignall, Mr. Brown, and Mr. Rigby.

SUNDAY SCHOOL OFFICERS.

Superintendents : Messrs. P. Rawsthorne and T. Brown.

Secretary : Mr. G. Rigby.

Treasurer : Mr. B. Winchester.

Teachers : Mr. W. H. Hall, Mr. J. Coulburn, Mrs. Wignall, Mr. Thomas Howarth, Mr. B. Winchester, Mr. E. Hall, Miss Wignall, Miss M. Richardson, Mrs. Parker, Miss M. Mayor, Miss E. Rawsthorne, Miss Alice Ann Hall, Miss M. Whittle, Mr. E. Rigby, Mr. R. Brackle, and Miss M. Cookson.

KIRKHAM.

Kirkham is one of the most ancient towns in England. It is supposed that it constituted one of the outposts of the Romans for the defence of a port on the estuary of either the Ribble or the Wyre. In the neighbourhood of Kirkham, on both the eastern and western sides, Roman antiquities have been found. In olden times, among other things, it had the honour of having a prison, a pillory, and a ducking stool. In 1282 the town of Kirkham was incorporated; in 1296 it was declared a free borough for ever by Edward I.; and is now governed according to the principles of the age.

We have not been able to ascertain either the exact time when, or the name of the person by whom Methodism was introduced into this peculiar town, which has been described as "a wavy camel-backed sort of place," up and down. Wesleyan preaching services were first commenced in an old mill, which is now used as a warehouse by Mr. Porter, and stands immediately behind his shop in Station-road. For a considerable length of time, little progress was made; the Methodists being looked upon with suspicion, and were annoyed and persecuted. Bigotry developed in Kirkham much quicker than religion. People believed that virtue and excellency could not be found outside the Established Church. An old native of the town used to say, that the devil paid periodical visits to all the various towns in the country, in order to see how many of his disciples there were in each, and how they were getting on; but, that when he got to Kirkham, he always "flew right over it," knowing that all the folk there were his own. We hope the time will soon come when he will "fly right over it," not because all the people belong to him, but because they have thrown off their allegiance to him. The old mill was let to a pot merchant, and the Methodists had to quit. In the summer of 1826, they were without a preaching place, and the services were discontinued. Another effort was made in the spring of 1841, with greater success. Mr. W. Moon, of Freckleton-street, then opened his house for service. This preaching place, which is now turned into a beer-shop, is known to this day as the "Red rag," from the circumstance that the window was screened with a red curtain. Hard names were given plenteously, and those who attended the services were regarded as only half-witted people.

In 1844 a new chapel was erected at the higher end of Freckleton-street. The late Mr. John Richardson and a few other friends laboured diligently to establish the new cause in this old town. Though this good man lived at Newton, he attended regularly the services at Kirkham in all kinds of weather, and was the first class leader. He frequently walked to Preston, and Blowing Sands, near Blackpool, to attend the

lovefeasts. Mr. Richardson was accidentally shot by his own gun in an apple tree, on October 1st, 1866.

In 1849 Mr. C. W. Dyer, a local preacher and an exciseman, came to Kirkham from Wales, and he soon infused new life into the little Society. Special services were held for several weeks. A revival of religion broke out, and about thirty people were converted, among whom were Mr. W. Billington, Mr. M. Clegg, and Mr. W. Clegg, who became workers in the Sunday school. Mr. Billington became a class leader, and afterwards a local preacher, which offices he holds to this day. Mr. Dyer commenced a Society class at Mr. Thomas Billington's house, Wrea Green. Mr. Hugh Cornall, who has been connected with the place since 1845, and who is the present superintendent of the Sunday school, was also converted; and the late Mr. James Gregson, who became a successful class leader. The hearty praying and singing, and the success which attended these revival services, made the chapel very popular throughout the town. The natives had never witnessed such religious zeal and activity before. Many bitter things were said about these services, and an effort was made to stop them. The ostler to Edmund Birley, Esq., whose stables apparently were close by, complained to his master that the horses could not sleep for the praying and singing of these fanatical Methodists until midnight. Mr. James Bradley and Mr. Robert Bradley, of Weeton, and the late Mr. William Billington, of Wrea Green, were the old supporters and staunch friends who took a warm interest in the cause when it was in its infancy. Mr. T. Moss came to Kirkham from Chorley in 1877, and took a great interest both in the school and chapel, and roused those about him into a state of generous activity. In 1881 a move was made in the direction of a new chapel. Miss Sumner (who afterwards became the wife of the Rev. E. H. Jackson) suggested that they should commence a sewing class. Mr. Moss started it by giving them two pieces of cloth, and in this way a building fund was originated. The stone laying ceremony took place on the 2nd of July, 1887. Mrs. Hincksmann, of Lytham, laid the foundation stone, Mrs. Bradley and Mrs. Moss laid

memorial stones, and a number of bricks were also laid by teachers and scholars. The new chapel was opened for divine service on November 17th, 1887, by the Rev. W. Wilson, Chairman of the Liverpool District. The entire cost of the building, including £300 for land, was about £1,500. Towards this amount Mrs. Hincksman gave £20; Mrs. Moss, £20; Mrs. Bradley, Blackpool, £10; Mr. T. Moss, £100; Mr. James Bradley, Weeton, £50; Mr. J. Bolton, £50. The new premises are entirely free from debt.

SOCIETY OFFICERS.

Society Stewards: Messrs. M. Hardman and E. Billington.

Poor Stewards: Messrs. J. Bolton and T. Burkitt.

Chapel Stewards: Messrs. H. Cornall and J. Bolton.

Trustees' Treasurer: Mr. T. Moss, St. Anne's-on-the-Sea.

Trustees' Secretary: Mr. T. E. Whitehead, Preston.

Class Leaders: Mr. M. Hardman, sen., Mr. M. Hardman, jun., and Mr. Taylor.

SCHOOL OFFICERS.

Superintendents: Messrs. H. Cornall and T. Ford.

Secretaries: Messrs. J. Duxbury and R. Ford.

Treasurer: Mr. A. Critchley.

Teachers: Messrs. A. Critchley, J. Taylor, J. Cornall, J. H. Ford, W. Dobson, J. Singleton, S. Fox, J. Bolton; Misses M. A. Billington, M. J. Snape, M. E. Fairclough, A. Cornall, M. E. Titterington, and E. Billington.

PENWORTHAM.

Its origin is lost in antiquity. When Walton and Ribchester were Roman stations, there was a castle which stood on the northern side of the church. Penwortham was once seized by William the Conqueror, and given to Roger de Poicton. Towards the close of the Conqueror's days, a grant of this place was made to the monastery of Evesham, in Worcestershire, which was confirmed. After the dissolution of monasteries, the chapel and other property were sold by Queen Elizabeth to John Fleetwood, of Little Plumpton, for £3,088. Richard Fleetwood, his second

son, succeeded him as owner of the Penwortham property, which was conveyed "to him and his heirs for ever;" but afterwards it was purchased, and is now held by the Rawsthorne family, Penwortham. Methodism commenced in the house of John Capstick, in Brown's-row, about the year 1812. The annoyance and persecution were so great, that they were compelled to get a license to hold religious services, in order to claim protection. Mr. Wignall, father of William Wignall, Freckleton, on several occasions, when on his way to the services, was waylaid by young men and put into the ditch. At last this occurrence came to the ears of a local magistrate, whose prompt interference prevented the recurrence in the future of similar scenes of outrage. Mr. Wignall was a class leader, and his Society tickets date from 1813. The trials and insults which the members of this little church had to endure were both endless and cruel. In spite of all this, their numbers grew and multiplied. The house became too small to contain their numbers, and they removed to John Walmsley's barn at Middleforth Green.

In 1826 a second preaching place was opened in the house of Mr. Sibbert, adjoining the old mill. Mr. Sibbert had been connected with Methodism from its commencement in the village.

In 1833 they erected a new chapel. The late Mr. Alexander Foster cut the first sod, and wheeled it away in a barrow amidst great rejoicing. The two little causes from the barn and the house, or old mill, as it was called, were transferred to the new premises; and a Sunday school was also commenced. Mr. W. Whittle, at this time, was one of the moving spirits. He was so diligent in looking after chapel affairs, and so constant in visiting the sick and absentees, that the people of the locality called him Bishop Whittle. For twenty-two years a good work was carried on. The school was crowded with scholars, so much so that they were compelled to enlarge the chapel. The good influence which has emanated from Penwortham is immeasurable. There was a young man whose parents were connected with this church; who had become notorious for drunkenness and mischief in the district. He was then serving his apprenticeship to a fellow-

monger and tanner at Tardy Gate, where he acquired an appetite for drink, and soon became uncontrollable and self-willed. This youth had a particular taste for music. One day his father promised that, if he would give up drinking for three months, he would buy him a fiddle. He resolved that he would have no more drink, and he kept his promise.

THAT FIDDLE SAVED HIM.

It was the turning point in his life's history. He soon acquired the art of playing, and joined the chapel choir, and was converted. This profligate became an active living force in the Church, and has been a local preacher and a class leader for upwards of half a century, offices which he holds to this day. We refer to Mr. W. Wignall, of Freckleton. That old fiddle is still in his possession; and he regards its history with as much pride as Major Chard and his companion officers regard the rescuing of the colours of their regiment from the fire, blood, and death of Rorke's Drift. We must not omit Mr. Bennett, who has been connected with the school and chapel for about fifty years; and for a considerable period walked every Sunday in all kinds of weather from Midge Hall, carrying his provisions for the day, and taking an active part in all the services. Like a sunbeam he gladdened all about him. Whenever there was any little strife or contention, he would throw oil upon the troubled waters. He still lives, but is full of infirmities, and for some time has been unable to attend public services. Mr. Josiah Sibbert, the son of one of the first Methodists, has also been connected with the cause from childhood as a scholar, teacher, superintendent, and class leader, and has conducted the choir for twenty years. In 1855 the old spinning mill was pulled down, and there was a general migration from this village, which acted very injuriously on Methodism; and though a new mill was built in 1860, Methodism has never recovered the loss it then sustained. The cause at present lacks force; it is at a stand-still in respect to numerical strength; and will soon be progressing backward, if the brethren do not bestir themselves.

SOCIETY OFFICERS.

Society Steward : Mr. W. Alston.

Poor Steward : Mr. R. Stevenson.

Chapel Steward : Mr. W. Alston.

Class Leader : Mr. W. Alston.

Harmoniumist : Mr. J. Sibbert.

SCHOOL OFFICERS.

Superintendent : Mr. R. Stevenson.

Teachers : Messrs. J. Sibbert, W. Alston, J. Osbaldeston, T. Smalley, T. Shaw, Misses Mary Stevenson, A. Fiddler, and K. Parker.

MIDGE HALL

Is a clean, sweet, quiet, rural-looking district in the parish of Leyland. There are neither mines, quarries, nor manufactories of any kind, to be seen. It is exclusively devoted to that oldest and most substantial of all sciences,—agriculture. It is said that the name of Midge Hall arose from the following circumstance. About sixty years ago, a man built a house composed of sods at the side of a bog. An opening at the top and side served for a window and chimney. This place was infested with midges, so much so that sometimes they had to leave off work through them; and the station was named through this circumstance. The first local habitation of Methodism in this district was Mr. P. H. Heward's house, which was opened for service in the year 1861, and frequently on a Sunday evening was crowded with worshippers. It was in the kitchen of this house that Mr. James Hothersall, the returned missionary from the West Indies, preached his first sermon. On one week-evening service, when the Rev. D. Hay preached, 82 people were present. The house became too small. A thatched cottage on the road-side was rented, which some of the natives nick-named "City-road Cathedral." With a slight alteration, which cost £17, it was made to accommodate 120 persons. A Sunday school, with an attendance of about 70 scholars, was conducted in this building every Sunday, in which Mr. Heward and Miss Hindle (who afterwards became

Mrs. Higgins) took an active part. After the services had been carried on in the house two years, and in the thatched building four years, Mr. Heward commenced the movement for a new chapel. Subscriptions were collected. Land was bought for £50. The foundation stone of the new chapel was laid on Thursday afternoon, the 8th of August, 1867, by Mrs. D. Swann, who gave £25. The new chapel was opened for divine worship on Monday, November 11th, 1867, by the Rev. C. Garrett. The collection amounted to £15 1s. Prior to the opening £270 had been raised. The cost of the entire premises was upwards of £500, including the land. The chapel is free from debt.

OFFICERS.

Society Steward: Mr. S. Moss.

Poor Steward: Miss Baker.

Chapel Steward: Mr. S. Moss.

Leaders: Messrs. Higgins and Southworth.

Teachers: Mrs. Higgins, Misses Wright, Ward, Wood, A. Loxham, Messrs. J. Bretherton, J. Harrison, S. Moss, jun., and J. E. Smith.

WALTON-LE-DALE.

Very learned people suppose that Walton derives its name from the two words, "Val" and "Tun," which mean a fortified town; that the Brigantes, one of the strongest tribes of the ancient Britons, occupied it; that Julius Agricola, with a portion of the Roman army, subdued them, and erected on the ground, now cultivated as gardens by Mr. Troughton, the celebrated station called "Coccium;" that the Angles next came into the valley of the Ribble; and a few scattered houses have since developed into the village of Walton. In 1648 a great battle was fought on the western side of Walton between Cromwell and the Duke of Hamilton. In 1715 the Rev. Mr. Woods, the Chowbent Presbyterian minister, at the head of his congregation, defended the pass of the Ribble here, and kept the northern rebels in check till Generals Carpenter and Wills succeeded in vanquishing them. Milton, referring to one of the battles in this neighbourhood, mentions the small river Darwen which

passes through Walton, and says, "While Darwen's stream with blood of Scots imbrued," &c. The cottage in this village still remains where Cromwell passed a most anxious night. Though Methodism has been hovering about Walton for upwards of a hundred years, and several efforts have been made to establish it, yet it is only in recent years that its power has been felt. More than a century ago, influential Methodists resided in this neighbourhood. In April, 1784, John Wesley honoured this historic district with a visit.¹ On one occasion he was entertained by Mr. Walmsley, who then resided at Cooper Hill, and was Steward to the Hoghtons of Hoghton Tower. Mr. Walmsley became the first class leader at Bamber Bridge; and one evening he died very suddenly after returning from meeting his class. In the beginning of the eighteenth century an attempt was made to get a footing in Walton, and for a time the meetings were conducted in the house of Joseph King, clogger. Mrs. King, and other females belonging to the Society, wore "Quaker bonnets." Mr. Joseph Livesey, who became the popular leader of the temperance movement, occasionally attended these services, and also those held at Back-lane Wesleyan Chapel. About the year 1866, Mr. S. Gaskell removed from Preston to Walton. For some months, the family kept up their connection with the cause at St. Mary's-street. But after a time, Mr. Gaskell thought that Methodism ought to be represented in this village. He at once opened his cellar kitchen, and commenced divine service and a Society class in his house, which was near the mill, opposite the river, between the Yew Tree and Mr. Calvert's house. It was most difficult to establish Methodism here. Though the only two places of worship nearer than Preston were the Established Church and a Catholic chapel, the people were most antagonistic to the infant cause. Success, however, attended these services, and the kitchen became inadequate for the purpose. No one in the village would either let or sell property or land for a Methodist chapel. During a conversation on this subject at Lune-street Circuit Quarterly Meeting, in December, 1867, Mr. Councillor John Gudgeon, who was present,

¹ See pages 19 and 20.

informed them that he had some cottage property in King's Croft, Walton, which he would sell them for the purpose required. At first the authorities purchased three houses for £200 ; afterwards three others adjoining were bought from him for a similar sum. Three of the cottages were altered and made into a school-chapel. The inside walls were taken out, a gallery put in at one end and a pulpit at the other, and some neat comfortable seats with backs to them. The alterations and furnishing cost about £70. One of the houses was turned into a store-room and boiler-house for tea meetings, and the other two were inhabited.

These premises were opened for religious services as well as Sunday school in the spring of 1868 ; and the entire debt was paid off on March 31st, 1877. An agitation was commenced for a better and more convenient place of worship, which it was their intention to erect on the site of their school-chapel and the three adjoining houses. But during this agitation the place was inundated by the Ribble rising and covering the adjacent land. The last occasion when this took place was on November 14th, 1880, which led to the abandonment of the scheme for building a chapel and school in one block. Ultimately land was obtained at the bottom of Church-brow for the new chapel. The foundation stone and four memorial stones were laid by H. E. Sowerbutts, Esq., J.P., Edward Howarth, Esq., J.P., Mr. John Moon, Mr. Joseph Foster, and Mr. Thomas Cornall, on August 13th, 1881 ; and the building was opened for divine worship on February 28th, 1882. The Rev. C. Garrett preached in the afternoon, and the Rev. G. Dickenson in the evening. The cost of the new chapel was £1,653 12s. 6½d.

The new Sunday school was built on the site of the old school-chapel, and was opened on April 11th, 1884, by the Rev. G. Dickenson. The cost of the building was £398 15s. 1d. In estimating the cost of the new building, provision was made for capitalising the ground-rent charges, which together amounted to £201, and involved an annual payment of £10 1s. The final effort to pay off the debt was made by holding a bazaar on Oct. 10th and 11th, 1890, by which it was expected to raise the sum of £120, which would pay off the debt, and leave £40 to beautify

the chapel. Mrs. H. E. Sowerbutts opened the bazaar on the 10th, and Mrs. W. Parker on the 11th. By the generous help and support of the friends the sum of £253 18s. 4d. was realised, which puts the trust in a very favourable position, and gives a grand finish to the new chapel and school scheme. The struggling church has now become a healthy and vigorous one, and there is every prospect that in a few years it will be a most flourishing congregation. In fact, if the same steady perseverance and nobility of aim are manifested in the future, we have no hesitation in predicting a very prosperous career for the latest development of Walton-le-Dale Methodism.

Amongst the men who laboured in the old place may be mentioned Mr. James Lund, Mr. Robert Carter, and Mr. Edward Gaskell, all of whom have entered into rest. The place was called "Sammy's Chapel," such was Mr. S. Gaskell's influence on the church and the neighbourhood.

SOCIETY OFFICERS.

Society Steward: Mr. J. Renwick, jun., Church-street, Preston.

Poor Steward: Mr. J. Carter, Walton-le-Dale.

Chapel Steward: Mr. James Low, 24, Walton Village.

Leaders: Messrs. Joseph Renwick, James Ward, Thomas Sutton, and Miss Boardman.

SCHOOL OFFICERS.

Superintendents: Messrs. Joseph Renwick and J. Lowe.

Teachers: Messrs. Thomas Sutton, W. Blanchflower, James Renwick, Thomas Carter, John Carter, Charles P. Ward, Fred. Page, Thomas Renwick, Miss Mary James, and Miss Ellen Myerscough.

RIBBLETON.

Ribbleton is a suburb of Preston. This little cause originated in September, 1889, in a secession from the Established Church. Two or three of the seceders put themselves in communication with the Rev. J. Smith, who was then the superintendent minister of Wesley Circuit. Mr. Gillespie (formerly a churchwarden) and Mr. Sergeant, both of Ribbleton, engaged to find a room and pay the rent, if ministers and local preachers were

provided to conduct religious services. The only place which was obtainable was the lower room of a large two-storeyed building situated on the high road near Fulwood Railway Station, the upper room of which was used as a Sunday school by the Established Church. Their term of tenancy terminating at the end of the year, they had already transferred public worship to the new Church which had recently been opened. This lower room was made clean and comfortable. A large stove, reading desk, and forms with backs to them, were put in, and the common earth floor was thickly covered with sawdust, from which circumstance some of the natives nicknamed the place "Sawdust Cathedral." Here a preaching service, Sunday school, and Society class were commenced. The Established Church vacated the upper room at the end of 1889, and the lower room worshippers went up higher. With due care and attention, this little branch will now be surrounded by a serener atmosphere and more felicitous times; and we trust that this little one will become a thousand.

OFFICERS.

Steward : Mr. T. Sergeant, Ribbleton.

School Superintendent : Mr. T. Sergeant.

School Secretary : Mr. G. H. Gillespie.

ROACH BRIDGE.

A previous effort had been made to establish Methodism in this district, but it had failed. On this occasion it was more successful. Mr. Harwood, the present manager of the paper mill, has shown considerable interest in, and rendered valuable aid to, this little church. He not only provided a room free of rent; but also furnished it with chairs, forms, and pulpit. This infant Society, since it appeared on the circuit preaching plan, in January, 1883, has increased in numbers and influence. In addition to a preaching service, a Sunday school is conducted, also a Society class. We trust that its future history will record a greater degree of faithfulness in the Master's service, and a prosperity that will far exceed its past success.

Steward : Mr. M. Eccles.

THE ILLUSTRIOUS DEAD.

The appellation "Illustrious" has been applied to those who have distinguished themselves for greatness, goodness, and splendour. In ancient times rude hymns were sung to their praise, and repeated from generation to generation. In the earlier periods of the Roman Commonwealth, lyrics, celebrating the virtues of departed heroes and sages, were recited or sung at public festivals; subsequently it was extended to those who, during their life, had been distinguished for piety and virtue. When Christianity ascended the throne of the Cæsars, it was customary to confer this distinction upon all who, by their birth or services, were supposed to have honoured the Church or promoted her interests. We, therefore, claim the right to apply the appellation "Illustrious" to those who have fallen on the battlefield, whose names have been held in high honour for special gifts, distinguished industry, or extraordinary service in connection with Methodism in Preston. The body in which they began their being has failed, worn with work, wasted with years, or weakened by disease. They have risen, not fallen; triumphed, not vanquished; won, not lost their cause. God works by death as well as by births. A great French historian said, "that most of the European Nations had been built up by agreeing to forget and remember." In these brief criticisms, we shall agree to forget the wrongs, and remember only the rights. Our aim will be to throw light upon the past, and recount the manner in which our forefathers discharged their duties, and built up Wesleyan Methodism. It is hoped we shall be profited by their virtues, and led to perform our duties to man and God with equal devotion, remembering that we can never be great nor honourable, except so far as we possess real goodness, and are faithful to God. It is better for the world and posterity, for the encouragement of public worth, and the exercise of

gratitude, that the names of those who, in life, served the common weal should be preserved to after times, enriching the place of their habitation by Christian experience and self-sacrificing labours, rather than leave their names and memories to be forgotten, and allowed to remain among the number of those which have no memorials, who are perished, and are become as though they had never been born. It is appropriate to commemorate their names in connection with religious work; and thus, as in the case of Mary, what they have done "shall be spoken of for a memorial" of them. "The righteous shall be had in everlasting remembrance."

MR. MICHAEL EMMETT.

The death of Mr. Emmett snapped the first link in the chain of the earliest band of workers which binds Methodism with the last and present centuries. Mr. Emmett was a striking illustration of that spirit to which Methodism owes its greatness. From the day his name was entered in the Society's roll-book, in 1776, his life was an active force in the Church until the day of his death. Mr. Emmett was one of those who make history, not as the Napoleons and Wellingtons, but as the Wesleys and Whitfields. The position which he gained is sufficient evidence of his power and effectiveness. Mr. Taylor tells us, in his "Fylde Methodism," that "he was the first to introduce the Gospel to the byeways and hamlets of the Fylde country north of Garstang." In 1786 he married Miss Mary Crane, sister of his old friend, Roger Crane. Michael's piety, zeal, and merit, brought him prominently before the attention of Mr. John Wesley, who, after much correspondence, induced him to go on the list of travelling preachers. He laboured in the ministry for 24 years with great acceptance and usefulness. In 1815 he became supernumerary in Liverpool. The last 13 years of his life were spent in a broken-down constitution, caused, no doubt, by hardships and exposures, to which a Methodist pioneer willingly submitted in those early days. He departed this life on the 23rd of March, 1829, aged 69 years.

Ann Emmett was the eldest daughter of James Emmett,

the youngest brother of Michael Emmett, the minister. She was born about the year 1792. She married in 1810 the late John Toulmin, and died in 1866. She was the mother of the late James Toulmin, of Friargate; the late George Toulmin, proprietor of the *Preston Guardian* and *Lancashire Evening Post*; and the late Joseph Toulmin, of Lune-street.

MR. ROGER CRANE.

Perhaps there has been no layman to whom Methodism in Preston stood so much indebted as to Mr. Crane. The success of Methodism in those days, between 1780 and 1820, may be attributed, to a considerable extent, to his influence, sound and good judgment, promptitude in action, tact in dealing with the people, and his courage in preaching in the open air to unruly crowds. He was thoroughly imbued with religious ardour, and brimful of interest in the affairs of the circuit. He was one of the sweetest and best of men, was loved by every one who ever knew him. No one met in him anything but kindness and helpfulness; he was made without bitterness, without guile. What was much better than the absence of such evil qualities, his nature yielded freely and genially impulses of well-doing. He never saw an opportunity of doing good without availing himself of it. Mr. Crane was eminently qualified for a maker and leader of Methodism. Despite all opposition, he stood a mighty example of that gospel he loved to proclaim to those outside the ranks. The Church is poorer in the cessation on earth of every such labourer, and the memory of such a worthy brother is in itself an inheritance which cannot pass away. Mr. Roger Crane died on October 15th, 1836, in the seventy-ninth year of his age. He was buried in St. George's Churchyard, Preston.

MR. WILLIAM BRAMWELL

Is one whose name must ever be regarded by many with the esteem due to his religious heroism and example, which has stirred the hearts of mankind. Mr. Bramwell was born at Elswick. When he was about sixteen years of age he was apprenticed to Mr. Brandreth, a currier in Preston. His character

for honesty and integrity gave his master great confidence in him, and brought a large increase of business to the establishment. On one occasion, the salesman turned to William, to confirm some glowing account he had given of the articles he was trying to dispose of. "No, sir," said he, "the quality of that leather is not so good as you have represented it." In the days of his apprenticeship he was a diligent reader of the Bible, and when denied the use of candles would lie as near the fireplace as possible, and by the remnant of the fire read as long as the cinders afforded any light; with all this he was unhappy, and seeking by his own works to merit the favour of God. He cut off the skin and flesh from the ends of his fingers, rose from his bed at midnight, and scattered the roughest sand upon the floor, would kneel upon it for many hours with uncovered knees, praying for pardon. For sometime he passed mentally and spiritually a troublous life until, like Luther, and Miss Martineau, and John Newton, and thousands of others in all beliefs, he found what gave him a foothold on the Rock, Christ Jesus. The memories of Mr. W. Bramwell are strengthened by the labours and fruits of thirty-eight years' service which he was permitted to render to Methodism. After filling the office of local preacher in Preston for about six years, he entered into the ministry in 1786. He died while going from the Conference at Leeds, to meet the coach that should have carried him to his circuit in Salford. Two watchmen found him early in the morning in the lane, but his spirit had fled. This was on August 13th, 1818, in the sixtieth year of his age.

MR. TIMOTHY FRANCE.

Preston Methodism is rich in its biographies. Its memories are those of sainted Christians who, often in humble life, by the force of their character and sanctification of the Holy Spirit, have pressed their way upward and onward through a crowd of obstructions, until they have shone like stars in the firmament of Heaven.

Mr. France was not only a powerful member of the Church, but was a model of transparent, open hearted humanity. His

endowments were freely dedicated to religious work, which secured for him in our community high estimation and much affectionate regard. Methodism, in whose service he spent many years of a well employed life, has an honourable history, which sustained no derogation in Mr. France's hands. He was distinguished by his great uprightness, benevolence, and deep unwavering piety. He took an active part in the British and Foreign Bible Society, and was one of its most liberal supporters. During a period of forty years he worked for righteousness, and filled most of the important offices of the Church with honour to himself and great benefit to the circuit. There were combined in him a rectitude of perception and philanthropy of impulse which run through his labours, with the assured and permanent conquests of truth and Christianity. He died March 3rd, 1825, aged sixty-four years. The Foreign Missions had his full and hearty assistance. The Kingdom of God was a present and living reality to his mind; and he considered it was the duty of every man that feared God to make that Kingdom come in his life and nation. The cause of God was weaker for his death.

MR. WM. COOPER.

Mr. Cooper's name as a local preacher appears on the plan of the Preston Circuit for the year 1809, which is the earliest plan that can be found, and has an appointment for each preaching place in the circuit, with one exception. He was highly esteemed by his brethren as a self-denying man of blameless life and high character. It was his invariable custom to walk on the Sabbath day to the outlying country chapels in fulfilment of his preaching duties. He was distinguished for general soundness of judgment, simplicity of life, and benevolence of heart. Mr. Cooper carried on the business of a mason and contractor, and executed the stone-work of Lune-street Chapel on its erection in 1817. When on his death-bed, he was visited by the famous Yorkshire preacher, known as "Sammy Hick," who was then attending a meeting in aid of the Wesleyan Missionary Society in Lune-street Chapel as one of the speakers. He died on the 17th of April, 1826, and was interred in Holy Trinity Churchyard, Preston.

MR. SAMUEL PARKER.

Sammy Parker, as he was called in the homely language of the times, was a striking illustration of the truth of the proverb, "Goodness is power." He lived at what was called the Old Vicarage, where Mr. Tullis's stoneyard stands, between Tithe-barn-street and the Orchard. He took a lively interest in everything that tended to promote Methodism, visited the sick, and reproved the wicked. His spiritual power was amazing, and his popularity was immense. Bramwell and many other workers lodged at his house. Mr. Wesley, too, is said to have made it his home on some of his visits. Mr. Parker held the offices assigned to him with noble fidelity. Were we to detail the whole of his career, it would point to the fact that he spared neither time nor effort as a layman in the work, but that he laboured with a fixedness of purpose and an indomitable zeal worthy of general emulation.

MR. JOHN PARKE.

This old family name has been familiar to the Wesleyan Methodists of Preston, Chorley, and Longton, for upwards of a century. The subject of this sketch was the father of Robert Parke, Esq., of Longton, who was present at the laying of the foundation stone of Lune-street Chapel in 1817, and he it was who laid the foundation stone of Wesley Chapel in 1838. He was grandfather of T. B. Parke, Esq., of Withnell, who laid the foundation stone of Wesley New School in 1875, and also the great-grandfather of H. T. Parke, Esq., who opened the Wesley Bazaar in the New Public Hall in 1886. Mr. John Parke never knew his father, who died a short time before his birth, and his mother died before he was two years of age. A special providence seems to have watched over this boy in childhood, youth, and manhood. The exact time of his conversion cannot be ascertained, but it must have occurred between the years 1782-85, as he was convicted of sin under the preaching of William Bramwell before he entered the ministry. It was in the early days of the introduction of Methodism into Longton, when the preachers were reproached and persecuted. To this

day it is told how Mr. Parke and Mrs. Jackson, grandmother to Mr. John Jackson, local preacher, Fulwood, bravely stood by Mr. Bramwell, and supported him as he stood on a chair on the village green, pouring forth on his rude hearers, in thrilling and overpowering eloquence, the gospel message. Mr. Roger Crane became acquainted with Mr. Parke; and, after a friendly conversation with him, took him by the arm to a friend's house, and introduced him to one of the ministers who was about to preach in Preston that day. This was one of the pleasing incidents to which he frequently referred in his after-life. He joined Mr. Crane's class, and walked to Preston every week to attend it. Mr. Parke was instrumental in establishing Methodism in Longton. He was the first member, and the first to receive preachers in his house. He was made a class leader, and soon a society was formed. He selected a site for the first Wesleyan Chapel in that village, and contributed liberally towards its erection. He also took an active part in commencing a Sunday School. Mr. Parke's respectability and Christian character gave him a marvellous influence over his neighbours. A notorious infidel in this locality was frequently heard to say that he feared no one in the world only "Mr. Parke and the devil." He attended public worship regularly, and also conducted domestic and social worship in his own house while infirmity and old age permitted; and even when he was unable to leave his bed, he conducted his Society class in his bedroom. On the 8th of April, 1847, the summons came; he lifted up his hand, as if to betoken the completeness of his victory over death and the grave, and his happy spirit departed. He was ninety-two years old.

MR. JOHN SELLERS

Was a class leader for thirty-six years, and was one of the founders of the Samaritan Society in Preston. He did much to influence modern thought in its favour; and spent many of his evenings, and much of his leisure, in visiting the poor, needy, and afflicted people. Mr. Sellers did what he could to promote the work of God, and did it from a sense of duty. He was one of the superintendents of Lune-street Sunday School.

He died in faith, saying, "I am on the Rock. O death, where is thy sting? O grave, where is thy victory?" The memory of his goodness will long abide as a blessed influence. It is a common saying, that to have friends you must show yourself friendly. Mr. Sellers's long connection, and many pleasant reminiscences, rendered this acquisition easy, and his life most useful.

MR. JOHN ARCHER

Was one of the first Sunday School superintendents at Wesley School, North-road, and was of a remarkably even and genial disposition, and therefore much beloved. He was also a very popular, attractive class leader; and for a considerable period had a large class of young men under his care, the old, so called large, vestry being often uncomfortably filled. He did a valuable work, and by his example, exhortations, and prayers, turned many to righteousness. He served the cause with unflagging interest, and with profit to very many people. He filled the office of Society Steward from 1833 to 1843, and took an active part in the erection of Wesley School and Chapel, and served on the Building Committee from its earliest foundation until the completion of the project.

MR. W. ALKER

Was co-superintendent with John Archer, and rather impetuous and sharp in temper. He was of the old fashioned school of thought, and had a pious horror of showy dress, especially artificial flowers in ladies' bonnets. He was a willing worker; his name appeared second on the Wesley Chapel Building Committee.

MR. THOMAS NAYLOR

Was one of the leading townsmen, and an energetic Methodist. He was also one of the earliest movers in the erection of Wesley Chapel. Mr. Naylor was a frank, independent, educated man, of stern bearing, had no sham in him, was useful and kind, firm and consistent in his Christian profession. No one laboured more energetically in removing debts, building new chapels, and promoting schemes of circuit extension. He never saw an

opportunity of doing good without availing himself of it. He was treasurer to the Wesley Chapel Building Fund, and had filled the important office of circuit steward. He was just permitted to see the completion of the sanctuary for which he had unceasingly laboured. Mr. Naylor died, after a brief illness, in less than two months from the opening of the chapel. The blow was keenly felt by all who knew him, and he could be ill spared by the cause he had, by considerable zeal, promoted for many years.

MR. EDWARD LEECE, SENR.

Mr. Leece came to Preston from York on the 1st of May, 1797, and immediately joined the class in connection with Backlane Chapel. On the 29th January, 1798, he married Miss Banks, of Kendal, at the Parish Church, Preston. Mr. Leece preached his first sermon, as a local preacher, at Leyland, in November, 1797; afterwards he frequently preached in Backlane Chapel from the pulpit that the Rev. John Wesley delivered his last discourse from in Lancashire. Mr. Leece was appointed to the office of class leader in March, 1799. Only a man of the most remarkable powers could have obtained so considerable ascendancy in the Wesleyan Church as Mr. Leece. He had a singular gift of lucid expression and popular illustration, abundant in anecdote, possessed personal magnetism; to meet him was a delight, to part from him was a wrench. His conversation left racy memories, which would recur agreeably to the mind. Friends would gather around him as moths round a candle, but with a less tragical fate. As a Christian he was deeply devoted to God, and very useful in his cause; few men have exerted a greater influence for good upon the Methodism of the Preston Circuit. As a local preacher he was everywhere welcomed, his discourses being full of original matter and earnestly delivered. He was successful in bringing many out of darkness into light, and in establishing their goings. As a maker of Methodism, his career was characterised by energy, spirit, and achievements. During the last years of his life, physical infirmity disabled him from taking many of the active

services of the Church ; still in his own house he continued to the fullest extent of his ability to edify the people in his charge as a class leader. He always lived under a sunny sky, and breathed a heavenly atmosphere. There was a warmth about his piety that age never chilled, and a fruit in full flavoured richness and perfection. He died on Tuesday, the 17th of August, 1852, in the seventy-ninth year of his age. On the following Sunday evening, the Rev. Dr. Newton preached his funeral sermon in Lune-street Chapel, though he had retired from the active duties of the ministry. The respect, esteem, and celebrity of Mr. Leece as a preacher caused the building to be crowded to its utmost capacity. The character of Mr. Leece, the densely crowded and attentive audience, the venerable appearance of the preacher, the subject of discourse, the manner of delivery, and the unction attending it, rendered the service a very memorable one.

MR. JOHN HULME

Was regarded as an authority, and as a man of considerable discretion and enlightened views. As a Christian he was deeply devoted to God. There was a consistency in all his actions, which attracts and wins men. As a local preacher, he could rouse his congregation to enthusiasm, by his expression of force and candour. Few men would have taken the duties assigned to him ; fewer still would have striven to have discharged those engagements without thinking about their own convenience and comfort. He ceased not to labour until he was laid aside by a long and painful illness ; for a little while before his death his eye-lids were paralysed by disease. His departure from this earthly scene in 1859 caused desolation both in his home and among a wide circle of attached friends. He was a champion of truth, purity, and righteousness. The Rev. W. Fox preached his funeral sermon in Wesley Chapel to a crowded congregation. This was the last sermon the rev. gentleman preached. In a brief period *his* mortal remains were laid within a few feet of those of John Hulme, in the Preston Cemetery.

THE REV. W. FOX.

When Mr. Fox came to this circuit, his health was considerably shaken by his previous labours in London. The last three months of his life were mainly spent at Southport, where he had gone in the hope of improving his health; but he sank rapidly, notwithstanding that he had everything which medical skill of the first order could suggest. He died shortly after midnight on the 6th of June, 1860, in the thirty-eighth year of his age, and the fifteenth year of his ministry as a Wesleyan pastor. The Methodists of Preston entertained a strong sense of the numerous excellences of Mr. Fox's character. His sound integrity, tenderness of conscience, unceasing diligence, warm, social, winning, amicable disposition, singular nobleness of mind, and fervent piety, which made him an Israelite indeed in whom there was no guile. The Methodists of Preston showed their deep respect for his manly and Christian virtues, and cherished a remembrance of his fidelity, whose voice they had heard, and whose character they had marked for nearly three years. They were ready to unite to do honour to him, who had been in labours more abundant for their best interests regardless of his own comforts. His mortal remains were conveyed to Preston by rail June 11th, 1860. The bereaved family and relatives of the deceased came by the same train. The family, with numerous ministers, took their seats in the carriages after the corpse had been placed in the hearse. On arriving at Fox-street, the procession was joined by about a hundred and fifty office-bearers and members of Society, all wearing a silk hat band and gloves, which had been gratuitously provided by Mr. Meek, who had the entire arrangements for the funeral. Many of the shop-keepers partially or wholly closed their establishments, and drew down their blinds. In addition to those who walked, eighteen carriages formed into line at the top of Fox-street. The town of Preston had seldom witnessed such a funeral. The streets in some parts along the route to the cemetery were lined with spectators. People working at the mills along the route flocked to the windows. The Rev. W. W. Stamp, assisted by

the Rev. G. Scott, read the burial service. The Rev. R. Maxwell delivered an appropriate address; and the Rev. G. Scott in fervent prayer evoked the blessing of God on the widow and the fatherless children, and on the whole of the mourning crowd. The expenses incurred by Mr. Fox's sickness and funeral were quickly raised by special subscription. A letter of condolence was forwarded from the circuit quarterly meeting, with a purse containing a very handsome sum of money subscribed by friends in the circuit.

MR. JOSEPH BARNES

Was an Irishman. He had considerable temper, excitability, and determination in his character; sometimes his pronunciation was doubtful; now and then he seemed to pull queer faces when preaching; but he was a man all the same, and could make good hits and utter smart things. On several occasions, after service, at Kirkham, two men charged him with giving them "poor mental rubbish." Barnes having a clear, keen intellect, this troubled him very much. The next time he was appointed he resolved to get off by heart one of the best published sermons of Dr. Adam Clarke, in order to discover whether their statement was justifiable. The time arrived, he entered the pulpit, and was honoured with the presence of the faultfinders. After announcing his text, he went through the sermon verbatim. Barnes had scarcely descended the pulpit steps before they were riding their high horse, to be mercilessly dashed to the ground. After they had enumerated many defects, he drew from his pocket a volume of sermons, and pointed to the one, saying, "That is Dr. Adam Clarke's best sermon, with whom you must reckon," and thus for ever silenced the faultfinders of Kirkham.

THE REV. JOSEPH EDGE.

When a great man dies, whether a poet, painter, politician, or a preacher, it is his merits and good deeds that we should remember. Mr. Edge was a young minister, but old in the knowledge of biblical science and human nature, which he applied with considerable force. He was appointed to Preston by the Conference of 1861. His mind exhibited a rare and

beautiful combination of talents, of imagination and judgment, of fancy and logic; so that, while no power appeared to be wanting, at the same time none existed in excess. He did a good work in this town in establishing cottage week-night services and visiting the sick, his labours being crowned with success. The first sermon he preached in Preston was from the text, "Being justified by faith, we have peace with God through our Lord Jesus Christ." It was so clear, so full, so beautiful, and delivered with such ease, that his youth was forgotten. No wonder that one of the local papers compared him to Dr. Guthrie. His last sermon was preached in Wesley Chapel, on Sunday, the 8th June, 1862, on the efficacy of importunate prayer, Luke xviii. 1-8. When he had finished, he descended the pulpit never to enter it again. When preaching, his spirit seemed stirred to its very depths, as if he was burdened with a subject of solemn and terrible importance. As he proceeded, his tall thin figure quivered with the depths of earnestness, and his honest face flushed with the intensity of inmost feeling. He frequently returned from his labours completely exhausted. On leaving Preston, he went home to Burslem. At the end of June he was very much worse; hemorrhage of the lungs returned, bronchitis also set in. As soon as his medical attendant arrived, he saw at once that death was fast approaching. This painful intelligence was made known to him, and, with perfect composure, he replied, "It is all right." During the last hours of his life, he frequently spoke about Preston, Moor Park, and particularly those who were suffering through the cotton famine. In his pocket-book there was a five-pound note, which he had intended for the purchase of books, but which he now wished his brother to send to the Rev. D. Hay (then superintendent minister in Preston), for him to give, as he expressed it, "to our suffering poor." He died on the 4th July, 1862, in the twenty-third year of his age, and the first of his ministry.

DR. JAMES NAYLOR, J.P.

Such a man deserves a place in any gallery of the great and good men of the past; in our gallery he deserves a special



DR. JAMES NAYLOR, J.P.

place, for the service he has rendered to the Church for many years, both by counsel, experience, and wisdom. He was well fitted by nature to take a leading part in the Church and public affairs; he possessed a very marked and vigorous personality; he was a man of keen intellect, of strong convictions, of resolute will, able to express his opinions in clear and forcible language, and was never daunted by opposition. Of him it might be said with truth that his sympathies and convictions were almost wholly on the side of that which was right and just. He took a great interest in local affairs, and was an active member of the Town Council for fifteen years. He possessed very extensive knowledge; and had an earnest desire for the social, moral, and religious welfare of the people. He gained a reputation as a Christian gentleman, and an active business man in the Church. Mr. Naylor filled many important offices in Preston Circuit, before it was divided in 1866. When Wesley Chapel was made the head of the second circuit, Councillor Naylor and Councillor Robinson were the first circuit stewards. Dr. Naylor was also a class leader and a trustee. He was the moving and leading spirit in the building of Moor Park Chapel, which was erected during the great cotton panic. The September Quarterly Meeting in 1867 was the last he attended. His interest was so great in the newly formed circuit, that, though he had been confined to his bed three days, he got up and went in a cab and fulfilled his duties as circuit steward apparently for the last time. On returning home his weakness increased. He never left his residence until his remains were carried to the cemetery. He died on the 5th of December, 1867.

MR. THOMAS MEEK.

Mr. Meek was the tenth son of the Rev. Joseph Meek, who closed a successful ministerial career in Preston in the year 1849. Mr. Thomas Meek commenced business at Preston, in partnership with his brother Benjamin, on August 3rd, 1844, with a determination, by the blessing of God, to succeed. With him it was a foregone conclusion, that all his affairs should be conducted on Christian principles, and that there should be no

antagonism in his establishment between trade and religion. The whole amount of the first day's receipts was cheerfully handed over by the brothers to the funds of a new chapel in Wigan, as a thank-offering. His house was not only a home to the young men employed by the firm, but a nursery for the Church of God. Many a candidate for the Ministry passed through Meek Brothers' Drapery Establishment, in Preston. He advanced by every means in his power the denomination with which he was associated. Though Mr. Meek was connected with Lune-street Chapel, he was deeply interested in the success of Croft-street Methodism. His liberality was large hearted and abundant. He was a Methodist of the third generation, and his attachment to the Church of his fathers was not a thing which could live in sunshine only; it could bear a hard winter, and survive a storm. He could suffer wrong from a Methodist without thinking the worse of Methodism. He was thoroughly acquainted with Methodist law and usage. He filled the lay offices of his Church with great efficiency; and in 1857 represented the Liverpool District on the Conference Committees: His judgment of what was right and desirable was almost uniformly correct. Through diversity of opinion, some unpleasantness occurred during the alteration of Lune-street Chapel in 1861. If he erred it was out of anxiety to secure a greater rather than a lesser good, yet no difference of opinion can blind us to his superlative merit. His brother Benjamin also was a warm hearted, liberal Methodist, and had filled the office of circuit steward. The last public act of Mr. Thomas Meek was to attend a meeting of the Board of Management of the Preston Royal Infirmary, of which he was one of the founders, and in which he took a deep interest. On returning home about one o'clock he appeared exhausted, but expressed himself greatly pleased with the meeting. It pleased God to call him home to Himself about eight o'clock the following morning, Sept. 30th, 1869, aged forty-seven years. It was intended that the funeral should be strictly private; but the members of the Board of Management of the Royal Infirmary,



MR. THOMAS MEEK

having expressed a strong desire to pay a last tribute of respect to their esteemed colleague, the request was acceded to, and accordingly many gentlemen belonging to that Board walked in front of the hearse to the Railway Station. He was interred in the Wesleyan Cemetery, Cheetham Hill, Manchester, in the family vault, where his beloved wife had been deposited nearly thirteen years previous.

ALDERMAN SAMUEL SMITH

Fulfilled and finished his useful course to the town and the Church, which he had long served, on the 3rd of November, 1874. Mr. Smith began to fill a prominent place in the municipal administration of his native borough in the year 1844; and by constant re-election at the end of each term of office he continued to be a Councillor of Preston until 1861, when he was raised to the bench of aldermen. Seventeen years as Councillor, thirteen years as Alderman, Mr. Smith served the borough. His influence in town affairs was proportionate to the force of his character and the sincerity of his convictions. He was also elected the Mayor of Preston. For eleven years Alderman Smith was in the Commission of the Peace as magistrate; for four years he was an overseer of the poor. In Methodism he filled the office of circuit steward, with many other responsible functions too numerous to mention. He was in all posts a just man and a faithful servant, a reasonable man, and no abettor of factious designs. His career was one of unstained honour and worthfulness, alike in the private and the public spheres. He was warmly attached to Wesleyanism for 58 years. In his family (as previously referred to), it is a circumstance that possesses an unflinching interest that the maternal grandmother of the late Alderman was the pious Martha Thompson, who was the very first convert to Methodism in Preston, and was attached to the Christian profession by the impressive preaching of John Wesley himself, 120 years ago. The funeral of the deceased gentleman partook of a public character. The Mayor invited the members of the Corporation and other gentlemen to attend. The place of interment was the Preston Cemetery.

COUNCILLOR JAMES ROBINSON

Came to Preston in 1826, and joined Mr. Edward Leece's class at Lune-street Chapel. He received his first Society ticket from the Rev. William Ash, of Colne Circuit, in 1821. He was elected circuit steward of Preston in 1861. He went to reside on the Avenue, Moor Park, and joined the minister's class there. When Preston was divided into two circuits, Councillor Robinson and Dr. James Naylor were appointed the first circuit stewards of Wesley Circuit. Mr. Robinson was very generous and good to the poor people. When the American War affected us with famine, which was dire in its consequences, he was among that famous army of relief, which volunteered so nobly, and worked so vigorously. He held a distinguished place, and rendered a service which will not be forgotten by the people of Preston. Mr. Robinson died June 21st, 1876. His funeral sermon was preached in Moor Park Chapel by the Rev. David Hay. He had been a member of the Wesleyan Society fifty-five years.

MR. DANIEL SWANN.

His name headed the list of local preachers on the Lune-street plan. He had filled the office of circuit steward. Mr. Swann was the oldest local preacher in the district. At Leyland he rendered great service in establishing Wesleyanism; he liberally assisted the funds of Midge Hall Chapel, as well as those of the Chapel at Golden Hill, Leyland. Placed in a good position in life, his worldly means and his efforts were always used to aid the cause of which he was so steadfast and honourable a servant. On Sunday evening, Nov. 20th, 1870, he passed into the great unseen world, where life has always the bloom of youth. For upwards of forty years he was known as a popular local preacher. His earnest and successful labours made him much beloved. Mr. Swann was interred at Leyland. His funeral sermon was preached in Golden Hill Chapel, on Sunday evening, Dec. 18th, by the Rev. F. C. Haime. The service was deeply solemn, and the large congregation listened as though they felt that a loved one had passed away. Pharaoh's description of Joseph would



Councillor JAMES ROBINSON

be very applicable to the late Daniel Swann,—“A man in which the Spirit of God is.”

MR. WILLIAM HEATON.

Within ten hours of the death of Mr. Swann, came the message for his old companion and brother in the lay work, Mr. W. Heaton. The lives of the two men bore many points of further resemblance than the near association of their hour of death. Mr. Heaton was a prominent man in Methodism, and took an active interest in all its affairs. His individuality impressed itself upon many of the acts of his life. As a local preacher he occupied a high position; his fine presence, ready humour, and flow of words, making him always an acceptable speaker. He carried beneath the warrior's steel a generous and loving heart. There was an unselfishness about all he did and said. His hope was true, and his attachment to the Church and people of God was ardent and sincere. His friendship was helpful, his preaching was vigorous and telling. The friends of other denominations have cause to remember the readiness with which he lent his efforts to forward their interests. Mr. Heaton had successfully held the office of circuit steward, and many other offices in Methodism. He entered upon a nobler service on the morning of the 21st November, 1870, and was interred at the Preston Cemetery. His funeral sermon was preached in Lune-street Chapel, by the Rev. C. Garrett; and though it was on a Tuesday evening, there was a crowded congregation, many having to go away disappointed unable to get into the chapel.

MR. W. HODGSON.

The development of a local preacher, if not always as interesting a study as the evolution of species, may at times possess both interest and variety. In many cases the preacher is the son of Methodist parents; has been either cradled in Methodism or surrounded by Methodist associations from his youth upwards; and by the law of natural selection, he has been marked out by the Church as one who could render service as a preacher of the Gospel. In the case of Mr. Hodgson, the evolution process

was of a more varied character. His early life was marked by drunkenness, swearing, and fighting. He resided at Cuerdale, near Preston, and was a spinner in Mr. Bashall's Mill. Afterwards he removed to Clitheroe, where he was brought under religious influence, which entirely changed his character. He was then about thirty years of age. His thirst for information led him to devote his leisure, after he had left his work, in learning to read, and in this manner he quickly acquired knowledge, and became a veteran local preacher. These were the heroic days of service, when it meant something to be a local preacher. He frequently walked from twelve to twenty miles on a Sunday, and preached twice. He left Clitheroe and went to America. He carried with him the energy and ability with which God had blessed him, and was popular as a local preacher. In a short time he returned to this country, and went to Leyland, and came on the Preston Circuit Plan. Mr. Hodgson was the first man to preach at the Union Workhouse, Preston, after the authorities had given the Wesleyans permission to conduct services there. The Board of Guardians had but a poor opinion of these Methodist preachers; and a number of them decided to go and hear the first man appointed to preach. This happened to be Mr. Hodgson. He had heard what they had said. When they had all seated themselves before the desk, he looked straight at them before taking his text, and said, "So you are come I see. I know what you think and say about us Methodist preachers. You think we are not fit for the work, and you say we don't stick to our text. I will stick to mine to-day if I sell nothing. So, here goes. Gen. xlvii. 9., 'Ye are spies; to see the nakedness of the land ye are come.'" One of the old farmers, a member of the Board, said, at the close of the service, "My parson is a very poor fellow compared with that man. I would walk five miles any day to hear him again."

MR. JOHN LUTENER

Was in very early life the subject of religious impressions; and although such impressions are not unfrequently lost in the gaiety and thoughtlessness of youth, it was not so in this case.

How earnestly he wished to be one of God's people; how greatly he longed to be rid of besetting sins; how intensely he desired to commune with God, when but a lad, can only be imagined by those who have passed through a similar state of mind. He commenced his religious career at Bamber Bridge. After a time he came to Preston, and at first united himself with the society at Lune-street, and was a member of the choir. He was appointed a class leader in connection with Wesley Chapel, in 1849, by the Rev. Joshua Priestley, which office, for many years, he filled with credit to himself and the Church. For the last two years of his life, he was the subject of affliction which frequently precluded him attending on the public means of grace. This was a very severe trial to one who had prized them so highly. Desiring to depart, yet willing to wait the coming of the Lord, he peaceably resigned his prepared and happy spirit into the hands of the Redeemer, on May 3rd, 1871, aged 67 years.

MR. HENRY LIVESEY.

Death removed a favourite personage from our midst. Mr. Livesey was more than merely a Christian; he was one of those whose zeal and activity make increasingly rare. He was not a self-seeker, calculator of events, nor a trickster; but a most useful man to the Church. His enthusiasm for everything which he thought right and true was remarkable. The subject of this sketch was a man of small stature, but he had a big heart, was the most loyal Methodist in Preston, and was first and foremost in every good work; a most successful class leader, and one of admirable good sense. Occasionally his hearty "Amen" was heard during the progress of the service, and was much appreciated by the congregation. Few men have had greater influence in the Wesley Circuit. The sacrifices he made, not once, not twice only, but throughout his life, illustrate his faith in the Church to which he belonged. Mr. Livesey was a most successful class leader, and a diligent visitor of the sick. He died on the 11th of April, 1875, aged 54 years. The funeral cortege consisted of a large number of relatives and friends, from south, east, and west of the town and neighbourhood, for many miles round, (the hearse

and mourning coaches were followed by no less than nineteen private carriages,) who thus testified their love and regard for one who had been long known and esteemed amongst us. The Rev. C. Garrett preached his funeral sermon in Wesley Chapel, North-road.

MR. WILLIAM WHITEHEAD.

He came to Preston from Hull, where for some years he had been prominently connected with the Wesleyan body in that town. Immediately after coming to Preston he identified himself with the Wesleyans, and was a most energetic young man, with good abilities as a speaker, and anxious to effect as much good as he could. He was soon foremost amongst the most diligent of religious workers. Though he attended for a time the Wesley Chapel, North-road, his efforts were principally associated with the Lune-street School, of which he was superintendent for twenty-nine years, being re-elected to that position at the annual meeting held the Christmas before his death, 1876. He frequently preached in the various chapels in the district, and his services in this respect were highly appreciated. His discourses were given with great clearness and fervour; love lent a charm to his nature. His pathetic style of preaching often caused tears to flow, not only from his own eyes, but also from the eyes of his congregation. Mr. W. Whitehead was a big, fat man, and shaved his face clean, so that it shone as if he was anointed with the oil of gladness above his fellows; his eyes fairly twinkled with good nature; there was always the dawn of a smile upon his countenance. Up to the division of the circuit, in 1866, he attended Wesley Chapel, and was a class leader in connection therewith; and for many years he led the seven o'clock Sunday Morning Prayer Meeting in the old vestry. He frequently expressed his attachment to the cause, in the language of the Jewish captives, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." Mr. Whitehead's usefulness was shown in the work he undertook on the



MR. WILLIAM WHITEHEAD

various committees connected with Wesley Chapel and Lune-street School. He was a trustee for several chapels in the circuit; and for three years he filled the office of circuit steward in Lune-street Circuit. For about three years before his death his health began to decline, which rendered him unable to give his undivided attention to his duties as a commercial traveller. On the last day in January, 1876, he was obliged to go to bed, and he died on Thursday, the 8th of February, 1877. His funeral took place on the following Monday morning, February 12th. He was seventy-three years of age. A number of local preachers, office-bearers, and Sunday School teachers, connected with Lune-street and Wesley Circuits, and other friends from country places, preceded the coaches. At the cemetery, the service was performed by the Revs. J. R. Gleave and T. H. Mawson, in the Nonconformist Chapel. A tablet stands immediately behind the platform, in Lune-street School, on which is inscribed the following words:—"The officers, teachers, and scholars of Lune-street School have erected this tablet in affectionate remembrance of Mr. and Mrs. Whitehead, who, for upwards of a quarter of a century, faithfully and lovingly served the interests of this institution. 'They being dead yet speak.' 1877."

MR. GEORGE PATTERSON

Was a sincere Christian. His kindly and earnest manner gained him universal esteem. All his life he was keenly interested and actively engaged in the work of the Church. For a long period he was a class leader and local preacher. His favourite text was, "Ye must be born again." He was a most conscientious man in secular as well as religious matters, but not a descendant of that man who slaughtered his cat on Monday for killing a mouse on Sunday. He believed that outspoken candour deserved greater consideration and respect than insincere hand-shaking. In the last century, Dennis, the hangman, was considered to be, and was, in a sense, a great authority in elocution in his circle, and knew almost as much about elocution as any professor of elocution. When he led each culprit up to the scaffold to make his "last dying speech and confession," Dennis

used to say, "Give it mouth, man, give it mouth." This was just what Patterson did, whether in the class, prayer meeting, or pulpit, he always "gave it mouth." That is what many pulpit critics say to-day, "Give it mouth, man, give it mouth."

COUNCILLOR WILLIAM SOWERBUTTS.

A life has come to a close, a life in which was the sterling value of an unrivalled character in remembering the poor. The dying Queen Catherine sighed for such a chronicle of noble deeds as had just been sounded in her failing ears to the praises of Wolsey. No one could desire a more impressive or winning testimony of kindness and benefits rendered to the needy and distressed people, than that which is due to Councillor W. Sowerbutts. He distributed food, fuel, and clothing, to the poor of all religious persuasions; and many families have been sustained, when in poverty, by a generous hand unknown to them. In matters of benevolence, he hardly let his right hand know what his left hand did. In the cotton distress of 1861-2-3, he assisted for a long time no less than forty families. The people of Freckleton also cherish his memory for many deeds of generosity and consideration. He worked his mill to benefit his workpeople when it was adverse to his interests. Just before his death, in the bitter days of winter, he made many family hearths in Preston glow with the fuel he sent from local coalyards. His house to house visitations for many years during his life were not accompanied simply with dry words of exhortation, but with something more substantial. Although he did not stand out prominently as a public man, his name will be gratefully remembered in very many homes. He fought his way from the poverty of childhood to a position of ease and comfort in his declining years; and whilst ever recognising that life had its duties, he never forgot its obligations. He died on Thursday evening, December 4th, 1879, in his 73rd year. His remains were interred in the Nonconformist portion of the Preston Cemetery. The inclination of the family was that the interment should be conducted as the deceased would have desired it, quietly and plainly; but the wish of the mill hands



MR. EDWARD ROSSALL

at Freckleton and a few friends to attend the funeral was so strong, that consent was at last given that they should walk to the cemetery. The coffin was covered with wreaths of choice flowers. The Rev. T. Featherstonehaugh read the first portion of the funeral service. The Rev. J. Smithies, superintendent minister of Lune-street Circuit, delivered an impressive address, and referred to the noble traits of him whom they were about to commit to the earth. The late Councillor Sowerbutts left small bequests to the Preston Temperance Society, the Blind Institute, the Ragged School, and the Preston Samaritan Society. There were also a number of private bequests. Mr. W. Sowerbutts was a great teetotaler, and he esteemed abstinence as a priceless virtue. He was a member of the old Moderation Society, which afterwards merged into the Total Abstinence Organisation. He was a stranger to duplicity and dishonourable dealings. He was frank, honest, outspoken, and to a stranger might seem abrupt ; but with his shrewdness and stern business capacity, there were combined the gentler qualities of nature, kindness of heart and an unostentatious benevolence, which those knew best who knew him most. He was a subscriber to nearly every Sunday school in the town, Protestant, Nonconformist, and others.

MR. EDWARD ROSSALL.

When death puts a period to a man's life, it is his character of which we first think. In this case, the character was marked by simplicity and unquenchable earnestness. His knowledge of the Scriptures was profound, his mind being saturated with the writings of the prophets and apostles. The robustness of his Christian life, and the genuineness of the man, were apparent to all who knew him. He abhorred debt ; and, though he was in business for many years, he would never order goods beyond his ability to pay when delivered. He was an energetic worker in connection with Preston Methodism for many years, and took considerable interest in Sunday evening cottage prayer meetings. He was present at the stone laying ceremony of Wesley Chapel, in 1838, and from the time of its opening up to his death his

place in the sanctuary was never vacant unless he was sick or from home. During the last few years of his life, his physical weakness was often great, but the inward man was sound and strong. Mr. Rossall did his full share of Church work, and died on the 3rd of November, 1879, aged 66 years. He never detracted from or said an ungenerous word about any one. During his physical weakness, in order to ascertain his strength and walking ability, he frequently exercised in a large room over the shop, the length of time it would require to walk to Wesley Chapel, in order that he might go to conduct his society class.

MR. W. ALTHAM.

He was a native of Yorkshire, but at an early age settled in Wigan; and having served his apprenticeship to a tradesman in the town, he commenced business on his own account as a grocer in Standishgate, where he carried on an extensive trade till the time of his removal to Preston. Attracted by the singing in the old Wesleyan Chapel at Wigan, he was induced to attend one of the services, and this led ultimately to his conversion, under the preaching of a faithful local preacher. He was for a time subjected to fierce opposition, but he remained firm to the Church of his choice. At the chapel he occupied a place in the choir, where a variety of musical instruments were used, and where he was to be seen regularly with his violin, except when engaged in preaching. As a local preacher he was remarkably popular in the country places, owing to his extraordinary brevity, the services when conducted by him seldom lasting an hour. In conjunction with the Rev. F. Payne and the Messrs. Meek, he took a prominent part in promoting the erection of the commodious Wesleyan Chapel in Standishgate, Wigan, of which he was a trustee, as well as of all the other chapels in the circuit. He also held the offices of circuit steward, class leader, and poor steward. He held the last of these offices at the time of the cotton famine, and took an active part in administering the relief which was given to the unemployed operatives and their families, a work which required the exercise of great discretion, and which was performed with marked success. In 1870 Mr.



MR. WILLIAM ALTHAM



MR. RICHARD WILKINS

Altham removed to Preston, and connected himself with the Lune-street Society. During his residence here, he was very active in promoting religious and charitable objects connected with the Wesleyan Church; he held the offices of class leader and local preacher, and was greatly respected for his exemplary piety and active services in the Christian cause. His death took place at Preston on the 29th of September, 1882, in the seventy-third year of his age. His remains were interred in the family vault of the late Rev. Joseph Meek, whose daughter he married, at the Cheetham-hill Cemetery, Manchester. "The memory of the just is blessed."

MR. RICHARD WILKINS.

Mr. Wilkins died very suddenly on Saturday, October 11th, 1884. On the previous Wednesday, he was present at the opening of the Lune-street Circuit Bazaar, which was held in the New Public Hall, where he was noticeable for his cheerfulness. On Thursday he conducted business in Southport, Friday up to noon was spent in his office. He returned home between four and five o'clock; and, while in the act of changing his coat, to again visit the Bazaar, where his wife was engaged, he was seized with severe pain. A messenger was promptly despatched to Preston for Dr. Hall, also for his wife. He died at half-past nine on the following morning. Throughout his illness he retained consciousness; and repeatedly told his wife and the Rev. G. Fletcher that, though he had worked very imperfectly for Christ, he had a good hope that he would reign with him for ever. Mr. Wilkins cast in his lot with the Wesleyans in the year 1836. He was then twenty-eight years of age; and so actively did he enter into the work that, when he had been with them twelve months, they appointed him superintendent of the Sunday school, the duties of which he fulfilled forty-seven years, with a regularity, punctuality, and kindness that will have a lasting place in the memories of the scholars. On December 9th, 1877, the late Mr. Wilkins was the recipient of a beautiful illuminated address and an album from the past and present officers and scholars, to commemorate his forty years'

connection with them. He retained the office of superintendent until his death, and also had filled the office of circuit steward with credit.

THE REV. T. A. RAYNER.

The Rev. Thomas Alexander Rayner commenced to "travel" in the year 1835, when he was appointed to the town of Oakham, in the smallest of England's counties. During his early ministry he laboured in wide circuits, mostly in rural districts, gaining experience which served him in good stead in the riper years of his life, and he left behind him in every place the fragrance of a good name. In 1854 he was stationed in the city of Oxford, and was elected to the post of chairman of his district, a rare mark of honour for one who had only been in the ranks for nineteen years. He was, indeed, the youngest chairman in the connexion at the time. But the trust reposed in him was more than fulfilled; and from this date he continued to occupy the office for many years, filling it successively in the Kent, Hull, and Bedford Districts. At the Conference of 1866, the one large Preston Circuit was divided into two, Lune-street remaining the head of the "Mother Circuit," and Wesley, with Moor Park and other Societies forming a second circuit, with two ministers, a division which has continued to the present day. A man was accordingly required who would be able to take hold of the newly-formed circuit, and lay its foundations strong and sure. No man was more eminently qualified for this work than Mr. Rayner, and the Conference appointed him as the first superintendent of the Preston Wesley Circuit; and it is true to say that the after years of prosperity which have come to the circuit, have been in no small measure due to the wisdom and energy of its first superintendent. Mr. Rayner's last appointment was to Bingley, which he left in 1880, when he became a supernumerary, and came to his old circuit, Preston Wesley, to reside. Here, for five years, he did as much church work as his strength permitted. But his health gradually failed, and having completed his ministry of exactly half a century he passed to rest on July 20th, 1885. He was interred in Preston

Cemetery, where his widow has since been laid beside him. Mr. Rayner was a man of deep and uniform devotion, of rigid conscientiousness, which carried principle into all the details of life, sympathetic and generous. He was a thoughtful preacher, and cultivated the expository style. Whatever was present or absent from his discourses, there was sure to be a clear exposition of the passage under consideration. He considered this as the most fitted to his cast of mind, and in all his circuits those who were the closest students of Holy Writ most thoroughly appreciated his pulpit labours. He was a great friend to young men; and there are many in the ministry and other spheres of Christian usefulness to-day, who owe him a life-long debt of gratitude for having been the first to take them by the hand and encourage them to work for God. He made many fast friends in all the places in which he lived. Every inch a gentleman, he was as real a friend to the poor as to the rich, and was especially the willing helper of any who were passing through circumstances of difficulty or suffering. No one could know him without seeing that he was heartily and intelligently attached to his own Church, as every minister of the Gospel ought to be. He believed that Methodism had been raised up by God to do a special work in the world, and it was his part to assist her in doing it. At the same time, he was deeply interested in the work of all the Churches, and rejoiced greatly in their successes. And while in many respects he was strongly conservative, he was equally ready to adopt any new measures which appeared likely to aid in the spread of Christianity and the general welfare of the community. The loving esteem which Mr. Rayner received, both from his brethren in the ministry and from the people, was the honest reward of a life and labour whose beneficial results still abide, and will yet be found after many days.

MR. CORNTHWAITE.

His labours in connection with Wesley School and Chapel for about 48 years are well known. He has left behind him a memory which will be gratefully cherished. He exemplified

the apostolic precept, "Not slothful in business, fervent in spirit, serving the Lord." By his unwearied energy, high moral principle, and genial manners, he achieved a success in the Church exceeding his expectation. He advocated total abstinence when it was less fashionable and popular than it is to-day. He laid one of the foundation stones of Wesley new school in March, 1875, for which he received a silver trowel. As a steward of the chapel he had a long and continuous experience of official Church work, but his crowning service was his superintendency of the Sunday School for a period of 30 years. His whole life was marked by genuine goodness, great liberality, and whole-hearted devotion to duty; and his Christian courtesy and loving spirit won for him the affection and esteem of all his colleagues and friends, both in the church and school. His last years were shadowed with affliction, which was borne with a patience and cheerful submission rarely equalled. Mr. Cornthwaite, during his connection with the school, received several valuable presents in acknowledgment of his services, and maintained to the last his connection with it. He died June, 1885, aged 73 years.

MR. JOHN TATTERSALL.

A tribute of respect is due to Mr. Tattersall. He loved the cause, and for a long period laboured as a local preacher and class leader to promote its best interests. He was always ready to help in any branch of Church work, and was particularly interested in out-door services, and never spared himself. If he had only given himself a little more rest at intervals, he might have added a few more years to his life. After a long and trying affliction, he passed from his work to his reward, in the full triumph of faith, on the 25th of March, 1885, aged 68 years. There were few men who were less in bondage to, and influenced by, the manner and spirit of the age than he was. In no sense was he enslaved by the opinions and fashions of the people among whom he lived. Before he was able to buy for himself an overcoat and an umbrella, he had travelled two thousand miles in the discharge of his duties as a local preacher. The recognition of these services on earth had been but small, but in heaven he



MR. JOHN TATTERSALL.



MR. THOMAS C. HINCKSMAN

will receive a blessed reward. He held the position of class leader for many years, for which he was excellently adapted. The Bible was a precious book to him, and was his constant companion. The deceased's wife said that he had read it through many times, not merely as a matter of routine, but as a means whence he gathered his strength. Before passing from this earthly life, he said that he had reached the climax of happiness, and was in the vestibule of heaven.

MR. THOMAS C. HINCKSMAN.

As we have furnished, in another part of this work, the salient facts and events of his career, we need only say here, that he has left memories behind him which are entirely delightful, and can never be effaced. The presence and labours of so distinguished a man must have given an impulse to many minds, and complexion to the subsequent lives of such individuals. This leads to the thought that it is impossible to estimate the life work of Mr. T. C. Hincksman. We cannot but feel admiration for his honesty of purpose, his zeal, and energy. His character carried force and conviction frequently, with his words, to the hearts of the people. According to Byron, the end of fame is merely to have a name, a wretched picture, and a worse bust. When Horace proudly boasted that he had reared for himself a monument more lasting than brass, he meant that posterity would erect monuments and temples in his honour. Mr. Hincksman has monuments raised to his memory more lasting than brass or marble. Others may have filled the world with their name and fame, but he has helped to fill heaven. His life was prolonged beyond the ordinary life of man, and he laboured uninterruptedly in the Preston Circuit for a period of twenty-one years; but for more than fifty years he had been a diligent worker in the Wesleyan Church here and elsewhere. It is doubtful whether any layman, during the present century, has exercised an equal charm or a greater influence in Methodism in this district. Mr. Thomas C. Hincksman died on the 13th of December, 1883, aged 84 years. The readers will find an interesting memoir of Mr. Hincksman, written by the Rev. W.

Kirkman, and published by the Conference Office.

Mr. Hincksman's occasional visits to Lytham made him acquainted with the low state of Methodism in the place, although for upwards of thirty years attempts had been made to introduce Methodism into the town by the occasional visits of Evangelists from Preston. At length a small chapel was erected in Bath-street, mainly through the influence of Mr. Hincksman and his personal friends. It cost £600, and was opened in 1847 by the late Rev. Robert Newton. At this time there was no Society, no class leader, or member. A small class was, however, formed, and Mr. Hincksman was induced to take charge of it, although it necessitated a weekly journey from Preston. The state of Mrs. Hincksman's health at length led to their settled residence in Lytham, and for thirty-five years the subject of this sketch resided there, supporting for several years a supernumerary minister to take charge of the infant cause. In 1867 Lytham was separated from Preston and connected with Blackpool, one of the circuit ministers being appointed to reside at the former place. In 1868 a handsome and commodious chapel, with vestries and school-room, was opened in one of the best parts of the town, and a suitable minister's residence was purchased on the East Beach. To these extensive schemes, involving an expenditure of £5,000, Mr. Hincksman gave a willing and generous support. Having proved his loyalty to the cause at Chorley, Preston, and Lytham, he finished his earthly course. "Mark the perfect man, and behold the upright; for the end of that man is peace."

MR. JOHN BROWN.

His death made a gap in the ranks of local industrial Methodists, which will not be easily filled. During the last thirty years of his life, he did a vast amount of good in connection with Sunday School and chapel work, so unostentatiously that its nature and extent are unknown to the majority of the denominations in the town, not associated with St. Mary's-street. Though it is nearly three years since he departed this life, yet, at the mention of his name, there are many people whose remembrance will be swept like a harp of solemn sound,



MR. JOHN BROWN

as this most useful man's excellent traits, and not less excellent deeds, are brought to mind. He was a trustee, class leader, and, for six years, superintendent of St. Mary's-street Sunday School. Previous to that time he had been connected with Wesley Chapel, North-road. It has been said that the great Duke of Marlborough owed much of his success to his charm of manner. Mr. Brown possessed a charm of style and happy expression, which won many friends; and there is a corner in the tablet of many hearts, where his name and religious work will have a place, which will not be easily obliterated. He was interred at the Preston Cemetery, on Monday morning, April 15th, 1888. That portion of the service usually conducted at the Cemetery Chapel was held in the St. Mary's-street Chapel, where a large number of the congregation, teachers, and scholars, had assembled. The service was conducted by the Rev. F. Platt, and the Rev. E. H. Jackson, of Warrington, an old Sunday School scholar of the deceased. The coffin was covered with wreaths, including one from the deceased's Society class. The cortege was preceded, to the cemetery from the chapel, by the friends who had assembled there. Shortly after his death, the suggestion came from some of the congregation that something more than a word of praise was due to the late Mr. Brown. The result is that at the east end of the chapel, on one side of the pulpit, fixed in the wall, stands a white marble tablet, in memory of him who is the subject of this sketch, on which is inscribed the following words:—"The memory of the just is blessed.' In memory of John Brown, born August 27th, 1817, died April 10th, 1888. He lived in self-renouncing love; and for twenty-seven years served Christ and his cause in this place, with unwearied devotion. 'I was sick, and ye visited me.'"

THE REV. JOHN KILNER, D.D.

It is interesting to know that the Rev. J. Kilner, who became the eminent missionary, and rendered invaluable service to the British and Foreign Bible Society in the work of translating the Bible into the Tamil language, was born in Preston, on October 27th, 1824. His first association with Wesleyanism was at the

old school in Percy-street, which he attended as a boy from about 1837, his introduction being largely due to the efforts of Mr. Bimson, who was superintendent of that establishment for a considerable period. He proceeded with others to Wesley, when that place was opened in February 1839; and his conversion dates from a spiritual revival which took place towards the close of that year. Subsequently Mr. Kilner joined the Society at Wesley, became a Sunday school teacher, and later a local preacher. His ability and good sense were soon recognised; and he was requested to present himself as a candidate for the ministry, which he ultimately did. Mr. Kilner's association with this district furnishes a moral which preachers of all denominations should take to heart. At Bamber Bridge, one Sunday morning, his sermon was unusually long, the result being that the congregation was kept in chapel half an hour beyond the ordinary dinner time. Mr. Kilner,—he had not then attained to the higher dignity,—was to dine with a prominent member of the church, a bachelor, who did his own cooking. Service over, the divine, with appetite whetted by his extra oratorical efforts, proceeded along with his bachelor friend to the house of the latter. Everything was nicely set out for dinner, and the elements for the feast were alone wanting. The host opened the oven,—the preacher's eye hungrily following his movements,—and produced therefrom what should have been a pie. But lo, the outside was pretty nearly burned to a cinder, and the inside was very little better. It was the extra half hour's baking that had done all the mischief. "Well," said the bachelor host, looking fixedly at his guest, "You've spoiled it, and will have to eat it." The conscience-smitten divine, under the circumstances, was fain to make the best of a bad bargain. Years afterwards we heard Mr. Kilner relate the incident, with considerable gusto, at a Wesleyan missionary meeting at Blackburn. "It was a lesson on long sermons," he said, "that I have never forgotten." Since then many a good Sunday's dinner has been spoilt, and many a good man's appetite been ruined, by long sermons. On the 27th of October, 1847, he sailed from London for the foreign mission-field,

At first he was designed for Batticaloa, in Ceylon, but in 1849 he settled down at a station since made famous, Negapatam. He spent several years in India, gaining valuable experience, seeing much good done, and becoming fitted for yet more extensive work in the island of Ceylon. There and in India he toiled with the greatest possible success for more than a quarter of a century. Returning to England, he became one of the most popular advocates of the Wesleyan Missionary Society, and in 1876 he was appointed one of the general secretaries. For twelve years he, by public speeches, financial skill, and thoughtful counsels, contributed to the success of the society, particularly in district and circuit administration. During that period he paid a special official visit to the Wesleyan Mission Stations in South Africa, the result of which was the formation of the South African Methodist Churches into a separate Conference. His valuable and faithful services rendered to the Church of his adoption ultimately led to his election into the "Legal Hundred," and subsequently to his receiving votes for the Presidential Chair. Were it not for failing health, Dr. Kilner would doubtless have received the highest honour possible in the Methodist ministry. In the year 1887, Dr. Kilner's health, which had been impaired by long residence abroad, began to show symptoms of decay, and he was compelled to resign his official appointment. The last fifteen months of his life were spent in comparative retirement, darkened by the loss of his wife and clouded by physical affliction. As a preacher, he was singularly impressive and full of energy; while, as a platform speaker, he was forcible, and at times humorous. He died at his residence, 11, Ella-road, Crouch Hill, London, on Saturday, the 12th of October, 1889. His funeral took place on the following Thursday at noon, at the North Islington Cemetery, Finchley. There was a preliminary service at Holly Park Wesleyan Chapel, at which an address was delivered by Dr. Kilner's old friend, the Rev. John Walton.

MR. THOMAS YATES.

His death, which took place on Friday, Feb. 28th, 1890, was deeply lamented by the friends at Wesley Sunday School and Chapel, where his face and gray locks had been so familiar for about thirty years. He had been a quiet, plodding worker, in connection with Methodism for upwards of sixty years. He held the chief position as watchmaker and jeweller in Preston, and was presented with a medal and the Society of Arts honorary testimonial for the invention of the dead-beat watch, on the 29th May, 1848. The people he has helped up in life and business may be termed legion, not only by instilling into their minds the principles of thrift, but in a more substantial manner. Some of his workmen tell to this day, with considerable pleasure, how more than twenty years ago he took a homeless and friendless lad out of the Workhouse, and put him in his warehouse. Mr. Yates was so pleased with his integrity and perseverance, that he opened out a business in Birmingham, and gave him management. To-day that Workhouse lad is the proprietor of a large and successful business, which he attributes to the advice and assistance of the late Mr. Yates. This is but one case out of many such instances. His great desire was to be useful to the young people. He lacked some of the more showy and attractive qualities, which win popularity. Mere popularity was the last thing in the world for which he would care. Most men seek to serve in order that they may ultimately command, but he served for the love of serving. He was not a leader of men, in the sense in which the words are generally used, but he did influence and mould characters, educate and refine consciences. He was a teacher when Sunday Schools were in their infancy, and was one of the first teachers in Gildow-street, established by Mr. Hincksman in 1827, which was afterwards removed to Croft-street. In these schools he was a teacher until 1862, when he removed to Wesley, North-road, and became teacher of the Young Women's Adult Bible Class, which he taught twenty-one years. He was much respected by the scholars, and had at various times been made the recipient



MR. THOMAS YATES

of testimonials. Mr. Yates has filled the office of circuit steward. At the time of his death, he was a trustee of Wesley Chapel, and chapel steward. Mr. Yates was not free from mistakes of judgment, for which he paid a heavy penalty. When the adversity came, and his wealth took wings, he could say, "None of these things move me." At the time of his death, Mr. Yates was not only the oldest tradesman in Preston, but probably the oldest teetotaler in England, though his name is not actively associated with the old temperance band. He practiced teetotalism before the movement was known, and was a teetotaler from conviction, and quietly kept his pledge. We have repeatedly heard him say that he never drank, nor paid for, a glass of intoxicating drink, in his life. The only temperance speech which we remember him giving was on the occasion of the meeting of life teetotalers, held in the Temperance Hall, Preston, on the 19th of February, 1870. Mr. Joseph Livesey occupied the chair; and Mr. Thomas Yates, in an interesting speech, stated that he had been an abstainer 58 years, and had induced many to give up drink. Mr. Yates was in his seventy-ninth year.

Just as the mention of "Waterloo" reminds one of Wellington; and "Trafalgar" of Nelson; as the "steam engine" brings to our minds the name of Stephenson; and "Paradise Lost" of Milton; so does the mention of Methodism bring to our minds many local preachers, class leaders, Sunday School superintendents, and teachers, who have rendered most efficient service to the Church, through a long devoted life. We regret that time and space will not permit us to record the facts and circumstances connected with their names, which has contributed to the fame of Preston Methodism.

METHODISM AND ITS RELATION TO THE TEMPERANCE AND TEETOTAL MOVEMENTS.

Many writers have diligently laboured to prove who were the founders of the temperance reformation in this country ; and the honour has been awarded to many localities, societies, and persons. We shall attempt to prove that Preston was the first to give an impulse to those teetotal principles which are morally reforming the world ; we shall also adduce authoritative evidence which, we believe, will go far to dispel some of the mists and reproach which have hung over the Church in connection with the early history of the two movements, and further show that Methodism has played an important part in establishing one of the greatest movements of the nineteenth century. Methodism from the outset has been thoroughly on the side of temperance. The Rev. John Wesley was the foremost national temperance reformer of his time. No one denounced the sin of intemperance more strongly, and no one took more pains to preserve his followers from the baneful influences of the curse. The Methodist rules, which date as early as May 1st, 1743, make the condition of membership in the Methodist Church to include avoidance of both drinking and selling spirituous liquors. Both ministers and people were protected by what was in substance a temperance pledge. Hence the Rev. Richard Watson rightly says, that Methodism was the first Temperance Society ever formed. This fact puts this branch of the Christian Church in the van of the temperance enterprise ; and Mr. John Wesley among the earliest apostles of the movement. When teetotalism sprang into existence, many of our leading men through misapprehension looked coldly upon it, and some opposed it ; but its foremost advocates were Methodists, and have continued to be so in ever increasing numbers.

John Wesley strengthened a weak constitution by abstinence; and, while forbidding dram-drinking, he discouraged the use of wine as well as spirits.

In 1760 Mr. Wesley visited several German Settlements in Ireland, of which he thus writes:—"In the morning I proceeded to another Colony of Germans at Ballygarane; the third at Court Mattrass, a mile from Killikeen (the first Settlement). I suppose that such towns are scarcely to be found again in England or Ireland. There is no cursing or swearing, no Sabbath breaking, no drunkenness, no ale-houses." (*Wesley's Journal*, July 9th, 1760.)

When temperance reform was first promulgated in this country, the *Wesleyan Methodist Magazine* and eminent Wesleyans had shown a most friendly disposition towards it. The *Methodist Magazine* for 1834 (p. 382) said, "The greatest discovery for which we are indebted to the philanthropists of America, is, that temperate drinkers are the chief promoters of drunkenness."

The following views were propounded in the Wesleyan Methodist Conference, and published in the *Wesleyan Magazine* as early as 1836 (pages 905-906), which are certainly on the side of teetotalism:—"It is our settled conviction that more of our ministers and members have been degraded by the sin of intemperance than by any other. We verily believe that this single sin is destroying more souls than all the ministers in Britain are instrumental in saving. The man who trifles with strong drink may be overcome, whereas he who abstains cannot. It cannot be unwise to throw the guard of abstinence around our moral character and our spiritual interests." Also on page 907, reference is made to what might be done, "By lifting our voice against intemperance and exerting our influence to induce the drunkard to reform, and the respectable part of the community neither to buy nor sell, neither taste nor touch the accursed thing."

In 1836, a memorial from the Bodmin Circuit was forwarded to the Wesleyan Conference, which was then meeting at Birmingham. The petitioners received a reply, signed by Dr.

Jabez Bunting as president, and Dr. Robert Newton as secretary, in which it was said:—"Your strenuous opposition to the prevailing sin of intemperance has given them (the Conference) much satisfaction; and they doubt not but the preachers in their different circuits, by enforcing scriptural doctrines and excellent rules, will concur with you in resisting the progress of that destructive vice." No one will deny that these extracts are all on the side of temperance.

Mr. John Pearce affirms, in his "Life and Teachings of Joseph Livesey" (page 97), that "all other efforts, except those in Preston, were of a purely local character, and had no influence in forming what may be termed a national movement."

The Rev. C. Garrett, in a letter to Mr. Livesey, in 1867, writes:—"It is said by some that teetotalism did not originate in *Preston*, but had several heads. To this I answer, no doubt there were many abstainers *before* Mr. Livesey's time, and many *at* the time; but as a national movement it certainly originated at *Preston*. There are tributaries to the Nile, but it has only one source; and there have been tributaries to this movement, but it has only one origin. It received its name at *Preston*. The pledge in general use was produced there; and from thence the missionaries went out, sowing the seed from whence we reap the present harvest." (Livesey's "Reminiscences," 1867, p. 3.)

Let no person be offended, because the names of other individuals who have honourably distinguished themselves in the early teetotal movement are not mentioned in this work, as we are dealing exclusively with that portion only which concerns Methodism. Everything in the wide world has a history,—the little stone we kick aside with our foot, the coal we burn in our grate, the sugar which sweetens our tea, the flour which makes our bread; so has the temperance movement in *Preston*. That is, it has something to tell, or something to be found out about what it was, and how it came to be what it is.

DRINKING HABITS AND CUSTOMS, 1830.

As in other parts of the United Kingdom, so in Preston, the people, previous to the formation of any temperance organisation, could not do anything without drink. Every trade had its own peculiar custom, and the fines and footings, and the amount to be expended on drink, were regulated by general rules obligatory upon all who were employed in the establishment. Apprenticeship, anniversaries, on joining the trade, birthdays, on coming of age, on first speaking to a woman, on change of employment, at holidays, markets, bargain making, weddings, and christenings, all had a regular tariff, the amount varying from sixpence to five pounds, to be spent in liquor. The chief desecration of the Sabbath seemed to arise from drunkenness, subsequent to the Saturday "pay night." It may be easily understood how the people became such notorious drunkards. These beastly customs led to the most filthy practices, and accompanied many persons from the cradle to the grave. Another vile practice was that of paying wages on a Saturday afternoon in the public-houses. Every man was expected to spend something at the house; and the men were frequently kept waiting there for their money several hours in order to induce them to drink, and in some cases the poor fellows went home drunk while their families were starving.

No small share of the honour of originating and establishing temperance and teetotal principles is due to some of the Preston Methodists, whose distinguished labours have not yet been acknowledged. The new movements derived some of their best and ablest advocates from their ranks. It cannot be denied that bitter persecution came from an unexpected quarter. It is a singular fact that every great enterprise, which has for its object the present and future welfare of those whom the sacred writers designated "the common people," has always been in the outset unpopular. This was the case with Luther, Wesley, and Whitfield, with the Sunday School movement, with Home and Foreign Missions, with the efforts of Howard and others to improve our

prisons and their inmates, with the anti-slavery movement, with the agitation for cheapening the people's food, and with the more recent movements to reclaim fallen women, and the establishing of the Salvation Army.

CAUSES OF CHURCH OPPOSITION.

A great number of the Methodist people were with the movement; in some cases the ruling powers were against it. The opposition sprang from different causes, some thought that temperance was being put in the place of the gospel, others objected because the meetings were not opened and closed by prayer, some looked upon the movement as an attempt to proselytise. Men and communities were influenced by different reasons, and acted from different motives. Some thought it needless and meddlesome to interfere with the liberties of others. Suffice it to say that the Church opposition was not half so pitiable nor disastrous as that which the teetotal pledge produced in the ranks of the Moderation Society against the abstainers. "The amount of ill-feeling begotten for a time proved to demonstration that teetotalism was not everything. Certainly it was not. It was neither charity nor brotherly kindness; separated offices, separated committees, separated periodicals, and separated body of agents."¹ "Teetotalism does not change our nature, it only alters our circumstances." Ultimately good came out of seeming evil in both cases.

THE CHURCH HAS RENDERED VALUABLE SERVICE to the infant causes of temperance and teetotalism, which cannot be estimated, in spite of her reproach. When there were no temperance halls, nor committees, nor rallying places of any kind, the Methodist pioneers prepared the way to chapels, pulpits, platforms, school-rooms, societies, and congregations, to which it would otherwise have been impossible to gain access.

Thomas Whittaker tells us, in his "Life's Battles," "how, when he was a stranger to every inch of the road and to every face that he saw, when he knew no teetotaller, how he found out some Methodist, and in doing so he found a friend."

¹ Whittaker's *Life's Battles*, page 298.

PEEPS AT THE EARLY LIFE OF THE SEVEN METHODIST TEMPERANCE PIONEERS.

Sir Henry Taylor's most famous maxim, "The world knows nothing of its greatest men," may be applied to these seven champions, who proved a mighty power in establishing a despised doctrine all over the country. Though custom and prejudice had a firm hold, and had become a united force, and leagued their millions against them, yet they were compelled to fall back before their zeal and courage. Each name has connected with it a history worth recording. They entered towns and villages without invitation, and made speeches, scattered tracts, and did herculean work. To say that the early temperance workers were godless and prayerless men, is utterly false and unjust. The movement, from its commencement, has been an earnest expression of the true spirit of Christianity; and, as a rule, its pioneers and advocates were men of God, who, in their secret chambers, laid the matter before Him, and earnestly implored His help and guidance in all their efforts, as the following pages will give ample proof.

MR. HENRY ANDERTON WAS THE FIRST PRESTON TEMPERANCE REFORMER.

Few temperance advocates, since his day, have suffered and sacrificed so much in defending the principles of an unpopular theory. It is now thirty-four years since he passed away from the scene of disappointments and aspirations, sorrows and joys, trials and troubles, persecutions and poverty. The record of his noble deeds, splendid genius, and heroic endurance, would have been lost but for his old friend and fellow labourer, Edward Grubb, who rescued his name from forgetfulness by publishing a book of his poems, with a sketch of his life. Mr. Henry Anderton was born in Walton-le-Dale, on the 3rd of December, 1808. He was

CONVERTED

early in life, under the preaching of Moses Holden, during revival services which were being conducted in Vauxhall-road

Chapel. Moses Holden was a man of great originality and power, preached with great success, and formed Methodist Societies in the villages of the Fylde District. The facts and incidents which had taken place in establishing Methodism in this rural district made him very popular, and crowds of people flocked to hear him during these special services. One day some young women related to the Anderton family, at Walton-le-Dale, the exciting particulars of the services, and gave them the characters of some of the individuals who had been converted. Their curiosity was aroused, and they resolved to go and hear and see for themselves. Mrs. Anderton told Henry he would not be able to walk so far, being only about twelve years of age, and that he was too young to understand such a man as Moses Holden, the astronomer. One of the female visitors said she "had known many who were no older than Henry, and not half so wise, who had been converted. Who can tell, if he went with us, but he might be converted this very night." He was permitted to go, and was not only greatly impressed, but seized with a religious fervour which lasted as long as life.

HENRY ANDERTON AS A METHODIST LOCAL PREACHER.

The first Wesleyan preaching place in Blackpool was a bathing house, at the corner of Chapel-street, South Beach, kept by Mr. W. Bonny. The supply of preachers was exceedingly limited. The names of Henry Anderton, the poet, and James Teare, the apostle of teetotalism, are among the honoured band of workers who assisted in establishing the first Wesleyan Methodist Society in Blackpool, in the year 1832.

STIRRING ELECTIONEERING TIMES.

In 1830, the burning question of the day and of the town was a political one. Henry Hunt had come forward in opposition to the Hon. E. G. Stanley. A strong political combination existed; Preston was divided into political districts; Anderton belonged to one. He was satisfied that the future welfare of the country was closely identified with the political and social

advancement of the people. He "declared himself to be the friend of universal freedom, and especially the civil emancipation of the working classes. To secure this liberty I would give every man of sound mind and good morals a vote. I would protect that vote by ballot." It was in these stirring electioneering times, in 1830, when the polling lasted seven days, and monstre processions marched through the streets in the evening, with bands of music, carrying large banners and flags, burning tar barrels, which illuminated the thoroughfares in the darkness of night; it was in these days, when books and newspapers were beyond the means of the working people. Even if some could procure them, few could read them. They flocked to the public-house on a Sunday evening as regularly as if it had been a place of worship, not for the set purpose of getting drunk, but to hear the newspaper read. The success of the landlord depended, not on the strength of his beer altogether, but on having a good reader for his paper. "At first it was not the general custom to drink during the reading of the paper. Every one was expected to drink during the discussion of any topic, or pay before leaving for the good of the house. It was in this manner that drunkenness and vice developed so quickly and largely. Meetings intended for the information of the people were demoralising in the extreme. All moral power was gone. Soon infidel publications took the place of the newspaper."¹ At this dreadful stage of drunkenness and impiety, Anderton put forth the

FIRST EFFORTS IN PRESTON,

and employed his noblest faculties to check the ruling madness, and came forward as a champion of Reformation. He was a true Reformer; and endeavoured to infuse into every man and woman the spirit that would set them to reform in themselves whatever interfered with their own acts and happiness. Seeing the prevalent evil in the public-house, he threw his whole heart and soul, mind and strength, into a programme of his own, which was a noble one, viz., to get the members of the club to

¹ See Memoir of Anderton, by E. Grubb.

prohibit the use of drink during the hours of business, and, instead of the compulsory rule to drink for the benefit of the house, for each to pay a small sum for the use of the room. These suggestions were acted upon.¹ He created an enthusiasm, and for a time waged a successful struggle, against the power of appetite such as had never been done before. His was the solitary voice crying in the wilderness, "Temperance Reform! Temperance Reform!" The principles of moral suasion were enforced in a public-house. Anderton was the first and foremost leader of the social revolution in Preston. He was the first to assault a fortress of social habit and usage which looked absolutely impregnable.

The next change was "in the hope of rooting out the infidelity that had come among them. He proposed that sermons should be preached in the public-house every Sunday evening, instead of the usual reading and discussion. This was also agreed to as an experiment. He delivered a course of sermons on different subjects."²

DISCOURAGEMENT.

After a time the little machinery he had set in motion, and to which he had imparted strength and action, was thrown out of gear, the roots of the cancer were not extracted, the strong fibres of the traffic were left. Some of his audience had a dislike for anything that had the semblance of religion and sobriety. "A party was formed against the poet and his sermons. Anderton was resolved to abide by his original purpose. A special meeting was called; a resolution was submitted that the publications which had been excluded be again introduced, and that no more sermons be preached, and that the old mode of paying for the room by drinking be the general rule." The resolution was carried in the division to which Anderton belonged. He made a vigorous speech before the resolution was put to the meeting, pointing out the bad consequences that had happened in the past by following the rule

¹ Memoir of Anderton, by E. Grubb, p. xviii.

² Memoir of Anderton, by E. Grubb, p. xix.

now recommended for re-adoption. But all was no use; the opposition had taken such precaution that no eloquence could prevail against them. Anderton again rose, and, in a few words, requested his name to be taken off the books, and called upon all who shared his views to leave the company. Many in that meeting admired and loved him, and left with him.

NEW ASSOCIATION.

He who had mixed with the people, and taught them, and warned them, and preached to them, in the public-house, now induced them to leave. The plan of association on a new principle which he devised, showed his inventiveness and determination to save the fallen and rescue the drunkard, and give hope to the poverty stricken. "He suggested that all who had left with him should keep together, but instead of meeting at the public-house they should assemble in small parties at the houses of members. It was further proposed that each individual should begin a regular course of reading, and thus come prepared to enter upon the examination of the book when read at the next meeting. In the old Society they had left, men only were admitted; in this new Association, wives accompanied their husbands. His new scheme became known in every part of the town, and so popular was it that there was scarcely a district that had not its party." Mr. Grubb says, "From this new arrangement sprang many direct advantages, and much evil was prevented. Many who before had frequented the ale-house for the sake of news, clubbed their pence together for a daily paper. It drew from the haunts of vice many who, but for his example, would have been ruined."

Anderton did more to influence modern thought in the direction of the temperance movement than any man had done in Preston before him. Just as he who, in some very remote period of antiquity, first chipped a flint, was the father of all sculptors; he who first scratched a picture of man was the father of all painters; he who first piled stones together was the father of all builders; he who first rhymed his simple thoughts was the father

of all poets; he who first strove to learn the secrets of the stars was the father of all astronomers; so he who first induced men to give up drink and leave the public-house was the

FATHER OF THE TEMPERANCE MOVEMENT.

This honour we claim in Preston for Mr. Henry Anderton. If anything like justice had been done to him, his name would have had much more prominence given to it, in the so-called histories of the temperance reformation, than it has had hitherto. Mr. Anderton was the earliest temperance worker in Preston, and had induced many to give up drink before the Temperance Society was known in this locality. He was the first to break up the soil and sow the seed of temperance; he was the first to suggest, practise, and advocate its principles. So early as 1829 his eloquent tongue was freely used, his voice was loudly raised, and his pen frequently employed, in the effort to do good to his fellow-men. On the day that he got the members to banish the drink from their meetings, and induced each to pay a small sum for the use of the room, instead of the compulsory rule to drink; on the day that he and his companions heroically left the meeting rather than go back to the old drinking custom, he commenced

MAKING TEMPERANCE HISTORY.

He established many small libraries and reading-rooms in the town. In some workshops a library was formed, and a working man was appointed a reader. After he had established this new plan of association, and broken down the old custom of drinking for the good of the house, he paid a visit to some friends at Eccles, near Manchester, and became a member of the Temperance Society there. On his return home, he identified himself with the temperance movement in Preston, which had just commenced. "His first appearance as an advocate was the commencement of a style of advocacy which for many years after made the cock pit at Preston a school for eloquence."¹ Mr. Livesey says, "On the platform he was the favourite, not so much for his serious argument as for his ready wit, his fluency of speech, his power of declamation, and his poetical talent."²

¹ "Grubb's Memoir of Henry Anderton," page 20.

² Reminiscences, page 22.

The following letter was written to Mrs. Longshaw, eldest daughter of Mr. Phillips, of Warrington. He had been disabled from speaking for some time, and to her inquiry as to the cause he returns this answer, which clearly shows that he was

CONNECTED WITH THE METHODISTS

in Preston :—

DEAR MRS. LONGSHAW,—You will have thought me very neglectful and ungrateful in not answering your letter in better time, but I put it off till I could, free of expense, send the several members of your family some of my attempts at rhyme, as a keep-sake from an unworthy but sincere friend, whom very likely they will never see again on this side eternity. I am still “a real, staunch teetotaler, one of the present time,” though no longer a public advocate; so are all our family, from the least to the greatest. The reasons why I do not speak and travel as usual are,—firstly, my attendance is required at home; and secondly, because my voice was so injured with so much speaking that I was obliged for my life’s sake to take some rest, with the exception of preaching occasionally for the Methodists, with whom I am connected. I have been silent for sometime, and so great is the benefit I have derived from this rest that last week I delivered a lecture on the “Spread of Knowledge,” in Preston, which occupied one hour and a half, with perfect ease. Will you give mine and my friends’ love to all your “kith and kin.”

“During the early days of teetotalism no single man did as much to make the meetings interesting and popular as Henry Anderton, and in his own sphere no man was more useful and acceptable, or so much in demand as he was.”¹ He was married at Fleetwood, to Fanny, the amiable daughter of the late Robert Snape, of Preston. He afterwards removed to Bury, near Manchester. He had a narrow escape for his life at Bury Station, when it fell some years ago, but a pillar falling over him prevented him from being crushed to death.

ILLNESS AND DEATH.

In June, 1855, he caught a cold, which brought on a fatal illness. At the end of a short illness of eight days he passed away in peace, at the age of forty-six years. His remains were interred in the churchyard of his native village, Walton-le-Dale, Preston.

¹ History of the Temperance Reformation, by P. T. Winskill, page 49.

At Grappenhall, Cheshire, the late John Naylor, Esq., brother-in-law to Henry Anderton, erected what may be deemed

A MEMORIAL TEMPERANCE HALL.

On the outside, engraved on stone tablets, are quotations from Anderton's poems, whilst inside are copies of his "Burning River," and other temperance pieces, printed in full, and suspended from the roof, indicating some warm attachment to and close connection with the late Henry Anderton. There are some of his pieces of poetry which deserve to be handed down to posterity as perfect in their way. He laboured for the suppression of intemperance until he sacrificed health and business. The following aptly applies to himself:—

The true Saint never thinks of self
When battling with a damning vice ;
But gladly parts with fame and pelf,
If God demands the sacrifice.

Anderton took part in the battles of temperance reformation with tongue and pen, and nobly advocated and defended its principles on the platform and in the press. How he succeeded the volume of 113 poems on temperance and other subjects will show, prefaced with a sketch of his life by E. Grubb.

JAMES TEARE, A METHODIST LOCAL PREACHER.

James Teare came from the Isle of Man, the land of his birth, in 1823. He was then nineteen years of age, and served the remaining two years of his apprenticeship to Mr. Gardner, boot and shoemaker, Friargate. James had united himself to the Wesleyan Church in Ramsey, and now joined the Society in Preston. He was connected with Percy-street Wesleyan Sunday School, and worked hard with Bimson and Roger Crane. He filled the office of local preacher with great acceptance, and was a powerful and an impressive speaker. Teare was also an active visitor of the Samaritan Society, and became well-known in every part of the town. He was one of those who could forget himself in the interests of others. The panic of 1826-27 caused great distress. During that time he made great sacrifices to enable him to help and relieve his suffering neighbours. He

practised the most rigid economy upon himself, stinting his diet to bread and milk, and limiting his butter to half-a-pound per week, so that he might obtain the means of charity. His visits to the poorest homes gave him an insight into the misery and wretchedness that was caused by drink, which fired him with the

HEROIC RESOLVE

never to rest until he had done something to stem this blighting evil.

Dr. Lees observes,—“This visiting was the training school really needed for the work in which this young man was destined to be engaged in after years.” Earnestness and conscientiousness, combined with common sense, were the characteristics of the man through life. Nothing could divert him from the pursuit of what he once saw to be his duty. He possessed a strong will and a sharp temper. On one occasion he got at variance with some of the Methodist officials, which ended in his leaving the society, but he was invited to return.

“Towards the close of 1831, James Teare heard the rumour of the proposed formation in Preston of a Temperance Society, such as had been established on the American pattern in 1829. This, he thought, was the very thing needed. Mr. John Finch, of Liverpool, supplied the tracts, which led the way to the Preston movement, which began by Messrs. Teare, Bradley, and others, signing the pledge of abstinence from spirits.”¹

STARTS ON HIS LIFE WORK.

“Mr. Teare (says the *Preston Temperance Advocate*, July, 1836, page 4) is a fine specimen of the Englishman,—tall, robust, and evidently capable of long continued physical exertion.”

In those early and stormy stages of the temperance agitation, our hero occupied a prominent and useful position. Sometimes he stood, with Bible in hand, pleading in fervid, and, at times, eloquent and impressive terms on behalf of temperance and religion. There is a charge entered against him in the temper-

¹ Dr. F. R. Lees in the biography of James Teare, prefixed to “*Bacchus Dethroned*,” page v.

ance minute-book for introducing theological subjects ; and an admonition was ordered to be sent to him by Mr. R. Spencer, the secretary, requesting him to desist from doing so.

“Twenty-seven years of his life were devoted to the temperance cause, twenty-four of which he was constantly travelling. His labours have probably embraced a distance of upwards of 200,000 miles, and the attendance at and addressing of more than 8,000 meetings. Under the divine blessing, these efforts have been attended by the most gratifying success.”

About 1860, it was evident to observing friends that his health was failing ; the strain of such extraordinary and continuous labours was weakening to the nervous system. In October, 1867, when recovery was hopeless, he was removed to Manchester to his old friends. He lingered until March, and was confined to his bed for more than eight weeks. The Rev. Charles Garrett ministered to his spiritual needs. His remains were interred on Friday, March 20th, 1868, in the Harpurhey Cemetery, Manchester. The funeral service was read by the Rev. W. Caine, M.A., while Mr. Garrett and Professor Kirk addressed the friends on the consistent life and happy death of this untiring advocate. Among James Teare’s early converts were the Rev. B. Parsons, of Elbey, who afterwards, by his anti-Bacchus and his oral addresses, did much to promote the movement ; also the Rev. W. R. Baxter, author of “Intemperance and the Curse of Britain ;” and Robert Fargher, editor of the *Manx Herald*, who also published the *Isle of Man Temperance Guardian*. Many thousands were converted to the principle and practice of entire abstinence during his thirty-two years’ labours.

THE REV. CHARLES RADCLIFFE

came to Preston in 1830. He soon saw that the drinking practice was a barrier to the progress of the gospel ; and that it was the great enemy of God and man. He was touched with the feelings of humanity ; and felt most keenly the woes and sufferings of others, and especially those who belonged to the families who were connected with the Church he represented.

The sight or knowledge of any one belonging his flock indulging in drink caused him great grief of mind, and stirred all the compassion of his soul. He was much interested in the advancement of the temperance enterprise, and cheerfully attended small meetings of working men, no matter whether in a humble room, spacious hall, or on the open race course. He would by his winning eloquence, kindly sympathy, and aid, try to lead them on, and encourage them to bind themselves in the bonds of temperance.

WILLIAM POLLARD, A METHODIST LOCAL PREACHER.

He was not, in the strict sense of the word, a Preston man, but was a Wesleyan local preacher in a Manchester Circuit. He came to this town in the interests of the temperance cause. His name and work are, however, so thoroughly interwoven in establishing the movement in Preston, that our history would be incomplete without the mention of them. Mr. Pollard took up the subject warmly, and laboured unceasingly by pen and speech in assisting to lay the foundation. In the year 1832 he became agent to the Yorkshire Temperance Union (Moderation Society), and went from place to place preaching the new doctrine. He signed the new pledge as soon as it was made known; and was a most incessant worker. He was a

HUMOROUS SPEAKER,

And never failed to interest his hearers, and to make converts. It was he who first promulgated that truism, "If you don't take the first glass, the Devil himself cannot make you take the second." In a long letter, written in 1833, and published in the first number of the *Preston Temperance Advocate*, January 3rd, 1834, he refers to John Wesley's opinions, and concludes with these words,—“I profess to be an admirer of Wesley, as well as a temperance advocate, and this is my principle, drink not, buy not, sell not, make not; and in the language of the British Army of India, I hope I shall never relax in my feeble exertions so long as a distillery, dram shop, tippler, or moderate drinker

remains among us.”¹ In giving Mr. Livesey an account of a tour in the North of England, in 1834, Mr. Pollard concludes by saying, “This journey has proved one of your Preston principles to be correct, that stimulants are not necessary for persons in health. I have only had two rest days in fifty-six days, and a deal of travelling, besides being engaged two or three times on the Sabbath, and good unadulterated water has been my only beverage; yet I have never been weary or exhausted, and have returned home better than when I left, that is, rather heavier and fresher. Indeed, whatever others may do, I could not plead the cause against a weak gin and water drinker, if I took ale, porter, or wine.”² Early in 1835, Mr. Pollard visited Wilsden, near Bradford, and introduced the doctrine of teetotalism.³

It is interesting to note that during his visit to Cumberland, in 1834, the arguments which he adduced in favour of teetotalism were so convincing that Sir Wilfrid Lawson (father of the present popular bearer of the name and title) became a pledged adherent of the cause, and ordered the whole of the spirits in his possession to be emptied into the open channel; an order quickly executed by his butler, who was as earnest a foe of the fire waters as his master afterwards became.

RICHARD TURNER,

THE ORIGINATOR OF THE WORD TEETOTAL, A WESLEYAN
SUNDAY SCHOOL TEACHER.

No doubt it will be interesting to know that the man who gave the technical name, both in England and America, for the doctrine of abstinence from alcoholic liquors, was Richard Turner, who was a Sunday school teacher in Croft-street Wesleyan School. Up to the memorable evening, when the word dropped from Turner's lips, they had to phrase the principle as well as they could. It should be remembered that, at that time, there was great contention betwixt two parties, one insisting upon a pledge of abstinence from spirits only and moderation in fer-

¹ History of Temperance Reformation, by P. T. Winskill, page 97.

² Livesey's Reminiscences, p. 24.

³ History of Temperance Reformation, by P. T. Winskill, page 78.

mented liquors, and the other upon entire abstinence from both. Richard Turner belonged to the latter party, and in a fervid speech, delivered in the Old Cockpit, about September, 1833, after his usual fashion, he coined a new word, and affirmed that "nothing but the word teetotal would do." Joseph Livesey cried out, "That shall be the name," amid great cheering in the meeting. Richard was a great worker. He frequently went through the streets springing his rattle, and announcing teetotal meetings both in towns and villages. At one time Turner undertook a mission on his own account to the South, preaching teetotalism all the way to London on foot, where he attended the World's Temperance Convention. During the morning of the 27th of October, 1846, he was seized with a severe fit of coughing, which broke a blood vessel in his stomach, and he died 18 hours after. His remains were buried in St. Peter's Churchyard, on the 1st of November. About four hundred attended the funeral. His grave was purchased by a few zealous friends, and over it is the following inscription,—“Beneath this stone are deposited the remains of Richard Turner; author of the word teetotal, as applied to abstinence from all intoxicating liquors, who departed this life on the 27th day of October, 1846, aged 56 years.”

MOSES HOLDEN, A METHODIST LOCAL PREACHER.

We have before referred to the labours of Moses Holden, and the valuable service he rendered to the cause of Methodism in the villages and hamlets of the Fylde District. He was a man of striking originality and power, was a personal friend of Joseph Livesey, and was a most successful local preacher. He warmly identified himself with the Temperance Reformation at the very commencement, and laboured hard for its success. These sketches, necessarily brief, will give the readers an idea of the material of which these seven Methodist pioneers were made.

THOMAS WHITTAKER, A METHODIST LOCAL PREACHER.

He had many admirers. Events and controversy had drawn him nearer to those whom, for many years of his life, he had

vigorously striven to serve. His loyalty to the teetotal movement stood many a shock; its solidity had been tested by many an awkward exigency. His ingenious mind forged many a weapon against his opponents. He was a good and true man, fearless, uncompromising, an example of unstinted devotion to the public welfare. Possessed of rare faculties, and having cultivated them throughout a long and intensely occupied life, with a pre-eminent gift of acquiring information and of storing it as ammunition, Mr. Whittaker was in action one of the most useful, in example one of the most invigorating, and in combat one of the most powerful men produced by the teetotal movement. He provoked many opponents, but he angered none. His friends were all earnest, devoted, and affectionate towards him. Happy are those who can best understand, and therefore have the best hope of imitating, the virtues which have indelibly inscribed his name and character on the memories and hearts of all who knew him. The long period during which his labours and reputation have been identified with the early efforts and struggles of the teetotal movement have made many admirers. One reason of this, and the best reason, was the transparent sincerity and honesty of his character; and another reason was that he had a real love for the work. The higher purpose never was absent. The quaint arguments, often Scriptural, in and out of the way allusions, were tinged with feeling and earnestness, and a sense of their righteous obligation. He was interested in every type of character. The more racy the character he encountered, the better it pleased him, and the more he enjoyed bringing into his conversation humorous turns of recital and drastic touches of comment. All that would serve to strengthen a case, or brighten a passage of arms, was preserved in his retentive recollection, and aptly produced whenever it could be useful.

Mr. Whittaker was born on the 23rd of August, 1813, but whether in Lancashire or Yorkshire it would be unwise to say positively. The probabilities are in favour of Yorkshire. The house wherein he was born was built upon the junction of the two counties. We have more than once heard him say that "He

might have been born in Lancashire if he liked, but he wasn't." We have culled the substance of the following sketch from "Battles in Temperance Armour," written by himself. At times we give the facts in his own language, marking each quotation by inverted commas. Thomas was sent to work in the mill before he was seven years of age. About the year 1825 the family came to Preston. Thomas's father was appointed night watchman over Horrocks's extensive premises. Thomas and his brother were taken into the weaving department.

MOB AND MACHINE BREAKING.

"In the year 1826, the people madly thought that machinery would be their ruin; and in pursuing the destruction of this competing foe they sacrificed in many cases both liberty and life. We, in Preston, were threatened, and reports came thick and fast that thousands of men were marching on the town, and as Horrocks's was one of the largest mills, and in advance of many others in the use of the latest improvements in machinery, they were specially named for the vengeance of the mob. Brown Besses and blunderbusses were put in the hands of all official men." Thomas says, "My father was one of them. Having never handled firearms in his life before, what would have been the consequence had he been called upon in all seriousness to do so, I don't know. This I am sure of, his aim would have been more sure with his fists; and the truncheon to which he had been accustomed would have made sure, if not more deadly work. In one of the upper rooms of the new mill in which I was then employed, there were stored several tons of paving stones. The lower rooms had already been filled with the latest improvements in looms, and in them my brother and I, who were the only males in that department, were employed; the rest were young girls and women to the number of two or three hundred. When the mob came, and supposing they forced their way through the entrance gates, and overcame the men of firearms and official authority, then we, the women, and children, were to fly to the upper rooms of the building it was expected the mob would especially attack, and shower down through the open windows upon these

thickheads the delicate and tender appliances of paving stones. We were, however, saved the soft impeachment, for the mob never came, better counsels having prevailed; and the women and children were saved a warfare in which, after all, I think there was more fear than danger. I attended Mr. Joseph Livesey's night school, which was opened for youths and children of neglected education."

When the Preston Society took decided action in 1835, and resolved to abandon the moderation pledge altogether, the committee was anxious to spread teetotal principles. With this object in view, they engaged the Blackburn Theatre for six successive nights; and placarded the town with announcements of the arrangements for each evening, commencing on Monday, the 13th of April, 1835. James Teare, Henry Anderton, and other Preston men, were among the speakers. It was during this period that the eye of Thomas Whittaker caught the bill, and he went to the meetings, where he signed the pledge. We will give the account in his own words. "I am the son of a mother in Methodism. My only sister and my twin brother (as I call him) were creditable and worthy members of the same growing and useful body of Christians. I had myself been a scholar, when a young child, in one of their Sunday schools, so it may fairly be supposed I was neither destitute of religious knowledge nor ignorant of a sense of religious duty. I had, at the time I signed, a young wife and child. She was also the offspring of Christian and creditable people; yet not for three years at least, so far as I remember, had I ever privately and of my own accord bowed my knees in prayer. When I reached home I told my wife what I had done. It took her breath, and she answered not a word. The remainder of the evening was spent in quiet thought. On retiring for the night, my mind was exercised as to whether I should submit to ask my wife to join me in prayer, asking God to help me to be true to my pledge and firm in my resolution. At length, turning to her, I said, 'Shall we pray about the matter.' She burst into tears, and we fell on our knees together, and oh! the memory of that night.

It is with me still! That was the

GRANDEST PRAYER MEETING

I was ever at, and I have been to many. There were more tears than words, and a grand rainbow followed the storm, giving promise of brighter and better days; and I have not been disappointed. Nobody but one who has experienced it, can conceive the trials and irritation to which I was subjected. I have got a comfortable and happy home, with prayer meetings, preaching, and class meetings, to which my neighbours come, with constancy, and in great numbers. I took an active part in conducting public temperance meetings, both in the town in which I lived and also in the villages in the neighbourhood." The foreman and the general manager of the mill in which Whittaker worked were publicans, and became very disagreeable. He determined to leave Blackburn, and try his fortunes elsewhere. He walked from Blackburn to Preston, with the intention of trying to get work at one of the factories; this was in 1835. On his arrival, he went to the Temperance Hotel to get a little breakfast. Mr. Joseph Livesey came into the room; and having some acquaintance with Whittaker, he entered into conversation with him, and learnt the object of his visit. It occurred to Mr. Livesey that here was a suitable man for the post of Temperance Missionary, and he put the question to Mr. Whittaker, as to whether he would like to engage in such work. To use Mr. Whittaker's own words, he replied, "The moment you mentioned it, the

FINGER OF PROVIDENCE

pointed out to my mind, most clearly and distinctly, this is the way, walk in it. I had not then a doubt, I have not a doubt of it now, I never had a doubt of it. It is the glory of my life, and my only regret is that I cannot more fully magnify my calling." The result of this conversation was that he never asked for another situation. By the advice of Mr. Livesey, he attended the Conference of the British Temperance Association, in September, 1835.

THE MEN OF ACTION DEVELOPING THE NEW MOVEMENT.

It may perhaps be well to remark here that, in the early days of the movement, the terms "temperance" and "total abstinence" (afterwards expressed in the word "teetotalism") had distinct and specific meanings; and were never, as they are now sometimes, deemed to be synonymous, which they certainly are not. Many societies strictly teetotal in principle, bear the somewhat dubious title of Temperance Society. This is misleading. There were two Societies in Preston. First, the "Moderation Society" was formed on the 22nd of March, 1832. Its object was to prevent drunkenness, and promote sobriety, its basis being abstinence from ardent spirits only. Three months afterwards, "total abstinence" was mooted; within five months a total abstinence pledge was drawn up and signed; within two years from the date of the formation of the Temperance Society, the total abstinence pledge was adopted.

THE ORIGIN OF THE FIRST TEMPERANCE SOCIETY IN PRESTON.

Some published accounts attribute the origin of the Preston Temperance Society to the distribution of tracts, by Mr. Swindlehurst and Mr. Smith (a Preston Chandler); others to the systematic and sustained advocacy of temperance in the pages of the *Moral Reformer*, by Mr. Livesey. We attribute its formation to the incessant labours of Henry Anderton, in and out of the public-houses in 1830. It should be distinctly remembered that, up to that particular date, there had been no tract distribution, neither had Mr. Livesey published his *Moral Reformer*. Mr. Livesey, in his "Reminiscences," makes the following reference to the first Society, which unmistakably connects his influence with its formation,—“At that time I kept an adult Sunday School, and the fruit of my example was that on January 1st, 1832, the young men in this school formed themselves into a Temperance Society.”¹ James Teare refers to

¹ Reminiscences of Early Teetotalism, page 4.

this school, and remarks upon the Society that he started in connection therewith. Who will say that Mr. Livesey and these young men were not only acquainted with Mr. H. Anderton, but were deeply impressed with his work, and from him conceived the idea that such a Society would be advantageous to the people? On the 22nd of March, 1832, the Preston Society was formed in the Theatre. It was here where it first took form and shape; it was here where its forces were first organised, under the presidency of Moses Holden (the apostle of Fylde Methodism). Mr. Livesey says that William Pollard (local preacher) "was the chief speaker." "His address was very telling, and and was much spoken of at the time, in fact he was one of the most effective, as well as the most useful, of the early advocates."¹ The committee was no sooner installed in office than they made arrangements for holding meetings.

THE FIRST PUBLIC MEETING

was held in Lord-street Wesleyan Sunday School-room, on Good Friday, April 20th, 1832, presided over by the Rev. C. Radcliffe, Wesleyan minister. Mr. Teare made his first public speech on the subject. He carried the sympathy of the people in his fierce denunciation of strong drink, and was followed by a poor drunkard, who said, "That he had been for three months working at the Beehive public-house; that his wages were seven shillings per week with board and lodging; but that during the week he had spent six shillings and elevenpence in drink, and had but one penny left of his earnings. He thought it was high time to become a temperance man."²

THE SECOND MEETING

was held in the Primitive Methodist Chapel, Lawson-street, April 27th, 1832. "The chair was occupied by Moses Holden. He called upon James Teare to address the meeting; and though Mr. Teare begged to be excused, the audience would take no denial. In the course of his address, he denounced the then new system of beerhouse licenses as one of the most wicked and

¹ Life and Labours of Joseph Livesey, page 100,

² Memoir of James Teare, prefixed to Bacchus Dethroned, page v.

immoral systems ever established in a Christian land.”¹ It was at this meeting that Mr. George Toulmin, says “Graylocks” in his “Reminiscences of the Old Cockpit,” “became convinced of the truths of teetotalism, after listening to a speech of Mr. Livesey’s, though all his life he had been trained in the paths of sobriety. Mr. Toulmin invited Mr. John Brodbelt and Mr. George Gregson to deliver addresses to the scholars at Lawson-street Sabbath School, on Sunday afternoons, after which we formed a temperance society. We thought it was the first teetotal society established in any Sabbath school in the kingdom. Mr. Toulmin and myself were scholars, and afterwards teachers, in Lawson-street Sabbath School. It was from this school that Mr. Toulmin got his good wife, Miss L. Fisher, who was a teacher in the same Sabbath school. The memory of those happy days are dear to me now, when I look back now to my association with temperance work extending over 60 years. If I allowed my feelings to give way, tears would flow at the recollection of the old days. It was in the Sabbath school where I and George Toulmin mingled our youthful voices in hymns of praise to our Maker; it was there where we learned the great lessons of the Master; it was there where our moral character was formed; it was there where we were spoiled for the company and society of the drunken sensualist. It was at that school where we established the first Sabbath Teetotal Society. And in order to keep it pure, if any member violated their pledge, we read the name out publicly, and we found this practice not pleasant. In those days we used to meet in little parties, and sing our hymns over and over again. To me they were joyful days. It was at this school where I first met the Toulmin family. They were a large family, and at one time lived near the chapel. We were all poor, but earnest and industrious, in those days. I went to school in clogs and a fustian jacket when a boy. Times were so bad that our parents had as much as they could do to keep soul and body together. The youths of to-day have no conception of the privations and want of those early times. Talk

¹ Memoir of James Teare, by Dr. Lees, page v.

about the good old times! I don't want them to come back again."¹

THE FIRST PRESTON TEMPERANCE TEA PARTY PRESIDED OVER BY A WESLEYAN MINISTER.

This event took place in the rooms of the Corn Exchange, June 11th, 1832; 574 people sat down to tea. The after meeting was presided over by the Rev. C. Radcliffe, and was addressed by the Rev. S. Smith, Primitive Methodist minister, and several other speakers. Mr. Pollard again spoke with considerable power. On the following day, a great temperance meeting was held on Moor Park, it being *the races*. The speaking extended over four hours. The Rev. C. Radcliffe presided. Moses Holden, James Teare, William Pollard, and others, addressed the meeting with great power. Mr. Teare says, "In the month of May, 1832, a few of us members of the Moderation Society began to act upon the thorough going principle of abstinence from ale, wine, &c., as well as ardent spirits, from a full conviction that more drunkenness was produced from these drinks than by all the other liquors put together."² It was a ridiculous sight to see a member of the Moderation Society sitting at one end of the table, in a public, drinking porter and ale; and a number of old half-tipsy toppers at the other end indulging in whiskey. Sometimes when members got drunk, they said they were not breaking the pledge; it was only porter and ale, it was not ardent spirits. The first year's pledge permitted a moderate use of ale and porter. It was soon discovered that this scheme was imperfect, and did not answer the purpose of its promoters.

JAMES TEARE, METHODIST LOCAL PREACHER, THE ORIGINATOR OF THE TOTAL ABSTINENCE SYSTEM.

Mr. Livesey states that "Mr. Brodbelt (a member of his adult Sunday School) prior to the formation of the Temperance Society, urged the adoption of a total abstinence pledge as its basis, but was over-ruled." "That man," says Sydney Smith,

¹ *Preston Guardian*, April 12th, 1890.

² *Memoir of James Teare*, p. 15.

³ *Livesey's Life and Labours*, page lxxix.

“is not the discoverer of any art who first says the thing, but he who says it so long, and loud, and so clearly, that he compels mankind to hear him. The man who is deeply impressed with the importance of the discovery that he will take no denial, but at the risk of fortune and fame pushes through all the opposition, and is determined that what he thinks he has discovered shall not perish for want of a fair trial.” To James Teare the credit of this honour is unquestionably due, according to the following authorities.

THE FIRST TEETOTAL ADVOCATE.

“On the 18th of June, 1832,” Dr. Lees says, “Mr. Teare, for the first time in Preston, publicly took the ground of entire abstinence from all intoxicating liquors as the only remedy for the prevailing intemperance of the community. A charge was brought against him, in the committee, of propounding strange doctrines, and bringing discord into the society; but the honest man stood his ground manfully, knowing that he had proclaimed a mighty truth that must prevail. On this occasion, John King and Samuel Smalley, both of whom had suffered much from strong drink, were fully convinced that James was right, and that abstinence, ‘not moderation,’ was the true principle. These men, with others, from that time remained firm teetotallers. This same John King it was who, on the 23rd of August, 1832, proposed and signed the teetotal pledge, which has now become a historic document. It contained seven names, including that of Joseph Livesey. Very soon this form of pledge prevailed in all temperance societies of the United Kingdom and of America, so that in the course of a few years the old societies died out.”¹

Winskill, (author of the “History of the Temperance Reformation,”) in his closing remarks in chapter VI. on the “Germination of Teetotalism,” says, “On the 18th of June, 1832, a meeting was held in the Independent Chapel, Grimshaw-street, Preston, Lancashire, at which Mr. James Teare gave utterance to a speech inculcating total abstinence from all intoxicating drinks, by

¹ Memoir of James Teare, prefixed to Bacchus Dethroned, page v-vi.

which it is said he gave great offence, not only to some of the members of the congregation connected with this place of worship, but also to some members of the committee of the Temperance Society, and he was severely taken to task for it. But those who knew James Teare need not to be told, that he was a man not easily intimidated or gagged, but, fearless of consequences, he would boldly speak out whatever he had on his mind on this or any other subject. At this meeting two notorious drunkards (John King and Samuel Smalley) signed the pledge of the society. In May, 1845, John King sent a note to James Teare, of which the following is a copy,—‘The first time that ever I attended a temperance meeting it was held in Grimshaw-street Chapel. At that meeting James Teare wished to enforce on the audience to abstain from ale, porter, and wine; and at the same time I was convinced that nothing less would do for me, and I was determined to sign the pledge of the society, but took the advice of James Teare, and have not tasted since. The meeting was held on the 18th of June, 1832.—JOHN KING.’”¹

“That practice (of total abstinence),” says Thomas Whittaker, “in all probability had been begotten by the teaching of William Pollard (local preacher) and James Teare (local preacher), who not unfrequently, in public meetings in the town of Preston, declared there was no safety but in entire abstinence. For this the committee more than once called Teare to order; but from all I can gather, James struck the key-note for remodelling the machinery, and Joseph Livesey embodied and crystallised it in that wonderful pledge written in his memorandum book, signed by John King himself and five others, dated from September, 1832.”²

Mr. Joseph Livesey, the recognised leader of the movement, is an authority upon this question. We believe that he knew as much about its origin and history as any other man; and from what he says, it would appear that James Teare is not only entitled to as much of the honour as any man, but to more

¹ History of the Temperance Reformation, by Winskill, page 42.

² Life's Battles in Temperance Armour, page 290.

than some of the "seven men of Preston" who signed the teetotal pledge so often referred to. "Among those who really deserved to be called the men of Preston for their early devotion to this noble enterprise, I may mention the following,—James Teare, Henry Anderton (poet), Richard Turner, and others."¹

Winskill, (author of the "History of the Temperance Reformation,") says, "he (*i.e.* James Teare) claimed for himself the honour of being the first public exponent of the teetotal doctrine, (*i.e.* entire or total abstinence from all intoxicating liquors,) and so far as this applies to England, and especially to Preston, his claim appears to be a valid one. Be this as it may, James Teare ever proved himself a firm, faithful, and fearless, nay more, a most heroic advocate of true temperance. He bitterly detested the very mention of the word 'expedient' as applied to teetotalism, and cared for neither the favour nor the frown of man. From first to last he was 'honest James Teare.'"²

THE FIRST MISSION BAND.

Seeing the success of the teetotal work in Preston, it was considered advisable to extend the operations. On Monday, July 8th, 1833, James Teare, Henry Anderton, and five others, "took a horse and car, supplied with 9,500 tracts, and with a neat, small silk flag, (presented by Mrs. Livesey,) containing a temperance motto, and they visited upwards of ten Lancashire towns. They drove through the streets of Rochdale, flying their flag. The bellman was not at home, they left his fee, and took his bell and rang it. James Teare, with his powerful voice, announced the meeting to be held on the ground called 'the Butts.' At twelve o'clock a large congregation was collected." They were opposed by a lawyer and liquor merchant. It is said that the temperance movement at Rochdale owes its origin to that meeting.

In December, 1833, Mr. Henry Anderton, (the Poet,) spent five consecutive nights at Chorley, Bolton, Manchester, Oldham,

¹ Livesey's Life and Labours, page 65.

² History of Temperance Reformation, page 49.

and Eccles. A report of his visits to the above places is given in the first number of the *Preston Temperance Advocate*, January, 1834, published by Mr. Livesey.

In 1834, Anderton was engaged to speak at a temperance festival, at Haslingden, in connection with the old Moderation Society. During the evening, Mr. Haigh delivered an address in favour of abstinence from ardent spirits, and the moderate use of wine and beer. Mr. Haigh had not up to this time been at a teetotal meeting, or heard any speech in favour of total abstinence. Anderton afterwards spoke, says Mr. Haigh, and "with his keen satire made me writhe under the severity of his castigation, and my face crimsoned with shame as he made the audience laugh at my folly in coming all the way from Yorkshire to teach the Lancashire folks the great delusion that ale and wine drinking in moderation was the best cure for drunkenness. But his racy humour, his soul-stirring poetry, and eloquence, soon turned the warm pulses of my youthful mind in his favour. He proceeded to urge total abstinence from all intoxicating drinks as the only cure for intemperance, and concluded with,—

Let it stick in thy head,
 What friend Pollard once said,
 For a long-headed fellow he's reckoned ;
 Don't quaff the first pot,
 And the Devil cannot
 Compel thee to swallow a second.

As he closed his eloquent speech, I felt that he had spoken the truth, and spoken it in love. At the close of the meeting, I shook him by the hand, and said, Anderton, I cannot do with you taking the shine out of me in this way. He said, 'What are you going to do then?' I replied, I have resolved to abstain for six months, and if I find I can do without ale or wine I will sign the pledge. At the end of six months' probation I signed the pledge (the first in Huddersfield)."

Shortly after the meetings at Haslingden, Mr. Henry Anderton paid a visit to Huddersfield, and delivered a course of three lectures with very great success. On the 4th of March, 1835, he paid a second visit to Huddersfield, the result being a strong agitation in favour of teetotalism.

On Tuesday, August 11th, 1834, Mr. Teare and three other Preston advocates proceeded to Birmingham. Just as their meeting was about to close on the first night, a medical gentleman gave notice that, on Wednesday evening, he would meet the Preston gentlemen and show them the folly of total abstinence. He made his appearance accordingly, and addressed the meeting; and it was agreed that the Preston advocates should answer him on Thursday night. The Thursday night meeting was crowded to excess before eight o'clock. Teare commenced the meeting, and delivered an excellent argumentative speech, full of extracts from medical writers, and most impressive warnings from Holy Writ, which occupied an hour and twenty minutes, and called forth loud applause. This reply was regarded as a decided victory over the medical gentleman in favour of total abstinence. A committee was appointed on the Preston plan, and they now began in good earnest. The doctor expressed his willingness to sign the pledge on the formation of their Teetotal Society.

ANDERTON BOYCOTTED.

Anderton by trade was a saddler, doing a good business at Walton-le-Dale, through which village the stage coaches ran. Although Preston was one of the first towns in England into which the steam locomotive railway was introduced, its extension had not yet infringed on stage coach travelling. At that time the publicans were a body of influential men, many of them being coach proprietors. The business of a saddler to a large extent was derived from them. When Anderton's fame as a temperance poet and orator spread abroad, the landlords, seeing that he hurled against their trade all the energies of his being, rose up in arms against him; and boycotted him to such an extent that, in a remarkably short period, he was without business. Writing to a Mr. Douglas, he says, "Teetotalism drove my trade away." He held on his way undaunted, choosing reproach rather than honour; and extreme poverty with a good conscience, rather than the wealth of this world with an evil one. The object he had in view was not to make money nor win applause, nor gain popularity, but to better the lives and brighten the

homes of his fellow-men. For this purpose only, he faced opposition, overcame disadvantages, surmounted difficulties, and endured hardships. "He made no parade of his poverty, but submitted to his fate in silence." He travelled most parts of Lancashire.

ANDERTON SURPRISED AND CHARMED.

Anderton had become a special favourite at Warrington, where he had made many friends. It was during the time of his extreme destitution, that Mr. Peter Phillips, of Warrington, the apostle of Independent Methodism, invited him to pay them a visit. He had no money to go by coach, his clothes and his shoes were unsuitable for travelling, but he was anxious to keep his appointment. He commenced the journey of 27 miles on foot. On arriving at Warrington his shoes had given way, and he presented a somewhat dilapidated appearance. But as Messrs. Thomas Gandy and Richard and William Mee were practical shoemakers, and warm friends of the poet, there was little difficulty in remedying this defect, and their esteemed friend was made presentable. Mr. Anderton had no idea that anything particular was to occur during this visit; and having left Mr. Gandy, he went direct to the house of Mr. Phillips. They were a pious family, as well as skilful musicians, and were delighted to see him, and left nothing undone which would add to his happiness. That evening a meeting was to be held in the Old Friar's Green Methodist Chapel, the place where, on former occasions, "by his eloquence he had touched all hearts, and filled every eye." When they reached the chapel, Anderton was astonished at the sight of a full band of musicians, who began to play his own "Pins a-piece," which had been set to music for the occasion. Mr. E. Grubb says, "I have heard him say that he never was so affected in his life before, and till that evening never fully comprehended that humour and pathos belonged to musical sounds. The ladies had, unknown to others, collected among themselves a private token of their regard; and it was owing to their timely

benevolence that the poet was enabled to get through the difficulties that threatened at that time to overwhelm him." The following is the poetry referred to :—

PINS A-PIECE.

Hie you, hie you! come with me,
 And a curious sight you'll see,
 Come, without one if or but,
 And inspect the drunkard's hut.
 Pins a-piece to look in a show,
 Lots of nothing all in a row!

Look within and look without,
 Look straight on and round about;
 Is it not supremely grand?
 Straw for bed and grease for sand.
 Pins a-piece to look in a show,
 Tallow for carpets all in a row!

Blown with winds, and soaked with rains,
 Paper bags for window panes,
 Which, when through the weather pops,
 Are stopp'd up with sods and cops.
 Pins a-piece to look in a show,
 Strange contrivements all in a row!

Snails are seen upon the wall,
 Up the windows spiders crawl,
 A long-legged and grizzly throng,
 Weaving muslin all day long.
 Pins a-piece to look in a show,
 Cobweb curtains all in a row!

There's the table,—that old door,
 In the middle of the floor;
 All propp'd up with stones and bricks,
 And with sundry hazel sticks.
 Pins a-piece to look in a show,
 Family fixtures all in a row!

All the pots "my Uncle" sacked,
 (All but two and they are cracked),
 All the tools for dinner work,
 Save an ancient one-legged fork.
 Pins a-piece to look in a show,
 Tools for crutches all in a row!

There's the dish from which they feed ;
 "Bums" have dished it up indeed ;
 Girl and woman, boy and man,
 Stick their crutches in the pan.
 Pins a-piece to look in a show,
 Two-legged grunTERS all in a row !

See the fender, as you stoop,
 Made of an old barrel hoop ;
 See the kettle on the hob,
 Shedding tears for Gipsy Bob.
 Pins a-piece to look in a show,
 Jobs for tinkers all in a row !

There's the chairs on which they sit,
 Swallowed in a drunken fit ;
 All below, and all upstairs,
 Bricks for stools, and stones for chairs.
 Pins a-piece to look in a show,
 Longridge cushions all in a row !

O, what high ecstatic bliss,
 To possess a house like this ;
 Cleared of all its goods by some
 Landlord thief, or rascal bum,
 Pins a-piece to look in a show,
 Swill-tub scrapings all in a row !

Mr. Grubb states " that Anderton was of more consequence than all the other Preston men put together, and in saying this I defraud no man of his honours. The publicans therefore judged well when they concluded that if they could silence his saucy muse they could easily silence the rest."

The following is an extract from one of Anderton's letters, written March 23rd, 1836, in reply to an invitation to take part in the Wilsden (Yorkshire) Temperance Festival for that year. Mr. Anderton explains that, owing to the recent death of his father, the responsibilities of the business devolved upon him, and hence he was precluded from attending. His father was a trophy of the Preston movement, and of his death Henry says,—
 " I wish, sir, some of your moderate drinking professors could have witnessed the happiness of my father in the trying hour. I wish they could have listened to his dying ejaculations to

heaven, in favour of that cause which had been instrumental in rescuing him from the horrible pit of drunkenness, and of leading him to the

Fountain fill'd with blood,
Drawn from Immanuel's veins.

I wish they could have heard his earnest entreaties to his family and friends, not to forget, but to spread those principles of truth which we have advocated, and which proved to him the 'savour of life unto life.' When I told him it was my intention to preach abstinence and Jesus as long as God spared me, I wish they could have seen him,—unable to speak,—wave his thin arm around his head three times, in token of encouragement and triumph. . . . I thought it would please you to hear that the cause we have espoused has, under God, led another drunkard,—a forty years' drunkard,—to Zion."

On the 6th of August, 1836, Mr. Anderton was the recipient of a beautiful silver star, which he always wore on his breast on festive occasions. This star was intended to symbolise his rank in the class of public men at that time acknowledged as speakers on the temperance question. This present was made at Hulme, Manchester. There was a large gathering. Mr. James Gaskell presided.

In 1840 he took up his residence at Fleetwood, as agent for the Preston and Wyre Railway Company. One evening he was asked to speak at a temperance meeting. He was greatly excited during the day, and wrote a piece of poetry on the subject which he read, beginning thus,—

A pennyworth's food in a gallon of ale,
And what food there is, is both bitter and stale,
Yet you pay for this pigment, and swillings and fire,
Two shillings per gallon at Fleetwood-on-Wyre.

Next evening he was told that some publicans referred to intended to interview him; and he, Anderton, fearing physical force might be resorted to, placed himself in a state of siege by locking himself in his office, leaving one small square of his ticket office window open to talk to the enemy. By and by two of the landlords arrived, and little Anderton received them

with a grin through his window. One of them said, "I hear you called us tub-gutted landlords, and other bad names, at the meeting last night, and we are come for an explanation, for we are not going to stand it." Anderton replied that he "only read some verses in which he took a little *poetic license*." The landlord said he didn't know anything about poetic license; he only knew that he paid a good round sum for a license to sell liquor, and he had never heard of Anderton paying any hard cash for a poetic license. After some further talk, Anderton said he would "read what he did say at the meeting." This he did in his best style, and the landlords shook their sides with laughter, and went away in a good humour, with the remark that the little chap was a "rum'un."

The following will show Anderton's popularity as a speaker. One time, when going by coach to speak at a town in Yorkshire, the coach was met two or three miles from the town by a procession of some hundreds of people, with a band of music and flags and banners. On seeing this the driver called out, "What does all this mean?" Anderton quietly replied, "They are coming to meet me." Coachee was astonished, and thought he had got

A PRINCE IN DISGUISE

on board. Another remarkable instance of his popularity was told by Anderton himself. He said, "I was addressing some 3,000 people in the Tabernacle, Manchester, and when about half-way through with my speech I broke down with sheer exhaustion. I then said, 'Ladies and gentlemen, teetotallers can do without drinking, but not without eating. I have travelled a good many miles to-day, and had nothing to eat since morning. If you will wait while I go and refresh myself, I will come back and finish my speech.' To which proposition they agreed with cheers. I then went out, and had some sandwiches and coffee; and in a short time came back and finished my speech in another hour, to the great satisfaction of the large audience."

A friend of his writes, "Occasionally I went with Anderton to a prayer meeting at Fleetwood; and he would sometimes offer up a prayer which, for grandeur of language, pathetic pleading, solemnity of reverence to the Diety, I have never heard surpassed. He would often bring in in his prayer some appropriate quotation from the Bible, or his own composition, as the following,—

"Oh, Lord, our cold, dark hearts inflame,
And fill with heavenly light,
That we, in Thy most holy name,
May bid the world 'Good night.'"

In the early days of the *Fleetwood Chronicle*, Anderton used to write some of the leading articles. This he did well, in true editorial style. One was "On the importance and want of a dock for Fleetwood," a curious subject for the poet. The dock, however, has been built.

JAMES TEARE.

In August, 1835, Mr. James Teare made a tour to the chief towns of Yorkshire, and excited much interest on the subject of teetotalism.

On Monday, October 12th, 1835, the seventh half-yearly meeting of the Temperance Society was held in the Theatre, Preston, and continued during the week. On Thursday evening, the Rev. W. W. Stamp, the Wesleyan Superintendent Minister of the Preston Circuit, took the chair; and, in his opening speech, observed that if the society had done no more good than what he had seen in his own congregation, they were amply repaid for all their labour, and he would urge upon them all, and especially the religious part of the community, to give their support. Mr. Teare concluded by an address in his usual style, and was much applauded. On Saturday evening, Teare again addressed the meeting.

Mr. Teare introduced teetotalism in his native isle (the Isle of Man). On the 27th of November, 1835, he lectured in the Wesleyan Chapel, Ramsey, creating quite a sensation. On the 3rd of December, he gave another lecture, at the close of which

several persons signed the pledge, including three ministers and one clergyman. In February, 1836, Mr. Teare paid a second visit to the island, where he continued to labour for about eight weeks, and established societies in most of the towns and villages. An account will be found in the *Preston Temperance Advocate*, April and October, 1836.

FIRST TEETOTAL MISSIONARY.

In 1836 "he went forth from Preston as the agent of no society, but on his own responsibility, accompanied by an official certificate from his townsmen, cordially approving his fitness for the work." He left home, ease, pleasure; and bore insult, reproach, violent and brutal opposition. Sometimes he was fallen upon by the mobs and beaten in the streets. Windows and pews of meeting places were broken. It is hard at this day for ordinary persons to understand the difficulties of this herculean task; but the work certainly demanded the persistence of an apostle, the courage of a confessor, and the sacrifice of a martyr. In chapel, hall, or school; in market-place, open street, or field; with or without help, his voice was heard throughout the kingdom proclaiming the delusive nature of strong drink. "During the

FIRST TWELVE MONTHS

he established the cause in the counties of Chester, Denbigh, Flint, Monmouth, Glamorgan, Salop, Worcester, Warwick, Northampton, Devon, Dorset, Hants, Wilts, Surrey, Kent, Bucks, Herts, Berks, Middlesex, Sussex, and parts of Lancashire."¹ He travelled 8,000 miles, and held 365 meetings.

In 1837, considerable agitation was got up against the granting of additional licenses in Preston. Placards were posted; and a public meeting was held, at which a petition was agreed upon, which was afterwards presented to the magistrates by Mr. Teare, who delivered a suitable address. After receiving all the applications, the magistrates retired from the Town Hall into an ante-chamber; and in their absence, Mr. Teare got permission from the town clerk to address those assembled, consisting chiefly of landlords, the owners of public-houses, and their friends.

¹ The *Preston Temperance Advocate*, May, 1837, page 38.

The unanswerable arguments, the energy, and evident sincerity of the speaker, must have produced a very peculiar impression upon such an audience.

On Friday, March 27th, 1837, Mr. James Teare took part in the annual festival of the Preston Temperance Society, which held monster meetings in the Theatre during the whole week. Shortly afterwards (in 1837), Mr. Teare again set out from Preston on a lecturing tour, and visited various parts of Yorkshire, Staffordshire, Warwickshire, Worcestershire, Somersetshire, and North Wales, where he had large meetings, strong opposition, and most extraordinary success. At the invitation of Henry Mudge, Esq., Surgeon, Bodmin, Teare went out in January, 1838, and spent some months in Cornwall and in the West of England, where he established a number of Societies, after doing fierce battle with the advocates of 'Old Moderation.' The success which attended the efforts of Mr. Teare in Cornwall was only equalled by the success of Father Mathew amongst the warm-hearted people of Ireland. It was beyond precedent, and for a time revolutionised the whole county of Cornwall in favour of teetotal principles.

VIOLENT AND BRUTAL OPPOSITION.

As already intimated, Mr. Teare had strong opposition to contend with, and in some parts had to pass through bitter persecution and trial. The *Preston Temperance Advocate* for 1836 gives a few particulars, from which we cull the following. "Various letters have been received from the champion of the cause, (James Teare,) all of which speak of his increasing labour, his unwearied zeal, and great success, as well as of the violent and brutal opposition with which he has been assailed almost in every place. At Taunton, where the meeting was held in the Wesleyan Chapel, and which was crowded to excess, the landlords and moderation people kicked up a row, broke the pews, and pulled the hat pins out of the wall, and threw them on the platform. One of our correspondents writes,—'James Teare has

SET THE WEST ON FIRE WITH COLD WATER!

At Wellington, Taunton, and Bridgewater, we have had mob

law.' In the latter place, Mr. Teare said, 'they broke nearly all the seats in the Friends' Meeting House, and I thought they would have taken my life, but the Lord protected me. At Exeter, in Devonshire, I have had three glorious meetings crowded to excess. Two Church ministers have been convinced; one has signed the pledge, and the other intends to sign. In answer to a letter written to Plymouth, they say they are not prepared for teetotal; but though it is forty-five miles from Exeter, in the name of God I shall be there on Monday. Pray that God may go with me, and tell them at the Cockpit that I am firing my bombshells as warmly as ever. This is 330 miles from Preston.' Another report says,—'At Street, near Glastonbury, the mob fell upon the teetotallers, and beat them in the streets; but two of the culprits have been sent to the treadmill for six weeks each, and two others had £3 each to pay. All these profess to be reformers, and even the Mayor of Bridgewater publicly declared that he would find a respectable man to swear that James Teare was beastly drunk. The cause, however, is rapidly extending in the West, and were there but a few such agents as Teare to follow him in these places great good would be certain to follow.'"¹

In 1839, Teare visited the chief towns of the West of Scotland, and held upwards of seventy meetings. In 1840 and 1842, he revisited the West of England; and, in fact, year by year he was an incessant missionary throughout the land, from Cornwall to Cumberland, and from Kent to Carnarvon. At Bristol they regarded him as the Daniel of the day, and put a silver chain round his neck, and presented him with a medal and a purse of gold. It would require a large volume to detail Mr. Teare's labours.

THOMAS WHITTAKER.

He commenced his labours as agent for the British Temperance Association on the 9th of May, 1836. He devoted his attention to the four Northern Counties, Westmoreland, Cumberland, Northumberland, and Durham. "My first official journey,"

says Mr. Whittaker, "on behalf of 'The British Association for the Suppression of Intemperance' was taken on the 9th of May, 1836. I then left Preston for Lancaster, a raw Lancashire lad, 23 years of age. At Burton, near Kendal, a famous posting town, there was a town crier there, but he would not disgrace himself by crying a teetotal meeting, so what was to be done to make known our intent? A joiner working at Holme Mills had been blessed by my visit, and knowing how I had then been put about by drunken and obstinate bellmen, made a rattle, and went with me to Burton, and said, 'Now, if you will tell the people what you are going to do I will spring the rattle.' That was agreed on, and was done. The rattle was a new thing, and brought the people out. The whole town (so to speak) came to see. 'Now, then,' said my friend, 'You see what can be done. You take that rattle, and if ever you are fast for a bellman again use it,' and he gave it to me. I accepted it, although at the time I never thought I should use it, but it became part of myself, and has cut no small figure in my history. I have it yet, and I treasure it very much. During my stay in Kendal I had an invitation to go on to Penrith. That invitation came through a friend, not by post. Those were not penny post days, and people were glad to avail themselves of friendly acts in that way. I was told to travel by a certain coach, and some one would meet me on my arrival, and tell me where to go, and what to do. I went. On my arrival I saw a gentleman bustling about amongst the passengers, accosting everybody but myself. Presently I was left alone, and in his extremity he appealed to me. 'Pray,' said he, 'May I ask if you saw a gentleman on the coach of the name of Whittaker?' 'My name is Whittaker' was the reply. Upon this he fell back several paces, evidently troubled and disappointed. I was dressed in a check shirt, a brown coat, with more pockets in it than I had use for, fustian trousers, and ankle jacks; and my wardrobe, I think, was tied up in a large blue cotton handkerchief. I was a poor raw Lancashire lad; I had not then been much from my mother's fireside; I was a stranger to every face I saw, and to every foot of the road

I took ; and my speech was contemptible. This gentleman was donned in yellow top boots and smalls, a large flapped, beautifully embroidered waistcoat, a blue coat, with bright buttons, and large silk velvet collar, a massive gold chain hanging from his fob, at the end of which there was a bunch of gold seals, nearly as big as my fist ; he had a silver knobbed cane, and a professional hat. We didn't match. 'Pray,' said he, assuming a tone and manner of self-conscious superiority, 'How long have you been a member of our Society?' I have no doubt I looked very raw, and that to his mind would be a sufficient reason for putting me through my facings. Though my education had been very much neglected, and my knowledge of men and things limited, I did know my name, and how old I was. So I replied, 'I have been a teetotaller eighteen months.' This announcement almost knocked the breath out of him ; and when he had recovered himself he said he was sorry to hear it, they had no teetotallers there, and did not want any. Theirs was a Temperance Society ; they abstained from ardent spirits as poisons, but they took beer, wine, and porter, the good things sent for their use. They had heard of the teetotallers of Preston, from whence I had come ; but they did not like teetotalism, it would split up the Society, and spoil the movement, and if I spoke at the meeting I was not to say a word about it. 'Well,' I replied, 'it is the only thing I can talk about, and what am I to do?' 'Why,' said he, 'you must not speak at all.' Our treasurer is a brewer, and he takes the chair to-night, so 'you see it will never do,' and he left. In the street at five o'clock at night, eighty miles from home, not railway days, nor ten shillings in my pocket. On the opposite side of the street from where the coach stopped, and during the time of the interview, there stood a poor man, a nailmaker, a reformed drunkard ; a capital second edition of the Pharisee and the publican. He stood a great way off, while the big man came near. Seeing me left, he crossed over to me and asked, 'Are you the speaker?' 'Yes,' was the reply, 'I can talk.' 'Why then,' with astonishment, he exclaimed, 'did you not go with the doctor, our

president?' referring to the man in the boots. 'He won't have me.' 'Why not?' 'Because I am a teetotaller.' Opening his eyes like saucers, after this interchange, and putting his hand in such a way as meant business, a hand with a heart in it, he said, 'So am I. Rare and glad I am to see you;

I NEVER SAW A TEETOTALLER BEFORE.'

'Well,' said my acquaintance, 'I can't give you a bed.' After much trouble a gentleman was found who kept a spare bed." The next morning they went to a green at the head of the town to hold a temperance meeting.

THE TOWN CRIER

was asked to announce the meeting. He refused to do it, saying, "Nay; I'll never cry a meeting to have no ale." "Well," said Whittaker, "lend me your bell, and I will do it myself." "Not for that job," said he; "it would never ring again." Thomas took his rattle, and called his meeting. Though it was midday, about seven hundred people assembled. "I proceeded to address them," said Whittaker, "and had not spoken more than twenty minutes when I saw a man coming up the street hallooing and shouting, taking off his hat, throwing it up, then kicking it for falling, and performing a variety of antics peculiar to drunkards. I said, 'Let him come through and see what he wants.' They made a passage for him. I shall never forget him. Such a hat, such a nose, such a mouth; a fearful man to fight,

A TERROR TO THE NEIGHBOURHOOD.

When he stood before me, looking into my face, he said, 'I'll sign;' so for peace sake I took his name in pencil on a slip of paper and put it in my pocket. 'Now,' said he, 'go on; I'll take care nobody hurts you,' and I went on. Presently a big tear stole down his cheek, and another, then another, and he wiped his face with his dirty jacket. He was a beauty before I had done, and every now and then he roared out. When I had done, he threw his arms round me exclaiming, 'God bless you, man, I wish you had come twenty years ago, I should have been

riding in my carriage now.' He was a boot and shoemaker, a capital workman, but could not be depended upon. If he got stuff to make up, the parties finding it were never sure to get it back again in any form. He had a wife and small family steeped in poverty, and wretched in the extreme. I went to the house, there was nothing like furniture in the place; the cupboard and shelves had been destroyed; there was not a chair nor a table; there was a board reared against the wall which did duty as a table; there were two or three children in dirt and rags rolling on the floor. When I remember that that man was saved, and lived to be respected as a citizen, I thank God for the neglect, contempt, and shame that drove me into the street, without which I should never have crossed the path of this first fruit of what has already been a rich and blessed harvest."

The following letter was sent to Mr. Joseph Livesey, and he inserted it in the *Preston Temperance Advocate*, July, 1836:—

DEAR SIR,—I am now in Maryport. I have never gone to bed but one night since I left Preston without having a meeting. I have to be bellman, chairman, speaker, and everything. I have been at Lancaster, Halton, Kendal, Staveley, Ambleside, Penrith, Cockermouth, Whitehaven, Workington, Ulverston, and Maryport. These are all new places, and I generally get from ten to forty names each night. Though I am in a poor country I have set the fire of teetotalism a burning, and I have no doubt will shortly have good news. I travel from seven to twenty-two miles a day, and get up a meeting in the evening.—Yours truly,

THOS. WHITTAKER.

Maryport, June 21, 1836.

"When James Teare," says Thomas Whittaker, (in his "Life's Battles," page 85,) "left for the West and South of England, I left for the North and East, so that from the year 1835 to 1840 the country was completely covered by one or other of us. During those years we never crossed each other's path; indeed, I do not think we met for ten or a dozen years, and yet we were continually on the move. In many cases we touched at the same point and worked in the same locality, but never at the same time. The Northern and Eastern Counties were mine, while the Southern and Western were Mr. Teare's. Before the year 1840 I had done much temperance work in the

following counties:—Westmoreland, Cumberland, Northumberland, Durham, Yorkshire, Lancashire, Nottinghamshire, Bedfordshire, Essex, Suffolk, and Norfolk, and was the introducer of teetotalism to very many of the towns and villages in all of them. London and the suburbs had much of my time and work also in the years named.” During the years from 1840 to 1846, Mr. Whittaker’s labours in the West of England were very extensive, and at certain periods constant and consecutive, from Gloucester down to Plymouth on the one hand, and from Reading on the other. Before he was thirty years of age he had covered the land. In November, 1880, he was elected Mayor of the queen of watering places,—Scarborough.

SEVEN METHODIST CHAMPIONS.

Methodism has not only produced heroes in the religious world, but also in the temperance world. These seven Preston Methodist teetotal champions, whose names we have unrolled, the world has never acknowledged. They faced no guns, blew no bugle-blast, conquered no cities, chained no captives to their chariot wheels; and yet, in the great day of eternity, will stand higher than those whose names startled the nations of the world. They were sterling friends and advocates of what they knew and felt to be the truth; and, like the Apostle Paul, counted not their lives dear unto them, if they could only win the slave of drink to their cause. Their work was not cut and dried for them, nor were their visits announced by the press and placard as in the present day; but with spring-rattle or a hand-bell, and a small flag over their shoulders, through the streets they went, advertising their own meetings. When we remember the tracts they have distributed, the letters they have written, the meetings they have addressed, the sermons they have preached, the miles they have travelled on foot, the societies they have formed, the benefits they have conferred on communities, the comforts they have restored to families, the immorality they have arrested, the drunkards they have reclaimed, the lasting service they have rendered to their country and their God, we may well say, “Well done, good and faithful servants.” To no other denomi-

nation of Christians, does the temperance movement in England owe so large a measure of gratitude as to the Wesleyan Methodists, although the Connexion was not free from a spirit hostile to temperance zeal. Yet many of our ministers and members were among the most earnest supporters of the movement in its infant days. There were so many Wesleyans on the Preston Temperance Committee, and active workers in the cause, that they were called

“A METHODIST LOT.”

Mr. Thomas Walmsley (who writes under the nom-de-plume of “Grey Locks”), the oldest living teetotaler in Preston, when a boy, was a Sunday scholar in Lune-street School, but afterwards joined the Primitive Methodists. His sister, who is still living, was connected with Back-lane Wesleyan Chapel, and has a distinct remembrance of walking in the procession from Back-lane Chapel to Lune-street on the opening day in 1817.

It was suggested by some of the temperance men that the Preston Wesleyans were strong enough to open a branch of their own. On the 27th of January, 1838, a meeting was held at Edgar-street Wesleyan School-room, when the following resolutions were passed:—

First, that a Society be formed on the total abstinence principle, called the Wesleyan Methodist Branch Temperance Society.

Second, that printed rules bearing the above name be the rules which every member will be expected strictly to adhere to.

Third, that the meetings be opened and concluded with singing and prayer.

Fourth, that the following gentlemen compose the Committee:— Messrs. Robert Law, Fishergate, Lune-street Sunday School superintendent; G. Penny, Friargate; Jonathan Simpson, Lune-street; Richard Stephenson, Mill-bank, local preacher; Thomas Sinfield, Avenham-lane; Thos. Hartley, Hull-street; Willliam Beesley, East Cliff, leader and Sunday School superintendent, Croft-street; John Benson, Hopwood-street, Sunday School superintendent; John Hodgson, Ladyman-street, Sunday School superintendent, Croft-street; Thos. Ellberck, St. Paul’s-road, local preacher; Timothy Stanley, Frenchwood-street; Richard Bibby, local preacher; John Blezard, Upper Walker-street, local preacher; Samuel Berks, James-street; Thos. Leeming, Hopwood-street, class leader; W.

Pearson, Great Shaw-street; Adam Howard, Albert-street; Joseph Coulthard, Albion-street west; Henry Livesey, Vicker-street, class leader; William Heaton, Lune-street, local preacher; William Cooper, St. Wilfrid-street; William Ainsworth, Oxford-street; Samuel Jones, Walker's-court; William Smith, Fishergate, class leader; Butcher; Joshua Margerison, St. Paul's-road, local preacher; John Livesey, Vicker-street; James Taylor; Edward Bibby, Oxford-street, local preacher; John Furness, Fishergate, treasurer; William Elton, Bridge-lane, secretary.

The rules of the Society were passed by the leaders' meeting.

The following is a copy of the pledge:—

THE WESLEYAN METHODIST BRANCH TEMPERANCE SOCIETY.

Established January 27th, 1838.

Members consist of those who SIGN and KEEP the following pledge:—
"I do voluntarily promise that I will abstain from ale, porter, wine, ardent spirits, and all intoxicating liquors, and will not give nor offer them to others, except as medicines, or in a religious ordinance; and I will discountenance the causes and practices of intemperance."

DATE.	NAME.	AGE.	TRADE.	RESIDENCE.
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It is particularly requested that those who become members, will remain faithful, zealous, upright, and consistent.

The first quarter this temperance branch made astonishing progress. The Preston Temperance Report ending March 22nd, 1838, stated that six hundred had signed the teetotal pledge at Edgar-street. Among them were twenty-three local preachers, fourteen class leaders, and eighty-three Sunday school teachers. At the end of the first year, according to the pledge book, 836 had signed. During one of their meetings, held in Whit-week, 1839, the Rev. Benjamin Frankland, the superintendent of the circuit, attended the meeting; and informed them that they could not use that school-room any longer for teetotal meetings, on the ground that John Wesley's rules were sufficient for any temperance society. The committee, in presenting their first annual report, expressed their sorrow and regret at such painful intelligence; and hoped that the religious body of which they were members would soon remove the barrier.

In 1849, the Rev. J. Priestley came to Preston. He was a

powerful acquisition to the temperance party; and was very earnest in enunciating the principles of total abstinence, both from the platform and the pulpit. His work in this direction was greatly appreciated by the Preston people, before whom he frequently appeared; and he became widely popular. In 1851, Mr. Priestley was appointed the superintendent minister.

When the Rev. C. Garrett came to this town, in 1860, he soon infused new life into the temperance movement, and set people to thinking and working. The Preston Wesleyan Temperance Society engaged the Temperance Hall in which to hold their meetings. Mr. Garrett's name often appeared in connection with them. The following is a copy of an advertisement which appeared in the *Preston Guardian*, Sept. 21st, 1861:

"Do thyself no harm."

The Preston Wesleyan Temperance Society will hold a public meeting in the Temperance Hall, North-road, on Tuesday evening next, September 24th, when addresses will be given on the temperance question by various members of the Wesleyan community. Chair to be taken at eight o'clock by Peter Watson. Admission free.

THE REV. C. GARRETT SIGNING THE PLEDGE IN A ROW.

It deserves to be recorded that the Rev. C. Garrett, now a giant in the cause, was converted by hearing John Cassell, (the Manchester carpenter, whose name is the first of the firm in the great printing and publishing house, Cassell, Petter, and Galpin, Ludgate Hill, London,) who was lecturing in the Town Hall, Shaftesbury, November 24th and 25th, 1840. After the second lecture, the Shaftesbury Total Abstinence Society was formed. Charles Garrett, who was then a lad, and several other persons, signed the pledge. Alluding to this meeting, Mr. Garrett says, "I remember the excitement caused by the publication of Cassell's bills, the wonder what 'teetotalism' meant, and the amazement with which everybody regarded the proposal to abstain from ale and cider. The publicans sent men to upset the meeting, and amidst the row I was the first to sign." From that time, the Rev. Charles Garrett has been a warm and sincere friend of Bands of Hope; and has rendered invaluable service

by his speeches, tracts, and personal labours. 'Where are the Nine' and 'Stop the Gap' are tracts that should be read by every Christian parent, and have had an immense circulation. In Preston, as well as other places, his was a name to conjure with, and gather large congregations in the cause of temperance and religion.

The most critical year in the history of Wesleyan Methodism and teetotalism was 1841. There was a strong feeling that a minister who indulged in intoxicating liquors was unworthy of the position he held. A number of the principal ministers assumed a different tone. Discussions were held, letters were written, and pamphlets were published on this subject by Methodist ministers and others. The Rev. Dr. Joseph Beaumont, Rev. W. J. Shrewsbury, Rev. Richard Tabraham, Rev. R. G. Mason, Rev. Joseph Sutcliffe, and the Rev. G. B. Macdonald, were among the brightest of the Methodists of this period who nobly defended teetotal principles by pen and speech. It was in this year that the bitter opponents to the new movement succeeded in passing the following three resolutions in the Wesleyan Conference, held at Manchester, but not without opposition:—1. "That unfermented wine be not used in the administration of the Sacrament." 2. "That no chapel be used for total abstinence meetings." 3. "That no preacher go into another circuit to advocate total abstinence, without first obtaining the consent of the superintendent minister of the circuit to which he may have been invited." This action of the Conference created much bitterness and dissatisfaction, resulting in some districts in secession. It is stated that these resolutions were not published in the official minutes; and that they did not originate in hostility to teetotalism, but in a desire to secure the peace and good order of the Wesleyan Society, a result which was not realised. The happy change of sentiment and practice which have since occurred might seem a reason for omitting these regrettable facts; but their mention is due, both in justice to history and to the noble Wesleyans who remained faithful and firm in adverse circumstances. For many years, the ministers

whose names we have just recorded, with the Rev. J. Cox, Rev. C. Garrett, Rev. J. Hargreaves, Rev. G. Maunder, Rev. T. B. Stephenson, and others, with a number of laymen, were fired with the heroic resolve never to rest until they had removed this reproach from the Church to which they were attached, and secured the aid and influence of the Conference in furthering the teetotal movement. Perhaps no man has done more to accomplish this than the Rev. Charles Garrett, who, with a few others, founded the *Methodist Recorder*, one of the avowed objects of which was to promote the temperance cause. He was also one of the originators of the *Methodist Temperance Magazine*, which was the first Methodist periodical devoted to temperance. At length, persistent and determined effort, combined with Christian conduct and educational methods, have been rewarded; and the Wesleyan Methodist Temperance Society is now an accomplished fact. By consent and under the sanction of the Conference, Bands of Hope are formed as adjuncts to Church and school organisations. Temperance societies are formed and established under the direction of the superintendent minister, on the broad basis approved and recommended by the Conference of 1877.

A GREAT METHODIST TEMPERANCE DEMONSTRATION was held in the Assembly-room of the Corn Exchange, on Wednesday, December 11th, 1861, to further the objects of the temperance movement, as a means for the promotion of Christian teaching and influence. There were from 700 to 800 persons present; the whole of the reserved seats at 6d. each being filled. James Barlow, Esquire, (Wesleyan, of Bolton,) occupied the chair; and there were also on the platform the Rev. C. Garrett, Messrs. F. Bayliss, J. Jackson, W. Williamson, W. Sowerbutts, T. Rushton, T. Welch, R. Smirthwaite, R. Lambert, W. Snowden, P. Watson, M. Lutener, J. Willey, E. Dean, M. Shorrocks, and Z. Howarth, Wesleyans; also the Revs. J. Boyden, Nettleton, and T. H. Youngman, Free Church Methodists; the Revs. J. Graham and E. Stubbs, Primitive Methodists; Messrs. J. Collinson, J. Whittle, W. Cooke, R. Dixon, T. Mawdsley, G. Lamb, P. Haygarth, T. Cunliffe, W. Sowerbutts, R. Munroe, and others. The

meeting was opened by singing and prayer. After a powerful speech from the chairman, the following resolution was moved by the Rev. Mr. Nettleton:—"That this meeting regards the general use of intoxicating drinks as wrong in principle, and as the chief impediment to education and to the social and moral elevation of the people." This resolution was taken in three divisions. The Rev. Mr. Nettleton commented upon the first clause; the Rev. C. Garrett upon the second clause; and the Rev. T. H. Youngman spoke on the third clause; after which the chairman put the resolution to the meeting, and it was carried with applause. The Rev. J. Graham moved the second resolution:—"That this meeting considers that, inasmuch as the common sale of intoxicating liquors is the greatest outward obstacle to the spread of the Kingdom of Christ, it is the duty of every Christian to use all legitimate means for its speedy removal." The Rev. J. Boyden seconded the resolution, which was adopted with applause. After the usual votes of thanks, singing the Doxology, and pronouncing the benediction, the meeting separated.

Of the many friends and supporters of the teetotal movement among the Wesleyan Methodists in Preston, who have taken a hearty and continuous interest in the removal of intemperance for the last half century, both by pen and speech, we may mention the name of Mr. Dean, solicitor, who at present fills one of the most important offices that Methodism can confer upon a layman, viz., Circuit Steward; and is now the vice-president of the Lune-street Circuit Temperance Society. His name first appeared on the circuit plan as a local preacher in the second quarter of 1853; and for fifteen years he also filled the office of Sunday School Superintendent of Lune-street School with credit to himself and to the school.

One of the grandest developments of the temperance reformation is the almost unanimous and emphatic utterances and resolutions of the Methodist Ecumenical Conference, held in London in 1881. This Conference was composed of four hundred representatives, half from the American continent, and the other

half from other parts of the world. There were seventeen different communions represented from America, and ten from the Eastern half. There were about the same number of laymen as ministers; and the Western delegates included about thirty coloured men, nearly all of them being ministers. The proceedings were commenced by a sermon preached on the 7th of September, 1881, by the Rev. Bishop Simpson, D.D. and LL.D., of Philadelphia. The formal sessions were opened on Thursday afternoon, September 8th, in City-road Wesleyan Chapel, London, when an address of welcome was delivered to the delegates by the Rev. Dr. Osborn, president of the Wesleyan Conference. On Thursday, September 15th, the Business Committee reported resolutions on temperance; and, on the motion of the secretary, these were adopted by the Conference. They were as follows:—

“Resolved, that the earnest efforts of Christian women to promote the cause of temperance, and to rescue those who have fallen through strong drink from the dreadful curse of drunkenness, receive our heartiest commendation; and we exhort the women of Methodism to strive together in all womanly ways for the advancement of this great reform and the increase of sobriety and godliness amongst all classes. Resolved, that we approve of the formation of Bands of Hope and Juvenile Temperance Societies, for the instruction of childhood and youth in respect to the great evils of intemperance. And we specially commend this work, not only to ministers and Sunday school superintendents, but also, and earnestly, to Christian women, as a work of the home and the sanctuary which they can with eminent fitness and facility perform.” A number of interesting papers were read and addresses given on the subject of temperance. The closing session of the Conference was held on Tuesday, September 20th.

The following passage bears directly upon the temperance question:—Do we not owe it to the memory of our great founder, whose trenchant words are still ringing round the world; to our history, showing that for more than a century we have led public opinion against this great wrong; and to the truth of our holy

religion, to stand in this reform ; also in the front rank of phil-anthropists.

May we not assure those who are engaged in this struggle, that they can depend upon more than four millions of Methodists, to give all the force of a consistent example and private and public influence to diminish as rapidly as possible and finally remove from the world this crime.

A TEETOTAL PRESIDENT OF THE CONFERENCE.

In the year 1882, the Rev. Charles Garrett was elected to the highest possible position in the Connexion,—viz., the Presidency of the Conference. He was warmly congratulated by all sections of the Christian Church, including the Bishop of Liverpool. In reply to a vote of congratulation from the Executive Committee of the British Temperance League, Mr. Garrett said, “I prize the vote more highly than I can express, and I shall retain it as a life-long companion.” During the year, Mr. Garrett laboured with all the energy of which he was capable, and for which he is well known; and resigned his position to his successor with credit to himself and to the Church. The elevation to the Presidential Chair of such a pronounced and ardent advocate of total abstinence, gave an immense impetus to the Wesleyan Methodist Temperance Society, and to the cause throughout the whole of the British dominions.

In the Wesleyan community alone, the official returns to the Conference of 1889, reported 358,150 members of Bands of Hope, being an increase on the year of 19,085; and 21,137 members of Temperance Societies, being an increase of 5,291. But these figures are far from representing the work done. The Committee say truly,—“Our Church furnishes hundreds of workers and thousands of members to total abstinence and gospel temperance Societies, which are conducted upon undenominational lines; so that if the number of adult members in our Societies is taken to represent the temperance work of the Connexion, it is entirely misleading. The Committee have united during the year with the Central Committee for the Prevention of the Demoralisation of the Native Races by the Liquor Traffic;

and though it is a matter which requires much wisdom and experience in dealing with, yet much good has been done by getting at various well-accredited facts relative to this distressing subject, and by keeping it before the attention of both Houses of Parliament."

Wesleyan Methodism has not one large Society for the whole Connexion, but provides for the formation of local organisations all over the area of its existence. Its 3,436 Bands of Hope and 606 adult Societies have their centre of unity in the Conference. The Connexional Temperance Committee, in harmony with the Conference and the district meetings, promote, overlook, and regulate a wide system of district and circuit organisations. Temperance affairs are a recognised branch of the Conference agenda. A striking feature in the mode of action is the annual observance of the last Sunday in November as "Temperance Sunday." This arrangement illustrates admirably their unity of purpose, and enhances their aggregate influence for good. The exercises and associations of that Sunday, with its related week-day meetings, greatly tend to inflame the zeal and quicken the energies of the workers through the year. Its simultaneous observance by tens of thousands of congregations and schools is itself a remarkable sign of the times, and a powerful temperance sermon.

TEMPERANCE SUNDAY.

The following letter was sent in 1889 by the Conference Temperance Committee to every minister in active work:—

DEAR BROTHER,—As the last Sunday in November will soon be here, we venture to remind you that all the principal Nonconformist Churches have agreed to observe that day as Temperance Sunday, and that our Conference year by year recommends that upon that occasion special reference shall be made in all our places of worship, and in all our Sunday-schools, to the appalling extent and dire results of intemperance in Great Britain ("Min. Conf.," 1889, pp. 279-280). We would venture to point out that all can comply with this resolution; for, whatever may be our several views as to the best methods of eradicating the vice of intemperance, all Christians agree that drunkenness is a terrible sin, and that it drags a legion of other evils in its train. No Christian can therefore experience any difficulty in calling attention to "the appalling

extent and dire results of intemperance." We beg to suggest that the observance of the Sunday will probably be more effective, if the prayer meeting during the week preceding be made to have special reference to the subject, and if a special temperance meeting be held on some day in the week following.

We send herewith a copy of the November number of the *Methodist Temperance Magazine*, which has been prepared under the direction of the committee with special reference to Temperance Sunday. It will be found to contain the latest statistics and other suggestive matter.

The Committee feels that the Sunday School ought to be one of the best channels for the dissemination of temperance teaching, and has, therefore, issued a pledge book for the express use of the Sunday School teacher in his class. This and all other requisites for temperance work, including a new issue of cheap pledge cards, can be had from the book-room.

The Conference directed the Committee to take into consideration the increasing prevalence of the vices of betting and gambling, which, alas! are by no means confined to public-house circles. We would urge you to expose in your sermons the wickedness and demoralising influence of these practices, and especially to endeavour to employ our temperance organisation as an instrument for creating a strong public opinion upon the subject. We have issued an anti-gambling pledge with a view to organising our forces against this growing curse of the nation.—We are, dear brother, on behalf of the Committee, very sincerely yours,

CHARLES H. KELLY,

President of the Conference.

G. ARMSTRONG BENNETTS, } Secretaries.
WM. E. CODLING, }

On this Sunday sermons were preached in the Wesleyan Chapels in Preston, on the subject of temperance.

STUDENTS' TOTAL ABSTINENCE UNION.

This Union has been in existence thirty-four years. It was formed in May, 1856, and, as it now stands, consists of the following Nonconformist Theological Colleges: Cheshunt, Hackney, New College, Pastor's College, Regent's-park, and Richmond Wesleyan College. In 1859 the per centage of abstainers amongst all the students was forty. While there has been occasional fluctuation, in the main there has been a steady increase. On the 21st of November, 1890, they had reached the highest number yet attained—viz., 97 per cent. For the first

time on record there were three colleges out of the six in which all the students were abstainers. The number of students and the number of abstainers are as follows:—

	No. of Students.	No. of Abstainers.
Cheshunt	32	29
Hackney	33	30
New College	30	30
Pastor's	68	68
Regent's-park	32	31
Richmond	44	44
<hr/>		
Total	239	232

Making a per centage of 97.

It has also been recently stated that the whole of the students in the four Wesleyan Colleges are abstainers.

If time and space would permit, it would not be a difficult matter to show that the Teetotal reformation in America, England, Ireland, Scotland, and Wales, is deeply indebted to a number of powerful and able ministers and laymen of all religious denominations.

ORIGIN OF THE BAND OF HOPE MOVEMENT.

Leeds appears to be the birth-place of the Band of Hope. The earliest records of the Temperance cause show that associations of children existed from the beginning of the reform, not only in Preston, but in other towns. The majority of these youths' societies consisted of boys and young men from the age of 12 to 20 years; but these were soon composed of still younger persons, both boys and girls, and these were in substance similar to those afterwards known as Bands of Hope, into which they merged. It is said that Mrs. Carlile, of Dublin, visited London in 1845; and in 1847 gave a series of addresses in various large towns, and suggested that the children's societies should be designated "The Bond of Hope;" but apparently, from the following account, Mr. Tunnicliff, of Leeds, finally changed the "Bond" for "Band" during the same year.

“Dear Sir,—In June, 1847, a very melancholy circumstance occurred. I was called to visit a young man named George Paley, aged, I think, about 28, whose young life had been poisoned and shortened through habits of intemperance. I visited him several times. The day before his death I entered his room, and found him sitting in an arm chair; his wife sat upon a stool at his feet, and his two lovely little children were playing on the floor by his side. He said, ‘Sir, I am almost at the end now, and wish to say something to you before I die. When I was a boy I was a scholar in a Sabbath-school, and afterwards became a teacher. I was then very much inclined to become a Christian, and took great delight in my Sabbath-day duties; and especially loved my class. One Sabbath afternoon, after the closing of the school, my fellow-teachers proposed that we should walk a few miles into the country. We continued our walk until we came to a small wayside public-house. It was proposed that we should go in and rest awhile, and have a glass of ale. I objected, as it was the Sabbath, to comply with the proposal; but it was said, if these houses are worth any thing they must be useful to such as are weary and need refreshment. I consented, and found quite a number of young men there, who, like ourselves, wanted to rest and refresh themselves. The company seemed cheerful and friendly, and I soon began to feel at home. On other Sabbaths we walked in the same direction, and always stopped for rest at the same place, until I began to think more of my walk and glass of beer than of the Sabbath school or of my class. I occasionally spent an evening in the week in other public-houses at a little distance from my home, and found increasing pleasure in the company who met there. I soon gave up my Sabbath school, and every serious thought, and became a drunkard;’ and, putting his trembling hand on the shoulder of his poor weeping wife, he said, ‘This woman can never forgive me for the wrong I have done to her. For the last two years I have never obtained a shilling at my own business; and my poor children and myself have been supported by the hard toil of my injured wife; and

it was the first glass that did it; and I want you, if you think it worth while to say anything about me when I am gone, to warn young men *against the first glass.*' After this short history of his brief sad life, I left the room with the full determination, so far as in me lay, to use my time and influence in the future of my life, to prevent the young from a beginning so likely to prove so dangerous, as in his sad case. I suggested, the same week, to the Temperance Committee, the desirableness of forming a distinct organisation for the young, under their direction; and gave notice of my intention to submit a plan to them for this end at some subsequent meeting. In August of the same year, that devoted and Christian lady, the late Mrs. Carlile, of Dublin, visited Leeds, and addressed the children of our Day and Sunday schools on the subject of Temperance; and at a private breakfast, given to her by the late Mr. James Hotham, one of the best of men, a member of the Society of Friends, I took the opportunity of explaining my views of a distinct organisation, especially for children. I suggested, as our hope of large success in the Temperance movement depended chiefly on the education of the young in our principles, that if they were formed into a distinct organisation we might call the society 'The Band of Hope.' This suggestion was approved, and at once adopted; and the first committee of ladies, with myself as president, was then formed, and arrangements made for our first public meeting. As I have not the original minute book by me, I can only remember just now the names of the following ladies that were on the first committee,—Mrs. Hotham and Mrs. Kershaw. Our first public meeting was held the following week, in the school-room of the South Parade Baptist Church. We commenced the meeting by singing the following melody, which I had prepared for the occasion:—

Come all dear children, sing a song, join with us heart and hand:
 Come, make our little party strong, a happy Temperance band.
 We cannot sing of many things, for we are young you know,
 But we have signed the Temperance pledge a short time ago.

The Band of Hope shall be our name, the Temperance Star our guide ;
 We will not know the drunkard's shame, the drunkard's drink avoid ;
 Cold water cannot do us harm, strong drink may bring us woe ;
 So we have signed the Temperance pledge a short time ago.

We'll ask our fathers, too, to come, and join our happy band ;
 True Temperance makes a happy home, and makes a happy land.
 Our mothers we will try to gain, and brothers, sisters, too ;
 For we have signed the Temperance pledge a short time ago.

We'll ask companions all to join, we'll press them every one ;
 We'll get our neighbours, too, to sign, and help our Temperance on ;
 We'll sing and talk to all around, and all our town shall know
 That we have signed the Temperance pledge a short time ago.

And thus we'll spend our happy days till we get up to men ;
 Just like a full-blown English oak, we'll be the firmer then ;
 And if degraded drunkards should invite with them to go,
 We'll say we signed the Temperance pledge a long time ago.

“ After the melody had been sung, I implored the Divine blessing to aid this undertaking, after which two hundred of the children enrolled their names in our books, as the first Band of Hope in this country. The following is a copy of the pledge adopted :—‘ *I agree to abstain from all Intoxicating Liquors, and from Tobacco in all its forms.*’ The first boy that came up to sign gave his name George Mitchel, 3, Coach-lane, Cornhill, Leeds, aged 12 years. His brother, aged nine, came with him, and is the second on the books. I fear that complete statistics of the number of children already pledged to our cause cannot be very easily ascertained ; it is, however, known that not less than one million five hundred thousand stand in connection with the various Band of Hope societies already established in this country.

“ Wishing you every success in your work, I am, dear Sir,
 yours very truly,
 JABEZ TUNNICLIFF.”¹

The first Band of Hope in Preston was formed in connection with the Orchard Methodist Free Church, in the school-room under the chapel, about the year 1850. The minister at that time was the Rev. Joseph Thompson, a most zealous worker in

¹ Reprinted from “Graham's Temperance Guide” for 1866.

the cause of teetotalism. The first Band of Hope secretary was then a most active, respected, and popular young tradesman, who afterwards became the Mayor of Preston, and has been elected to fill that office three consecutive years, 1887, 1888, and 1889; we refer to James Burrows, Esq.

Shortly after the Rev. J. Thompson removed from Preston, the Rev. J. Guttridge became pastor of this church. Those who knew him were well aware how diligent he was in season and out of season, how earnestly he laboured, conducting special services, giving teetotal lectures, and holding open air meetings in the Market-place and other parts of the town. The Orchard School and new Chapel, which were erected on the site of the old building, were witnesses to his energy and perseverance. He left Preston in 1859, and went to labour in another circuit; but returned to this church in 1866. This proved, after two years' earnest work, to be the last appointment he had as a circuit minister in active work; yet his activity ceased not, for, when freed from the care and worry of circuit work, he more widely served the Connexion as a travelling luminary, helping many an over-burdened Church in its financial struggles, and leading many to the Saviour. He was an earnest advocate of teetotal principles, and was instrumental in bringing large numbers into the ranks, strengthening their faith, enlarging their minds, and confirming their determination to continue abstainers. His popular Lecture, "Ten reasons why I am a Teetotaler," will long be remembered by many of the Prestonians. There were many laborious advocates in the ranks of the Methodist Free Church. We only need to mention the names of the Revs. Marmaduke Miller, J. Myers, J. S. Worthington, A. Holliday, Samuel Chester, and J. S. Balmer.

The Primitive Methodists from the commencement, had an army of active supporters of the infant cause. The Rev. S. Smith, who was located in Preston in 1832, earnestly assisted in establishing the new movement.¹ The Revs. J. A. Bastow, Hugh Bourne, Henry Phillips, Thomas Jackson, W. Antliff, Samuel

¹ See pages 199, 200, 201.

Antliff, Joseph Spoor, William Clemitson, and others, played an important part in the overthrow of liquorism.

PRESTON AND DISTRICT BAND OF HOPE UNION.

This Union was established in 1866, the present officers being,—President, Mr. Thomas Walmsley, Fulwood; general secretary, Mr. W. Jolly, 132, Brackenbury-street; dissolving view exhibitor, Mr. T. Wignall, Brackenbury-road; *Onward* Editor, Mr. F. J. Orrell, 155, Waterloo-road, Ashton-on-Ribble; treasurer, Mr. G. Hunter, 23, Brackenbury-road; secretary of Visiting Committee, Mr. J. Edge, 4, Adelphi-place; secretary of Publication Committee, Mr. J. Crookall, 28, Bank-place, Ashton-on-Ribble; secretary to Festival Committee, Mr. J. Marsden, 15, Lord's-walk.

All the Wesleyan Sunday schools in Lune-street and Wesley Circuits, also the Methodist Free Church and Primitive Methodists, are in the Band of Hope Union, with one or two exceptions, which has a membership of about 4,000. The Methodist Bands of Hope are not only the best in the Union, but also in the town, for zeal, numbers, speakers, and real work; and a great amount of effort is being put forth by these societies.

"ONWARD"

is the popular organ of the Preston Band of Hope Union. The Editor is Mr. F. J. Orrell, who has rendered a service by pen and speech to the rising generation and to teetotalism which stands unrivalled. Mr. Orrell, though only a young man, is eminently fitted for the work assigned to him. He is a keen satirist, a sharp, active, clear-headed, and apt observer. He can at once adapt himself to the circumstances of a case, and is an indefatigable worker in connection with the Band of Hope Union.

Few men have taken deeper interest in the education of the young, and endeavoured to instil into their minds the principles of temperance by means of Bands of Hope, than Mr. Thomas Walmsley, of Fulwood, who is now the president of the Band of Hope Union. Teetotalism is so thoroughly interwoven with the

life of the president, that it has become part of his nature. Fifty-eight years of his life have been an unbroken service in connection with temperance work. He has lived to see the cause become not only respectable but popular, and its once persecuted advocates and disciples raised to positions of trust and offices of honour. But, recently, how the ranks have been thinned! This veteran teetotaler most feel almost alone; the touch of the hand, the warmth of the heart, and the well-remembered voice of many familiar friends are gone, and gone for ever; they only live in memory. George Toulmin, Joseph Toulmin, John Sergeant, William Gregson, Edward Grubb, and others, who were all standing shoulder to shoulder but as yesterday, have passed away.

Mr. W. Jolly has, for several years, proved himself an able and assiduous secretary of the Band of Hope Union. During his official connection, its operations have been largely extended.

Mr. T. Wignall, who is appointed the Exhibitor of Dissolving Views for the Band of Hope Union, has been a sincere worker from his youth up; for more than thirty years he has raised his voice as a teetotal advocate and Methodist local preacher, and has borne his share of work in the good cause.

Mr. Thomas Jolly, who is the Band of Hope Union choir-master, is peculiarly adapted for this work. In addition to great musical talent, he has a remarkable aptitude to teach and control the young in cultivating a taste for music. No public concerts are so charmingly sweet and captivating as those given in the New Public Hall by the Band of Hope Union, under the direction of Mr. Jolly. They have thrilled the hearts of the thousands assembled in that large hall.

Mr. G. Hunter, the treasurer, is an active worker and an esteemed friend. His popularity as a speaker, writer, and humorist, has gone north, south, east, and west. His aim and object is always to instruct, edify, and impress, as well as to amuse, his hearers.

Mr. John Edge is the new visiting secretary of the Band of Hope Union; and, from its formation, has been a prominent

and hard-working member of the Visiting Committee, and has done valuable work by the admirable reports of his visits, which he always gives in writing. His paper on "Methods of Organisation," which was published in *Onward*, was a very excellent contribution to the subject of how to work Bands of Hope successfully.

Mr. J. Crookall, who fills the office of Secretary to the Publication Committee, has discharged his duties in a praiseworthy manner; his prompt attention has yielded many benefits and great advantages, and promoted the increased sale of the *Onward* monthly publication. How much this quiet work contributes to the success of the cause, the keenest observer cannot discern. To keep pace with the times, Mr. J. Marsden has been appointed Secretary to the Festival Committee. He has filled this office with credit to himself and the Band of Hope Union, and proved his ability by improving every possible opportunity to further the movement.

LOOKING BACK A HUNDRED YEARS.

The England that is about us to-day dates from the work of John Wesley and his adherents. It was not the aristocracy that had saved Britain from a Revolution, in those dark days of a hundred years ago; it was the preachers of the Gospel and the Sunday school teachers. The Sunday schools between 1780 and 1820 produced many working men of sufficient talent to become readers, writers, and speakers in the town and village meetings, in behalf of Parliamentary Reform. Some also were found to possess a rude poetic talent which rendered their effusions popular, and bestowed an additional charm on their assemblies; and by such various means anxious listeners became converts and zealous workers for reform. It is religious ideas which have moulded English society into its present shape, and which first broke the spiritual torpor of the eighteenth century. The action of the Methodist revival upon the Church broke the lethargy of the clergy; and the "Evangelical" movement, which found representatives like Newton and Cecil within the pale of the Establishment, made the fox-hunting parson and the absentee rector at

last impossible. In Walpole's day, the English clergy were the idlest and the most listless in the world. In our own time, no body of Christian ministers surpasses them in religious and philanthropic energy or in popular regard. The influence of the Methodist revival soon became apparent throughout the nation; and showed itself in a gradual disappearance of the profligacy which had disgraced the upper classes, and the foulness which had infested literature ever since the Restoration. A yet nobler result of the religious revival was the steady attempt, which has never ceased from that day to this, to remedy the ignorance, the physical sufferings, the social degradation of the profligate and the poor. It was not till the Wesleyan impulse had done its work that the philanthropic impulse began. Hannah More, by her own personal example, drew the sympathy of England to the poverty and crime of the agricultural labourer. A passionate impulse of human sympathy with the wronged and afflicted raised hospitals, endowed charities, built churches, sent missionaries to the heathen, supported Burke in his plea for the Hindoo, and Clarkson and Wilberforce in their crusade against the iniquity of the slave trade, and Howard in his self-sacrificing efforts to better the condition of the debtor, the felon, and the murderer. The forces of religion told more and more in begetting a consciousness of the common brotherhood of man.

A hundred years ago, things in Preston were very different from what they are to-day. Then there were no tall chimneys nor rattling machinery, nor crowded mills, nor gas, (Preston was lit up with four oil lamps,) nor steam, nor railway, nor telegraphs. There were no national schools, no Sunday schools, no mechanics' institutions, no penny publications, no cheap newspapers, no free libraries, no penny postage, no temperance societies, nor Young Men's Christian Associations, nor people's parks. But there were ignorance, vice, drunkenness, bull-baiting, cock-fighting, and horse racing. Cloth manufacturing was carried on in a very limited manner in the house and in the cellar. The weaver drove the shuttle through the loom by the hand with slow and patient stroke. At that time, poor people travelled

from place to place by waggons, the fore part carrying luggage, the back part passengers, at the rate of a mile and a half an hour, drawn by eight horses. The coach travelling from the north to London was the event of the day in Preston. To go to London, in those days, was to some people's minds equivalent to starting on a journey to the end of the world. A man going there was solemnly exhorted by his relatives on no account to omit making his will, as they knew not whether he would ever be seen alive again; leaving highwaymen out of the question, London was such a dreadful place. His departure was the scene of solemn leave-takings, and was witnessed by friends in awe-struck silence. Such was Preston in the early days of Martha Thompson, who introduced Methodism into this town from London, which soon became a part of Haworth round. The Rev. T. Taylor was the superintendent minister; and he it was who, in the year 1776, divided the round into two compact rounds. Colne was the head of the circuit to which Preston was then attached. There were only three ministers, for whom two horses were provided, to work this very extensive round, which has since been divided into twenty-four circuits. A hundred years ago, Preston Methodism was beset by difficulties, prejudices, and much opposition. Some of these emanated from ecclesiastical quarters. Methodist preachers were persecuted and mobbed; its members were insulted, and regarded as idiots. God raised up in this town, at that time, a body of men of high character, whose remarkable qualities won a hearing which, by degrees, changed the opinions and feelings of Prestonians towards them. Self-sacrifice was one of their principal traits; they fought vice and prejudice, at long odds, but steadily gained their ground inch by inch, till they had made the way for their successors comparatively smooth. The present generation know nothing of the difficulties their fathers and grandfathers encountered in the prosecution of Christian work. Even in the Victorian era, when the first hot crusade was waged against intemperance, the leaders were regarded, by the cultured classes of the day, as fanatics or demented beings. Before giving a

few statistics showing what progress Methodism has made in the district during the last century, it is necessary to make two or three remarks to clear the way. On the one hand, many people expect too much. Let it not be forgotten that neither ministers nor laymen can work miracles. They cannot give life to the dead, nor sight to the blind, nor hearing to the deaf. They cannot, by the stamp of the foot, or by word of command, draw thousands of pounds from rich men's pockets for church purposes. They have had to work, sow, and wait, for success, which has gone on steadily in spite of very bad commercial times, secessions, and divisions.

There are services which do not admit of being weighed and measured, and to which no statistical test is applicable. You may say of a general, that he has commanded in such and such campaigns, and won such and such victories. You may say of a statesman, that he has filled certain offices, carried certain reforms, and coupled his name with this or that legislative measure. You may refer to the books which an author has left behind him, to the pictures or statues of an artist, to the buildings of an architect, to the public works of an engineer, to the recorded discoveries of a man of science; but the work of a Christian preacher or teacher admits of no such evidence. The amount of influence which he has exercised, the dispositions to good which he has cultivated, the propensities to vice, folly, or indolence which he may have controlled and subdued, can never be fully known to the keenest observer; and we shall not, therefore, burden your memories with elaborately compiled tables, of statistics, as it is impossible to measure the magnitude of the work and influence which Preston Methodism has exerted. While we admit that Methodism has not made the progress it might have done, or that it might have desired to do, it is certain that churches and school buildings have multiplied, our ministry has increased, and our brotherhood has swollen into goodly dimensions. We have taken no mean part in the enterprise of uplifting the down-trodden, smiting off their fetters, letting in the light of knowledge, and making the love of God more real to thousands than could otherwise have been.

STATISTICS OF PRESTON METHODISM.

Name of Circuit.	Number of Ministers, Dec., 1890.	Number of Local Preachers, Dec., 1890.	Number of Class Leaders, Dec., 1890.	Number of members of Society including Junior members, Dec., 1890.	Sunday School Officers and Teachers, March, 1890.	Sunday School scholars, March, 1890.	Number of day schools, March, 1890.	Number of Day Scholars, March, 1890.	Trust Property Dec. 31, 1890.
Tune-street Circuit	4	24	60	942	314	3,160	4	1,203	Exceeds £35,000
Wesley Circuit.....	3	29	58	924	278	2,414	5	1,792	£31,000
Totals.....	7	53	118	1,866	592	5,574	9	2,995	£66,000

In addition to the 1,866 church members, large numbers of pewholders and regular worshippers are recognised as adherents of the Methodist Church, who look for spiritual guidance and pastoral oversight.

The following are the names of those who have been sent out from Preston into the ministry :—

William Bramwell, entered the ministry 1786.

Michael Emmett, entered the ministry 1791.

R. S. Hardy, Missionary to Ceylon, entered the ministry 1825.

J. W. Crankshaw, entered the ministry 1847.

James Hargreaves, entered the ministry 1847.

John Kilner, Foreign Missionary, entered the ministry 1847.

Thomas Ayrton, entered the ministry 1862.

Frederick Hunter, entered the ministry 1863.

James Hothersall, Foreign Missionary, entered the ministry 1866.

Charles Pickels, entered the ministry 1871.

John Crompton Sowerbutts, Foreign Missionary, entered the ministry 1871.

W. H. Booth, entered the ministry 1871.

Clement Stuchbery, entered the ministry 1873.

Richard Rossall, Foreign Missionary, entered the ministry 1877.

Edward H. Jackson, entered the ministry 1878.

Thomas Jackson, entered the ministry 1882.

In addition to these 16 ministers, there have been a large number trained in Preston Methodism who have risen to occupy important positions in the church and the world. Some have carried away to other places the seed which had been deposited in their hearts, to yield fruit in foreign lands. We supplied Ballarat with one of its ablest local preachers, James Bromley ; also with a beloved Sunday School Superintendent, William Proctor, who, after many years' faithful service in this capacity, business compelled to remove to Melbourne, where he died in January, 1886. The friends at the Wesleyan Lydiard-street Sunday School, Ballarat, showed the high regard in which he was held by draping the school in mourning where he had laboured so successfully. We supplied Ballarat with its first president of the City Council, and greatest philanthropist, James Oddie, who was connected with Wesley School and Chapel for nine years. Mr. Oddie left Preston for Australia in 1848.

We have also supplied the New Zealand Wesleyan Conference with a president, the Rev. Joseph Berry, who was elected to fill this distinguished office in 1885. Before leaving Preston, he was connected with Lune-street School and Chapel, and took a great interest in Sunday evening cottage prayer meetings.

Further, we have supplied the Established Church with several clergymen, and other denominations with ministers.¹

In our necessarily brief records, we have gone back to the time when the seeds of Methodism were first sown in this district. We have watched the first efforts of the tiny shoots push their way through obstructions and difficulties. We now see the tree spreading out its branches, putting forth its leaves, buds, and blossoms, despite the storms, persecutions, and graftings through which it has passed; and it yet continues to yield rich and precious fruit. The activities of ministers, local preachers, class leaders, Sunday school teachers, and others, through a long stretch of years, have been attended with success. Some possessed many gifts, some few; some moved in large spheres and some in small. Their toils, teachings, anxieties, tears, prayers, and sacrifices, have not been in vain. We may apply to Methodism those memorable words of Galileo, when forced to abjure by oath on his knees the sublime truth of his scientific discovery. But in doing so, he stamped his foot, ground his teeth, and exclaimed, "It moves! It moves!" It is our belief that the Preston of to-day would not have been what it is, in its changed tone respecting scepticism, and in its increased reverence for Christ and higher morality among men, if the Church to which we belong had given up the contest or lagged on the march.

LOOKING FORWARD.

It is not for us to stand looking back upon the years that have been, gratefully recalling the men of the past, and satisfying ourselves in making honourable mention of their work, fancying that the paradise of Methodism is in the rear. We trust that the voice of the mighty angel will rouse us with a question not unlike to that which startled the apostles in the

¹ See page 124.

olden time. Ye men of Preston, why stand ye gazing into that paradise? Your heaven is all in the future; your watchword, if you are living members of a living church, will be "forward."

Were the energy that is now expended outside of the church, on matters of only secondary importance, to be used inside on direct aggressive Christian enterprise, greater achievements would be accomplished in the future than have been in the past. If it has to be a truly successful church, every individual, old and young, rich and poor, must join hand in hand in religious efforts; and preach, teach, and work, with the anxiety of those who build with eager haste a raft for shipwrecked men. We must get the best out of every man. The small fishing boat is of value as well as the gallant merchant ship. We need consolidation as much in the church as in the educational or political arena. Whilst we sympathise with all methods that are devised to remove the miseries that abound, and give assistance to philanthropic efforts, and welcome all light cast on truth, and hail all learning and discoveries in science; it is no disparagement to say, that not from these will come deliverance from sin. It is the gospel that is the power of God unto salvation. It can uproot the evils of society, regenerate human hearts, and work out the salvation of man and the world. It is said, that on the broad shield of Achilles, sculptured by divine art, was wrought every form of activity. To-day, there is room in the church for every form of it,—room for the learning and piety of John Wesley, and the religious experience and governing wisdom of Alexander Mather; room for the Godly sincerity and spiritual ministry of John Pawson, and the charming effective eloquence of Samuel Bradburn; there is room, too, for the theological and biblical erudition of Joseph Benson, and the varied scholarship and argumentative energetic preaching of Dr. Adam Clarke; room for the statesmanship of Dr. Rigg, for the eminent scholarship of Dr. Moulton, and for the scientific knowledge of Dr. Dallinger; room for the vigorous imagination and unwearied zeal of Hugh Price Hughes, and for the evangelical faithfulness and spiritual ministry of Charles Garrett; room for the wisdom of age, and for

the ardour of youth ; room for the intellect of the statesman, and the fervour of the orator ; room for the aspirations of the poet, and the cogitations of the sage ; room for the skill of the lawyer, and the persuasiveness of the writer for the public press ; room for the tender grace of womanhood, and the heaven-born glory of childhood ; room for the most fertile and ingenious minds, and for men of the greatest aptitude and resource ; room for gentle life and loving hearts, and for prayer and consecrated powers ; room for all the life that emanated from God, and which has been ransomed at so great a cost. Let us be faithful to our high mission. Let us rouse ourselves to warmer enthusiasm and new efforts. So shall we contribute our share to the glory of the result, when the problems of this world's misery shall all find a solution in Christ and His Gospel.

'Tis infamy to die and not be miss'd,
Or let all soon forget that thou didst e'er exist ;
Rouse to some work of high and holy love,
And thou an angel's happiness shalt know,—
Shalt bless the earth while in the world above !
The good begun by thee shall onward flow
In many a branching stream, and wider grow ;
The seed that in these few and fleeting years,
Thy hands unsparing and unwearing sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruit divine in heaven's immortal bowers.

CIRCUIT OFFICIAL MEETINGS.

THE QUARTERLY MEETING.

Constitution.

All the Ministers and Preachers on trial in the Circuit ; and the Supernumeraries whose names appear in the printed minutes of the Conference.

The Circuit Stewards, all the Society Stewards and Poor Stewards in the Circuit.

All the Class Leaders.

All the Local Preachers of three years' continuous standing, after having been twelve months on trial ; they being resident Members of Society in the Circuit.

All the Trustees of Chapels situate in the places named on the Circuit Plan ; such Trustees being Members of Society in the Circuit, whether resident in the Circuit or not.

The Superintendent Minister is Ex-officio Chairman of the Meeting.

Functions.

The ordinary business of the Quarterly Meeting has to do first of all with the finances of the Circuit, in so far as they bear upon the support of the ministry.

The Circuit Stewards meet the Society Stewards at the quarterly meeting, or previously, receive their moneys, audit their accounts, pay the Ministers' allowances, and then present to the meeting their financial statement, showing the income and expenditure of the quarter.

The number of members belonging to the several societies in the Circuit is reported by the Chairman.

The consent of the quarterly meeting is necessary for the erection, enlargement, or purchase of any Chapel, School-room, or other Trust Property.

No Circuit can be divided until such division has been approved by the quarterly meeting.

All claims on the Contingent Fund, for travelling expenses, and all proposed allowances in cases of peculiar affliction to any Minister or Ministers stationed in the Circuit, must first pass the quarterly meeting and be signed by the Circuit Stewards, as approved.

All candidates for the Ministry must be approved by the quarterly meeting before they can be recommended by the District meeting.

Special Business

For the March Quarterly Meeting.

Proposal of Candidates for the Ministry. Invitations to Ministers. Educational Statistics to be read; and a report to be presented on the religious instruction given in the day schools.

For the June Quarterly Meeting.

Memorials to the Conference. Not less than ten days previous to the June Quarterly Meeting, a copy in writing shall be given to the Superintendent of the particular Motion or Resolution which any Member of the quarterly meeting intends to propose as the basis of a memorial to the Conference.

For the September Quarterly Meeting.

New Regulations of Conference, if any, to be read and considered. Appointment of Aged and Afflicted Ministers' and Ministers' Widows' Fund Treasurer.

For the December Quarterly Meeting.

Appointment of Circuit Stewards, also of General Chapel Secretary for the Circuit.

THE LOCAL PREACHERS' QUARTERLY MEETING.

Constitution.

All the Ministers and Local Preachers whose names appear on the Circuit Plan are Members, and are entitled to vote. None of the Local Preachers who remain on trial have the right to vote.

The Superintendent Minister is Chairman of the Meeting.

Functions.

Inquiry is made by the Chairman into the moral and religious character of the brethren, their soundness in the faith, and attention to their duties.

Local Preachers, before being admitted on full plan, are examined in scripture doctrine.

New Candidates for the Local Preachers' Plan are proposed.

The Chairman consults the Local Preachers as to the places on the plan, and the possibility and expediency of opening new places.

Local Preachers are responsible to this Meeting for every part of their official conduct; but for all acts affecting their character and standing as Members of Society, they are subject to the jurisdiction of the Leaders' Meetings to which they respectively belong.

LEADERS' MEETINGS.

Constitution.

The Ministers of the Circuit. The Society Stewards. The Poor Stewards. All the regularly appointed Leaders.

The Circuit Stewards are Ex-officio Members of the Leaders' Meeting of the Society to which they belong.

The Superintendent Minister, or his deputy, is always Ex-officio Chairman of the meeting. No formal meeting of the Leaders is legal unless the Minister is present to preside.

Functions.

Their functions relate solely to the affairs of their own Society. Merely congregational matters belong to the Ministers to direct; or, as in the case of some instances, to the Superintendent Minister and Trustees unitedly.

They afford the Minister an opportunity of meeting the Leaders of the Society, of examining the class books, and ascertaining what Members need his special pastoral attention.

The Leaders are expected to bring their class books, and pay their contributions to the Society Steward, at the Leaders' Meeting.

The case of the poor members who need relief is considered, and help is granted from the Poor Fund by the vote of the Leaders' Meeting.

No person can be appointed as Leader, or Society Steward, or Poor Steward, without the concurrence of the Leaders' Meeting. The Leaders of Junior Society Classes are not thereby constituted members of the Leaders' Meeting.

The Leaders' Meeting of any Society has the right of memorialising the Conference on any matter specially affecting that particular Society.

TRUSTEES' MEETINGS.

These are meetings of the Trustees of Chapels or other property conveyed to them in trust, according to the provisions of the Deed by which they are so held.

At the Annual Meeting the accounts for the year are presented, and the Officers of the Trust, such as the Treasurer, Secretary, and Chapel Steward, are appointed or re-appointed.

The Superintendent Minister, or his deputy nominated or appointed by him in writing, is chairman of the Trustees' Meeting, held in connection with such Chapels as are settled on the Chapel Model Deed.

In the absence of a Minister, the Trustees present can elect one of their number to preside.

The appointment of the Chapel Steward and Treasurer of the Chapel Trusts rests with the Trustees' Meeting. In this case the Minister has not the right of nomination as in the case of the Circuit, Society, and Poor Stewards. Of the Annual Meeting fourteen days' notice in writing must be given to each Trustee.

APPOINTMENT AND DUTIES OF CIRCUIT OFFICERS.

CIRCUIT STEWARDS.

Appointment.

This is made at the December Quarterly Meeting. The nomination is vested in the Superintendent of the Circuit, and none are eligible but such as are Members of Society in the Circuit in which they severally reside, except in rare and extraor-

dinary cases. Their term of office expires at the end of each year, but they are eligible for re-election.

Duties.

To manage the Financial affairs of the Circuit, as such ; to pay the Ministers' allowances, provide for them suitable homes, and welcome them on arrival to the Circuit, and to keep the Circuit accounts.

In conjunction with the Superintendent Minister, they audit the accounts of all Trust Property settled on the Trusts of the Chapel Model Deed.

The invitation of the Ministers for the ensuing year, at the March Quarterly Meeting, rests with them in the first instance.

They attend the May and September District Meetings as the Representatives of the Circuit.

SOCIETY STEWARDS.

Appointment.

This is usually made at the January Leaders' Meeting. The nomination is vested in the Superintendent of the Circuit, and none are eligible for the office but such as are Members of the Society in connection with the Chapel or place of worship to which they are appointed.

Their term of office expires at the end of the year, but they are eligible for re-election.

Duties.

To unite with the Ministers and Leaders in the promotion of all the temporal and spiritual interests of the Society or Church to which they belong.

To be in attendance on the Preacher before he goes into the pulpit.

To make suitable arrangements for the performance of the service, in case the Preacher appointed does not keep his appointment, and fails to send a supply.

To see that the Collections as stated on the Circuit Plan are properly made at the appointed time, and that they are announced from the pulpit on the previous Sunday ; to receive the

collections, keep a correct account of the same, and forward them without delay to the person whose duty it is to receive such moneys.

No request for prayer, or notice of any kind, either written or printed, unless from one of the Circuit Ministers, should be sent into the pulpit without the signature of a Society Steward.

To provide for the due celebration of Baptism, when it is appointed to be administered.

To provide suitable homes, when needed, for Preachers who officiate in their Chapel; and to see that their expenses, if any, are paid.

To attend the Leaders' Meetings, receive the Leaders' moneys, examine and sign the Class Books, and pay the Society's moneys to the Circuit Stewards.

NOTE.—It is customary, when there are two SOCIETY STEWARDS, for one to keep the Books, and the other to attend to the NOTICES, &c.; nevertheless each is equally responsible for the proper discharge of all the duties of the office.

POOR STEWARDS.

Appointment.

The same as Society Stewards.

Duties.

To attend to everything connected with the Poor Fund.

To provide for the administration of the Lord's Supper and for Lovefeasts, and make the collection for the poor on each occasion.

To attend the Leaders' Meetings, pay all moneys voted for the relief of the poor, keep a correct account of all receipts and payments on behalf of the poor fund, and furnish the Minister with the names and addresses of any sick or poor members.

CHAPEL STEWARDS.

Appointment.

This is made by the Trustees without the nomination of the Superintendent.

Duties.

Their duties include everything which concerns the building itself, its furniture, or the general interests of the Trustees.

They attend to the letting and re-letting of the pews, collect, in advance, the seat rents, and pay the same with all moneys received on account of the Trust Estate, to the Treasurer; see that the Chapel, Vestries, &c., are properly warmed, lighted and ventilated, keep the building, &c., in good repair, and attend the Trustees' Meetings.

LIST OF PREACHERS

Who have laboured in Preston and neighbourhood from 1753
to the present time.

I.—PREACHERS STATIONED AT HAWORTH.

- 1753 Jonathan Maskew, John Whitford, Enoch Williams,
Joseph Jones, William Shent, John Edwards.
1755 William Grimshaw, John Nelson, John Scholefield.
1758 James Oddie, Alexander Coates.
1765 Isaac Brown, John Atley, Nicholas Manners, James
Stephens, Robert Costerdine.
1766 Isaac Brown, John Shaw, Robert Costerdine, John Atley.
1767 R. Costerdine, Joseph Guilford, John Whittam, Thomas
Cherry.
1768 Thos. Mitchell, J. Guilford, William Ellis, Thos. Newall.
1769 T. Mitchell, Geo. Hudson, Thomas Wride, David Evans.
1770 Richard Seed, George Hudson, David Evans.
1771 Jeremiah Robertshaw, Stephen Procter, John Poole.
1772 Thomas Johnson, John Poole, Thomas Tatton.
1773 Thomas Johnson, Edward Slater, Robert Costerdine.
1774 Robert Costerdine, Richard Seed, Robert Swan.
1775 Thomas Taylor, Robert Swan, Samuel Bardsley.

II.—PREACHERS STATIONED AT COLNE.

- 1776 Samuel Bardsley, William Brammah.
1777 Alexander Mather, Richard Condy.
1778 Alexander Mather, Thomas Vasey.
1779 Christopher Hopper, William Percivall.
1780 Christopher Hopper, Thomas Longley.
1781 Thomas Hanson, Thomas Readshaw, P. Greenwood.
1782 Thomas Hanson, Thomas Johnson, David Evans.
1783 John Easton, R. Costerdine, Thomas Warwick.
1784 John Easton, Thomas Dixon, Charles Atmore.
1785 Charles Atmore, Edward Jackson, Robert Hayward.

1786 Edward Jackson, Samuel Bardsley, James Ridall.

III.—PREACHERS STATIONED AT BLACKBURN.

1787 Francis Wrigley, Edward Burbeck.

1788 George Story, William Bramwell.

1789 George Story, George Lowe.

1790 James Thom, John Nelson (2nd).

1791 Henry Taylor, James Evans.

1792 John Booth, William Hainsworth, Isaac Muff.

1793 George Snowden, John Atkins, John Furness, Richard
Hardacre.

1794 G. Snowden, Chas. Tunnycliffe, William Pearson.

1795 Timothy Crowther, David Barrowclough.

1796 Timothy Crowther, John Denton.

1797 Henry Taylor, John Leech.

1798 John Leech, Thomas Wood.

IV.—PREACHERS STATIONED AT PRESTON.

1799 John Leech, John Dutton.

1800 John Leech, John Chettle.

1801 Samuel Botts.

1802 Simon Day, Thomas Preston; Michael Emmett, Super-
numerary.

1803 Simon Day, David Deakin.

1804 Cleland Kirkpatrick.

1805 Cleland Kirkpatrick, John Wright (Missionary).

1806 John Hickling, William Hill.

1807 John Hickling, Thomas Skelton.

1808 Matthew Lumb, James Johnson.

1809 Matthew Lumb, James Johnson.

1810 Thomas Jackson, William Ault.

1811 Thomas Jackson, Samuel Jackson.

1812 William M'Kitrick, W. H. L. Eden.

1813 William M'Kitrick, Jonathan Turner.

1814 John Fairbourn, James Mortimer.

1815 John Fairbourn, Matthew Gibbon.

1816 Thomas Hill, William Arnett.

- 1817 Thomas Hill, Joseph Lewis.
- 1818 James Bogie, Benjamin Barrett.
- 1819 James Bogie, Benjamin Barrett; R. Dall, Supernumerary.
—Chorley: Thomas Ballingall, who shall change with
Preston once a month.
- 1820 George Thompson, William Coultas; R. Dall, Supr.
- 1821 George Thompson, William Coultas; R. Dall, Supr.
- 1822 George Thompson, Daniel Walton; R. Dall, Supr.
- 1823 William Bird, Daniel Walton; R. Dall, Supr.
- 1824 William Bird, Thomas Garbutt; R. Dall, Supr.
- 1825 Thomas Garbutt, Thomas Moss.
- 1826 Thomas Moss, Thomas Hamer, Samuel Tindall.
- 1827 Thomas Hamer.
- 1828 Robert Heys, George Bacon.
- 1829 James Mortimer, George Bacon.
- 1830 Luke Barlow, Charles Radcliffe.
- 1831 Luke Barlow, Charles Radcliffe.
- 1832 James Allen, senr., Henry Ranson.
- 1833 James Allen, senr., Henry Ranson.
- 1834 Joseph Meek, William W. Stamp.
- 1835 John Fairbourn, William W. Stamp.
- 1836 John Fairbourn, John Hannah, jun., Robert Dugdale.
- 1837 B. Frankland, Samuel Dawson, John Bedford.
- 1838 B. Frankland, Samuel Dawson, John Bedford.
- 1839 B. Frankland, John Bedford, Wm. Winterburn; George
Thompson, Wm. M'Kitrick, Suprs.
- 1840 Wm. B. Stephenson, Benj. Slack, Wm. Winterburn; Wm.
M'Kitrick, Supernumerary.
- 1841 W. B. Stephenson, Benj. Slack, James Scholes.
- 1842 W. B. Stephenson, Benj. Slack, James Scholes.
- 1843 Wm. Horton, Peter C. Horton, Thomas Rodham, Thomp-
son Hesk.—P. C. Horton and T. Hesk reside at Chorley.
- 1844 Wm. Horton, P. C. Horton, Robert M. Willcox; Joseph
Meek, Supernumerary.
- 1845 Benj. Firth, P. C. Horton, R. M. Willcox; J. Meek,
Supernumerary.

- 1846 Benj. Firth, R. M. Willcox, William Cattle; J. Meek, Supernumerary.
- 1847 Benj. Firth, W. Cattle, Thomas Kent; J. Meek, Supr.
- 1848 James E. Moulton, W. Cattle, Thomas Kent; J. Meek, Supernumerary.
- 1849 James E. Moulton, Thomas Kent, Joshua Priestley; J. Meek, Supernumerary.
- 1850 Stephen Kay, Joshua Priestley, Edward Shelton.
- 1851 Joshua Priestley, Edward Shelton.
- 1852 Wm. Jackson (1st), James Clapham, E. Shelton, John Skidmore.
- 1853 Wm. Jackson (1st), J. Clapham, W. J. Skidmore, John Skidmore.
- 1854 Geo. Scott (1st), J. Clapham, W. J. Skidmore, J. Skidmore; Thomas Slugg, Wm. Jackson, Supernumeraries.
- 1855 Geo. Scott (1st), Edward Jones (2nd), W. J. Skidmore, Samuel Haigh; Thomas Slugg, William Jackson, Supernumeraries.
- 1856 Geo. Scott (1st), E. Jones (2nd), Edmund Oldfield, Samuel Haigh; Thomas Slugg, Wm. Jackson, Supernumeraries.
- 1857 Robert Maxwell, E. Jones, E. Oldfield, Wm. Fox (2nd); Wm. Jackson, John Walsh (Lytham), Supernumeraries.
- 1858 This year Chorley became the head of a Circuit.
,, Robert Maxwell, James Osborn, Wm. Fox; W. Jackson, Supernumerary.
- 1859 Robert Maxwell, James Osborn, Wm. Fox; W. Jackson, Joseph Raynar (Lytham), Supernumeraries.
- 1860 David Hay, James Osborn, Charles Garrett; W. Jackson, Joseph Raynar (Lytham), Supernumeraries.
- 1861 David Hay, William Davison, C. Garrett, Joseph Edge; W. Jackson, W. Sharpe (Lytham), Supernumeraries.
- 1862 David Hay, W. Davison, C. Garrett, John G. Thomas; W. Jackson, W. Sharpe (Lytham), Supernumeraries.
- 1863 William Davison, George Dickenson, Thomas Haslam, Richard Allen (2nd); W. Sharpe, S. Broadbent (Lytham), Abel Dernaley, Supernumeraries.

- 1864 John Lambert, G. Dickenson, T. Haslam, R. Allen ; Wm. Sharpe, S. Broadbent (Lytham), A. Dernaley, Super-numeraries.
- 1865 John Lambert, G. Dickenson, T. Haslam, R. Allen ; W. Sharpe, S. Broadbent (Lytham), A. Dernaley, Super-numeraries.

PRESTON (LUNE-STREET).

- 1866 John Lambert, William H. Tindall.
- 1867 William Mearns, M.A., William H. Tindall.
- 1868 William Mearns, M.A., William H. Tindall, Frederick B. Swift.
- 1869 William Mearns, M.A., Frederick C. Haime, Frederick B. Swift.
- 1870-1871 Frederick C. Haime, John I. Britten, Henry F. Kelvey.
- 1872 William Ford, John I. Britten, Henry F. Kelvey.
- 1873 William Ford, William Allen (c), Alfred Llewellyn.
- 1874 William Ford, J. Rowland Gleave, Alfred Llewellyn.
- 1875 Peter Budd, J. Rowland Gleave, Alfred Llewellyn.
- 1876 Peter Budd, J. Rowland Gleave, T. Hardwick Mawson.
- 1877 Joseph Smithies, T. Hardwick Mawson, E. Lloyd Jones.
- 1878 Joseph Smithies, T. Hardwick Mawson, Charles Wenyon.
- 1879 Joseph Smithies, Thomas Featherstonehaugh, Charles Wenyon.
- 1880-1881 Richard Brown (a), John Bell (b), Thomas Featherstonehaugh.
- 1882 Richard Brown (a), John Bell (b), Samuel Owen Scott.
- 1883-1884 George Fletcher, Samuel Owen Scott, Edward Blackall.
- 1885 George Fletcher, Andrew Palmer, Edward Blackall.
- 1886-1887 Henry W. Jackson, B.A., Andrew Palmer, Philip Hawkes, Frederick Platt.
- 1888 Henry W. Jackson, B.A., George Smith (e), Philip Hawkes, Frederick Platt.
- 1889-1890 James Pratt, George Smith (e), Thos. J. Haughton, Joseph Whitehead.

PRESTON (WESLEY).

- 1866-1868 Thomas A. Rayner, Joseph Adams.
1869-1871 Charles Carter, Wm. L. Wingell.
1872-1874 Thomas Wood (a), Henry Valentine.
1875-1877 Henry Young, James P. Keeley.
1878-1880 John Shipham, Robert F. Cape.
1881-1883 Ebenezer Moulton (b), Frederick Barber.
1884 Mayson Penn, Thomas Rippon.
1885 Mayson Penn, Thomas Rippon; T. B. Jefferies, Super-
numerary (Bamber Bridge).
1886 Mayson Penn, T. B. Jefferies.
1887 James Smith, T. B. Jefferies.
1888 James Smith, T. B. Jefferies; William Lees, Supernumerary
(Ashton-on-Ribble).
1889 James Smith, Samuel Fogg; William Lees, Supernumerary
(Ashton-on-Ribble).
1890 Walter Briscombe, Samuel Fogg; William Lees, Super-
numerary (Ashton-on-Ribble).

PRESIDENTS OF THE CONFERENCE FROM 1791.

The towns following the dates refer to the places where the Conference was held; the places following the names of the Presidents, to their residents; the years within the parenthesis, to former or subsequent Presidencies; *e m* to date of entering the Ministry, and *d* to that of death.

- 1791 Manch., Thompson, Rev. W., Wakefield; *e m* 1757, *d* 1799.
- 1792 London, Mather, Rev. Alex., Hull; *e m* 1757, *d* 1800.
- 1793 Leeds, Pawson, Rev. J., Liverpool (1801); *e m* 1762, *d* 1806.
- 1794 Bristol, Hanby, Rev. Thomas, Leeds; *e m* 1754, *d* 1797.
- 1795 Manch., Bradford, Rev. J., Bristol (1803); *e m* 1770, *d* 1808.
- 1796 London, Taylor, Rev. T., Oldham (1809); *e m* 1761, *d* 1816.
- 1797 Leeds, Coke, Rev. T., LL.D. (1805); *e m* 1776, *d* 1814.
- 1798 Bristol, Benson, Rev. Joseph, Hull (1810); *e m* 1771, *d* 1821.
- 1799 Manch., Bradburn, Rev. S., Manchester; *e m* 1774, *d* 1816.
- 1800 London, Wood, Rev. James, London (1808); *e m* 1773, *d* 1840.
- 1801 Leeds, Pawson, Rev. John, Birstal (1793).
- 1802 Bristol, Taylor, Rev. Joseph 1st, Burslem; *e m* 1777 *d* 1830.
- 1803 Manch., Bradford, Rev. Joseph, Plymouth-Dock (1795).
- 1804 London, Moore, Rev. H., Birm. (1823); *e m* 1779, *d* 1844.

- 1805 Sheffield, Coke, Rev. Thomas, L.L.D. (1797).
- 1806 Leeds, Clarke, Rev. A., M.A., London (1814, 1822);
e m 1782, *d* 1832.
- 1807 L'pool, Barber, Rev. J., Sheffield (1815); *e m* 1781,
d 1816.
- 1808 Bristol Wood, Rev. James, Bristol (1800)
- 1809 Manch., Taylor, Rev. Thomas, Wakefield (1796).
- 1810 London, Benson, Rev. Joseph, London (1798).
- 1811 Sheffield, Atmore, Rev. Charles, Hull; *e m* 1721, *d* 1826.
- 1812 Leeds, Entwisle, Rev. Joseph, Bristol (1825); *e m* 1787,
d 1841.
- 1813 L'pool, Griffith, Rev. Walter, Rochester; *e m* 1784,
d 1825.
- 1814 Bristol, Clarke, Rev. Adam, LL.D., London, E. (1806,
1822).
- 1815 Manch. Barber, Rev. John, Bristol (1807).
- 1816 London, Reece, Rev. R., Manchester (1835); *e m* 1787,
d 1850.
- 1817 Sheffield, Gaulter, Rev. John, Rochester; *e m* 1785,
d 1839.
- 1818 Leeds, Edmondson, Rev. Jonathan, A.M., Birmingham;
e m 1786, *d* 1842.
- 1819 Bristol, Crowther, Rev. Jonathan, Burslem; *e m* 1784,
d 1824.
- 1820 L'pool, Bunting, Rev. Jabez, M.A., London, East
(1828, 1836, 1844); *e m* 1799, *d* 1858.
- 1821 Manch. Marsden, Rev. George, Leeds (1831); *e m* 1793,
d 1858.
- 1822 London, Clarke, Rev. A., LL.D., F.S.A., Salford (1806,
1814).
- 1823 Sheffield, Moore, Rev. Henry, London, N.E. (1804).
- 1824 Leeds, Newton, Rev. Robert, Salford (1832, 1840,
1848); *e m* 1799, *d* 1854.
- 1825 Bristol, Entwisle, Rev. Joseph, Birmingham (1812).
- 1826 L'pool, Watson, Rev. R., London, N.; *e m* 1796,
d 1833.

- 1827 Manch., Stephens, Rev. J., London, N.; *e m* 1792,
d 1841.
- 1828 London, Bunting, Rev. J., 2nd Manchester (1820, 1836,
1844).
- 1829 Sheffield, Townley, Rev. J., D.D., London; *e m* 1796,
d 1833.
- 1830 Leeds, Morley, Rev. G., Deptford; *e m* 1792, *d* 1843.
- 1831 Bristol, Marsden, Rev. George, 2nd London (1821).
- 1832 L'pool, Newton, Rev. Robert, 3rd Manchester (1824,
1840, 1848).
- 1833 Manch. Treffry, Rev. R., Bristol, S.; *e m* 1792, *d* 1842.
- 1834 London, Taylor, Rev. J. 2nd, 1st London; *e m* 1803,
d 1845.
- 1835 Sheffield, Reece, Rev. Richard, 3rd London (1816).
- 1836 Birm., Bunting, Rev. J., D.D., London (1820, 1828,
1844).
- 1837 Leeds, Grindrod, Rev. E., 1st London; *e m* 1806,
d 1842.
- 1838 Bristol, Jackson, Rev. T., London (1849); *e m* 1804
d 1873.
- 1839 L'pool, Lessey, Rev. T., 6th London; *e m* 1808, *d* 1841.
- 1840 Newcastle Newton, Rev. Robert, 2nd Leeds (1824, 1832,
1848).
- 1841 Manch., Dixon, Rev. Jas., D.D., 3rd Manch.; *e m* 1812,
d 1871.
- 1842 London, Hannah, Rev. J., D.D., Didsbury (1851); *e m*
1814, *d* 1867.
- 1843 Sheffield, Scott, Rev. J., 1st London (1852); *e m* 1811
d 1868.
- 1844 Birm., Bunting, Rev. J., D.D., London (1820, 1828,
1836).
- 1845 Leeds, Stanley, Rev. Jacob, 4th London; *e m* 1797,
d 1850.
- 1846 Bristol, Atherton, Rev. W., 6th London; *e m* 1797,
d 1850.
- 1847 L'pool, Jackson, Rev. S., 7th London; *e m* 1806,
d 1861.

- 1848 Hull, Newton, Rev. R., D.D., Stockport, N. (1824
1832, 1840).
- 1849 Manch., Jackson, Rev. Thomas, Richmond (1838).
- 1850 London, Beecham, Rev. J., D.D., London; *e m* 1815,
d 1856.
- 1851 Newcastle Hannah, Rev. John, D.D., Didsbury (1842).
- 1852 Sheffield, Scott, Rev. John, London (1843).
- 1853 Bradford, Lomas, Rev. John, 5th Manchester; *e m* 1820,
d 1877.
- 1854 Birm., Farrar, Rev. John, Richmond (1870); *e m* 1822,
d 1885.
- 1855 Leeds, Keeling, Rev. Isaac, 8th London; *e m* 1811,
d 1869.
- 1856 Bristol, Young, Rev. Robert, 1st London; *e m* 1820,
d 1865.
- 1857 L'pool, West, Rev. F. A., 9th London; *e m* 1822,
d 1869.
- 1858 Hull, Bowers, Rev. John, Didsbury; *e m* 1813,
d 1866.
- 1859 Manch., Waddy, Rev. Samuel D., D.D., Sheffield; *e m*
1825, *d* 1876.
- 1860 London, Stamp, Rev. William Wood, D.D., London;
e m 1823, *d* 1877.
- 1861 Newcastle, Rattenbury, Rev. John, London; *e m* 1828,
d 1879.
- 1862 Cambrne, Prest, Rev. Charles, London; *e m* 1829, *d* 1875.
- 1863 Sheffield, Osborn, Rev. George, D.D., London (1881);
e m 1829.
- 1864 Bradford, Thornton, Rev. William L., M.A., London; *e m*
1830, *d* 1865.
- 1865 Birm., Shaw, Rev. William, London; *e m* 1820, *d* 1872.
- 1866 Leeds, Arthur, Rev. William, M.A., London; *e m* 1838.
- 1867 Bristol, Bedford, Rev. John, Manchester; *e m* 1831
d 1879.
- 1868 L'pool, Hall, Rev. Samuel R., Manchester; *e m* 1836,
d 1876.

- 1869 Hull, Jobson, Rev. Frederick J., D.D., London ; *e m* 1834, *d* 1881.
- 1870 Burslem, Farrar, Rev. John, Leeds (1854).
- 1871 Manch., James, Rev. John H., D.D., London ; *e m* 1836.
- 1872 London, Wiseman, Rev. Luke H., M.A., Mission-House ; *e m* 1840, *d* 1875.
- 1873 Newcastle, Perks, Rev. George T., M.A., Mission-House ; *e m* 1840, *d* 1877.
- 1874 Cambrne, Punshon, Rev. W. M., LL.D., London ; *e m* 1845, *d* 1881.
- 1875 Sheffield, Smith, Rev. Gervase, D.D., London ; *e m* 1844, *d* 1882.
- 1876 Nottingh., M'Aulay, Rev. Alexander, London ; *e m* 1840, *d* 1890.
- 1877 Bristol, Pope, Rev. William B., D.D., Didsbury ; *e m* 1841.
- 1878 Bradford, Rigg, Rev. James H., D.D., London ; *e m* 1845.
- 1879 Birm., Gregory, Rev. Benjamin, D.D., London ; *e m* 1840.
- 1880 London, Jenkins, Rev. E. E., M.A., London ; *e m* 1845.
- 1881 L'pool, Osborn, Rev. George, D.D. (1863).
- 1882 Leeds, Garrett, Rev. Charles, Liverpool ; *e m* 1849.
- 1883 Hull, M'Cullagh, Rev. Thomas, Liverpool ; *e m* 1845.
- 1884 Burslem, Greeves, Rev. Frederic, D.D., Bromley ; *e m* 1855.
- 1885 Newcastle, Roberts, Rev. Richard, London ; *e m* 1845.
- 1886 London, Young, Rev. Robert Newton, D.D. ; *e m* 1851.
- 1887 Manch., Walton, Rev. John, M.A. ; *e m* 1846.
- 1888 Cambrne, Bush, Rev. Joseph ; *e m* 1852.
- 1889 Sheffield, Kelly, Rev. C. H. ; *e m* 1857.
- 1890 Bristol, Moulton, Rev. W. F., D.D. ; *e m* 1858.

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John Lutener, Henry Livesey, William Whitehead, George Patterson, Councillor William Sowerbutts, Edward Rossall, W. Altham, Richard Wilkins, Rev. T. A. Rayner, Richard Cornthwaite, John Tattersall, Thomas C. Hincksman, John Brown, Rev. John Kilner, D.D., Thomas Yates	140-175
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 Altham, Miss, Preston.
 Anderton, Miss Jane, Preston.
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 Atherton, Mr. John, Preston.
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 Ball, Mr. J. H., Preston.
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 Bannister, Mr. John, Preston.
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 Bannister, Mr. R. C., Preston.
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 ence.
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 Billington, Mr. E., Preston.
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 Carter, Mr. J. W., Preston.
 Chadwick, Mr. E., Preston.
 Chadwick, Miss, Preston.
 Charnley, Mr. J. L., Bamber Bridge.
 Christien, Rev. C. W. L., Leeds.
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 Clarkson, Mr. John, Preston.
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