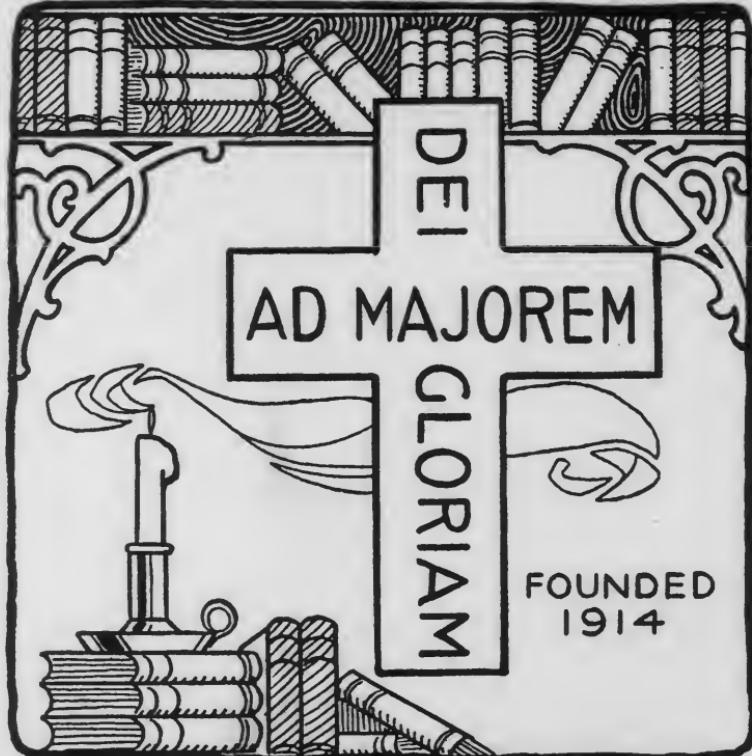


NOTICES
OF
Methodism in Haslingden

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NOTICES

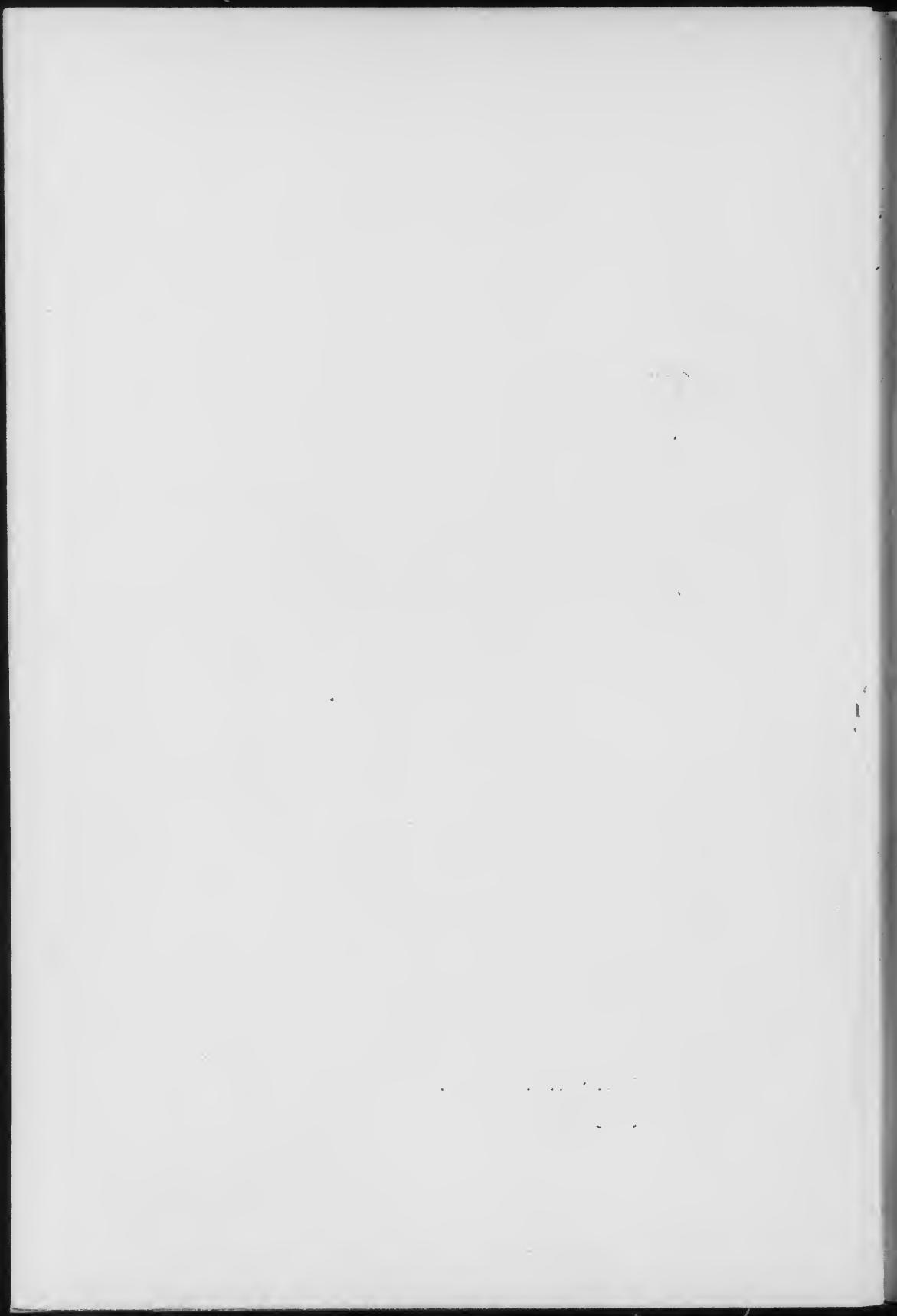
OF

METHODOISM IN HASLINGDEN

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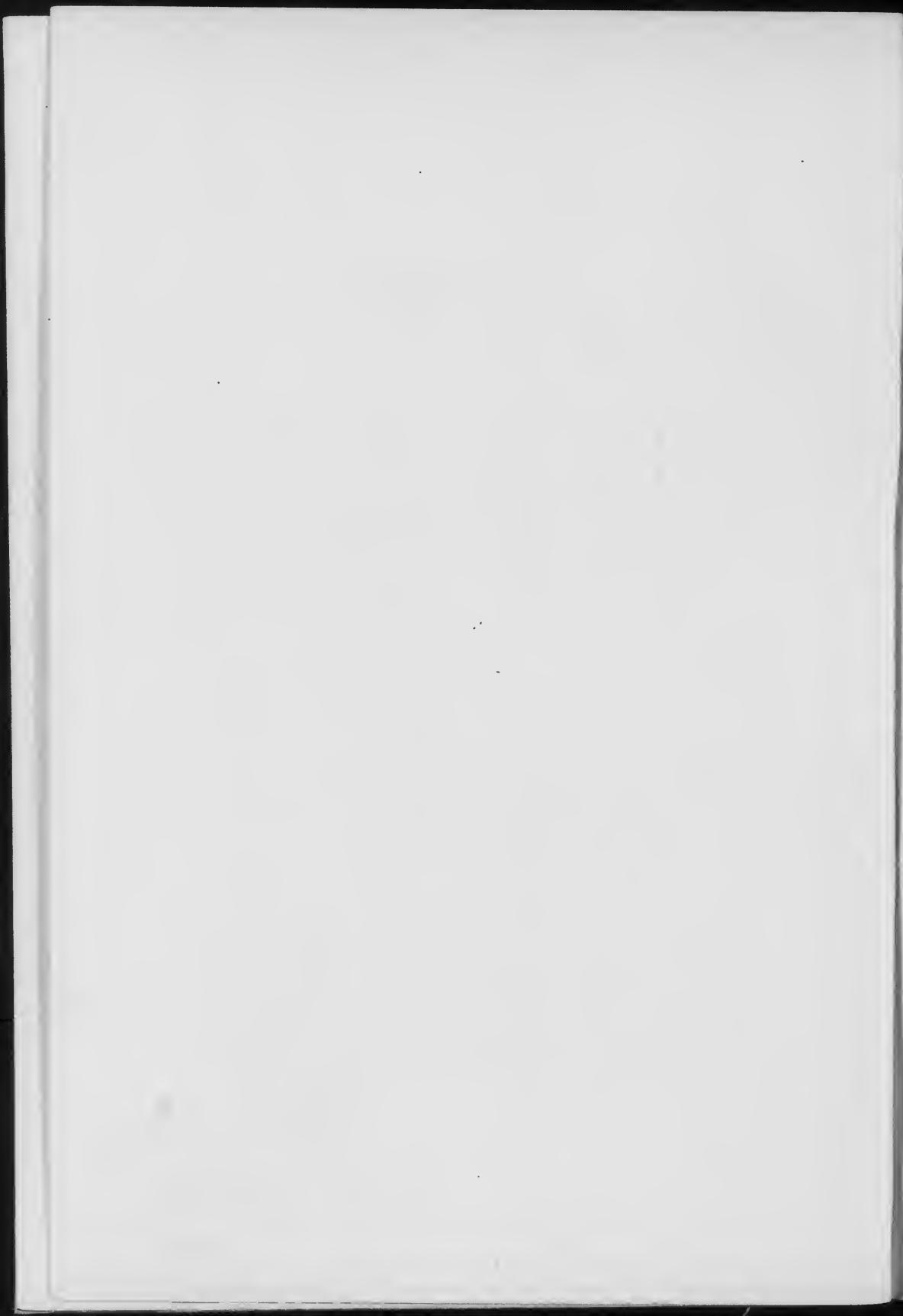
THE ORIGIN OF THIS BRIEF SKETCH WILL
BE FOUND FULLY EXPLAINED ON PAGE 104.

I HAVE PLEASURE IN ASKING YOU KINDLY
TO ACCEPT THIS COPY, IN THE HOPE THAT IT
MAY PROVE A SOURCE OF INTEREST AND
PLEASURE.

JOHN STOTT.

SPRINGFIELD LODGE,
HASLINGDEN, 1898.

My acknowledgments are due to Mr. H. Stephenson for permission to make use of his very valuable antiquarian researches ; to Rev. W. Jessop and to Mr. Thomas Hargreaves for allowing me to make certain extracts from their respective books on "Methodism" ; and to Miss Rishton, of Manchester Road, and Mr. J. T. Donaldson, for information in regard to some local facts ; and also to J. W. Laycock, Esq., J.P., of Keighley, and the Rev. Richard Green, The College, Didsbury.



NOTICES OF METHODISM IN HASLINGDEN.

IN endeavouring to trace the origin and progress of Methodism in this locality, it will be interesting to try to keep in view the condition of this part of the country in the earlier part of the last century, and to remember the almost universal blindness and darkness of the people in regard to religion. Vice, in the form of intemperance, lying, swearing, revelling, gambling, fighting, and other kinds of evil commonly prevailed. Mr. Wesley says in his *Journal*, May 7th, 1747: "We left the mountains and came down to the fruitful valley of Rossendale. Here I preached to a large congregation of wild men; but it pleased God to hold them in chains, so that even when I had done none of them offered any rudeness, but all went quietly away." In the month of August in the following year—1748—being again in Rossendale, Mr. Wesley speaks of meeting "a mob savage as wild beasts, who, undeterred by the authorities, proceeded to every extremity of persecution short of murder."

Dr. Whittaker, the antiquarian, says of the inhabitants of Rossendale at that time: "Their manners and morals were probably more degraded than in any other

part of the island." Bull baiting, bear baiting, dog fighting, and cock fighting were the Sunday amusements of those days. Truly it was indeed a time of "gross darkness" when William Darney, Paul Greenwood, the Rev. Wm. Grimshaw, and others first carried the torch of Divine light into the Forest of Rossendale.

"William Darney appears to have had the honour of introducing Methodist doctrines into the Forest of Rossendale (of which Haslingden formed a part) in 1744, The place, the company, and the preacher were in admirable harmony. In an old barn, on a wild moor, an uncouth and half-civilised congregation first listened to the words of life from the lips of this gaunt and intrepid Scotchman."* There appears also to be every reason for believing that he was one of the earliest to proclaim these doctrines within the boundary of what now forms the Haslingden Circuit. "Darney was a man of brave spirit. Of his early history very little is known, but he was eminently fitted, both by nature and grace, to scatter the first seeds of the Gospel in this moral wilderness, casting in a handful among the rocks wherever the soil gave promise of a harvest. He was from Scotland, and having caught the celestial fire (we know not where, or under what circumstances), he went forth, in common with many others, unordained, except from heaven, carrying here and there the torch of the Gospel amid the prevailing darkness. In 1742 he became a Local Preacher, and was received by Mr. Wesley as a "Helper." For several years he fixed his abode at Miller Barn, then a small hamlet near Newchurch, in Rossendale. Here he carried on the business of a clogger, returning from his rounds of Gospel toil to his trade to eke out the means of subsistence" (Jessop).

* Jessop's *Methodism in Rossendale*.

But in these days of darkness there had sprung up here and there little companies of earnest and sincere Christian people, who gathered together and were formed into "Classes" or "Societies." One of these "Classes" was held at Oakenhead Wood, another at Goodshaw, another at Hollin Yate, and some at other places. The "Classes" thus first formed were known as "William Darney's Societies," and received occasionally the pastoral oversight of the Rev. William Grimshaw, a devoted clergyman of the Church of England, then Incumbent of Haworth, near Bradford, in Yorkshire. "In subsequent years Darney's circuits appear to have been Wales, London, Yarm, Newcastle, and Derbyshire, to the last of which he was appointed in 1768. In his later days he retired to the neighbourhood of Colne, which had then become the head of a Circuit, and included Haslingden and his beloved Rossendale" (Jessop). William Darney died in 1780, after a useful, laborious, but somewhat eccentric public course of nearly forty years. In his extensive rounds he did not escape the opposition and persecution invariably offered to these early Methodist heralds of the Cross. In the neighbouring town of Accrington his reception was anything but inviting or courteous. He was there thrown by the mob, either into a mill-pond or into a stream called the Hyndburn, his wig filled with filth, his person abused with every species of indignity, and his life exposed to the most imminent peril.

Darney conceived himself to be a poet, and was very fond of extemporaneous versification, and some of the doggerel he produced sorely offended the cultured and refined taste of the accomplished John and Charles Wesley. In the year 1751 he published a volume of Hymns.*

* "A Collection of Hymns, by William Darney, in four parts. Leeds Printed by James Lister, 1751. 12mo." Pp. 296.

The first so-called hymn is entitled “The progress of the Gospel in divers parts of Great Britain.” It consists of one hundred and four verses. A venerable, though somewhat mutilated, copy of this collection of hymns lies before the writer of this sketch. As illustrating the present narrative, a few verses of this curious composition are inserted. The names of the places mentioned will be well known to my readers.

Near Todmorden our blessed Lord,
A church hath planted here ;
The pillars stand firm to the Word,
His goodness they declare.

In Keighley by Thine own right hand,
A church is planted there ;
O help them, Saviour ! all to stand,
Thy goodness to declare.

Haworth’s a place that God doth own,
With many a sweet smile ;
With power the Gospel’s preached therein,
Which many a one doth feel.

The Gospel of our Lord doth spread,
Likewise in Rossendall ;
In New Hall Hey and Oakney Wood
Christ has become their all.

In mercy, Lord, O look Thou down
On those about Goodshaw ;
For many of Thy lambs are torn,
By wolves who cunning be.

At Sherfin Side and Brimicroft,
The work it is begun ;
And Satan’s soldiers they do fight,
For fear we take Blackburn.

Having mentioned the honoured name of the Rev. William Grimshaw, a few facts in relation to him may prove interesting ; these, whilst throwing some light upon the state of society at that period, will also serve to illustrate the mighty change wrought by the Spirit and grace of God in Grimshaw at the time of his conversion. He was born at Brindle, six miles from Preston, in the year 1708 ; he was educated at Blackburn and Heskin, and afterwards graduated at Christ's College, Cambridge. In the year 1731 he was ordained deacon and appointed to the curacy of Rochdale, and soon afterwards became curate of Todmorden. The following extract from *The Arminian Magazine* for the year 1795 affords a glimpse of the general tone of morals at that period of Mr. Grimshaw's life : "It is said that he (Mr. G.) refrained as much as possible from gross swearing unless in suitable company, and when he got drunk would take care to sleep it off before he came home."

About the year 1734, in the 26th year of Mr. Grimshaw's life, God was pleased to bring upon him an earnest concern for his own salvation, and consequently for that of his flock at Todmorden. He began to pray in secret four times a day, and in this state of great trouble he continued more than three years, not daring to acquaint any with the distress he suffered, lest they should report that he was either mad or melancholy. In the year 1742, he obtained, through faith in Christ, a clear and satisfactory manifestation of God's forgiving love, accompanied with Divine peace and joy. Thus instructed, Mr. Grimshaw was appointed to the living of Haworth, near Bradford, in Yorkshire,* in the month of May, 1742.

His lively, powerful manner of presenting the truths

* Subsequently the home of the Bronté family.

of God, could not fail being much talked of, and bringing, out of curiosity, many hundreds to Haworth Church ; and when the novelty was long over, the church continued to be full of people, many of whom came from far, and this for twenty years together. He was accustomed to preach fifteen, twenty, and often thirty times a week, and that for fifteen years or upwards.

He firmly believed that the Methodist Preachers were sent of God, and gladly received them into his own house, where they constantly preached in his large kitchen. For many years he officiated as the "Assistant," or Superintendent, of the Haworth Circuit ; the affairs of the Societies, both temporal and spiritual, were regulated by him ; he visited the Classes and renewed the tickets once a quarter ; presided at Quarterly meetings, Lovefeasts, and Watch-nights ; and, whenever he could, regularly attended the Conferences. He died on the 7th of April, 1763, in the 55th year of his age, and the twenty-first of eminent usefulness in the Church of Christ. To the Rev. H. Venn, who visited him shortly before his death, and asked him as to his religious state, he replied : "As happy as I can be on earth, and as sure of glory as if I were in it." His last words were : "Here goes an unprofitable servant." He was followed to the grave by an immense multitude.*

In a letter to the Rev. John Wesley, dated August 20th, 1747, Mr. G. states that his evangelistic excursions into neighbouring parishes had given such great

* On the authority of the Rev. Luke Tyerman we have it that William Darney was the means or instrument of Grimshaw's conversion, or at any rate of his being brought to a clear apprehension of the doctrine of Justification by Faith, and the news soon spread round the country that "Mad Grimshaw had turned Scotch Will's clerk."—*Life of John Wesley*, vol. i., p. 545.

offence that he was almost resolved to go no more, but content himself within his own bounds. He goes on to say : "The event I left to the Lord, fearing to be disobedient to what I trust was the heavenly call. The first thing suggested to me was to visit Wm. Darney's Societies. Last week I struck out into Lancashire and . . . called and spent a part of two days with Wm. Darney's Societies, particularly those in Todmorden, Shore, Miller Barn, Rossendale, Crosstone, etc. . . . I am determined to add to the care of my own parish, the visitation of Mr. Bennet's and Wm. Darney's Societies, as my own convenience will permit. . . . My pulpit, I hope, shall be always at your's and your brother's service, and my house, so long as I have one, your welcome home. The same I'll make it to all our fellow-labourers through the grace of God."

In 1753 the Haworth circuit, or, as it was popularly called, "Grimshaw's round," extended from Otley to Whitehaven, a distance of 120 miles. Six preachers were appointed to this circuit, with the Haworth clergyman as the Superintendent.

In the year 1747 (according to our earliest records) Methodism was introduced within the boundaries of what is now the Haslingden Circuit. On the authority of the Rev. James Everett, who has preserved a record of the circumstance in his *Account of Methodism in Manchester and its Vicinity*, "Methodist preaching was heard at Facit, near Edenfield, before it reached either Haslingden or Bury. And, what is as remarkable as it is creditable, it was never known to have received in this place the smallest riotous opposition. Paul Greenwood was the first who opened the Wesleyan commission in this place by announcing as his text, 'This day is salvation come to this house.'" He was invited and

entertained by a person of the name of Edmund Hill. On the death of Edmund, the Methodist preachers on their visits were received by his son James, who inherited the excellent qualities of the father. James and his helpful wife were both interred on the same day. After their decease, the congregation was scattered for a season ; but it was again collected, and the preachers entertained by Edmund and Alice Leach, the son-in-law and daughter of James Hill, whose children again, in their turn, continued to tread in the steps of their fore-fathers ; thus for more than a hundred years, and by four successive generations, the Methodist itinerant and local preachers were kindly entertained by this family.

Although Paul Greenwood preached at Facit so early as 1747 it cannot be supposed that at this time the preaching services were held with frequency or regularity. There were not the men to conduct them. The probability is, that from this date, Facit became a recognised Methodist "station," visited by these early pioneers when travelling their "rounds" over the country ; it is, however, absolutely certain that from the time of the formation of the Haslingden Circuit in 1814 Facit was one of the places on the Plan until the year 1856, when from removals and other causes the Society became so reduced that the preaching services were discontinued, and the Society was transferred to Edenfield in October, 1856 ; thus, after the space of more than a century, Methodist services ceased to be held at Facit.*

* The records of Paul Greenwood are very meagre and scanty ; but one cannot but have a strong wish to try to preserve the name of this worthy man from oblivion in this Circuit. Paul Greenwood was a Christian of the primitive stamp, particularly remarkable for genuine simplicity, integrity, and spiritual-mindedness. Born at a place called Pondon, about two miles from Haworth, he was

awakened to a sense of his sin and danger by the reading of a religious tract, which tract was afterwards borrowed by the Rev. William Grimshaw on his becoming resident as clergyman at Haworth. The conversion of Paul Greenwood was followed by that of his father and mother, a brother and sister, so that when Mr. Grimshaw went to Haworth in 1742 he found at least one pious family in the neighbourhood, composed of "the excellent of the earth." Paul Greenwood very soon began to preach, and along with another similarly-minded friend, Jonathan Maskew, they became associated with Mr. Grimshaw in evangelistic work, and were known at this time as "Grimshaw's men." These two, together with William Darney and Thomas Mitchell, often visited Rossendale. A few years later we find all four accepted by Mr. Wesley as "Helpers" and appointed by the Conference to various stations.

In *The Arminian Magazine* for 1795 the Rev. John Pawson says of Paul Greenwood : "His fervent zeal for the prosperity of the work of God appeared in all his actions, and his labours in the ministry were attended with the blessing of heaven in every place where he preached. He continually preached wherever he went, and had a word in season for every one that came in his way. I never till that time saw any one man so universally lamented as he was ; multitudes attended his funeral, many of whom most sincerely loved and highly esteemed him." He died at Warrington in March, 1767. In a letter relating to his death, after twenty years of laborious service, Mr. Wesley speaks of him as "honest Paul Greenwood," and adds : "He could ill be spared, but he was ready for the Bridegroom, so it was fit he should go to Him." Such was the good man who first preached at Facit ; his memory is worthy of being revered. "The righteous shall be had in everlasting remembrance."



THE next record we have of Early Methodism within the boundaries of the Haslingden Circuit is at Hollin Yate, near to Rising Bridge. A Society Class was accustomed to meet at Hollin Yate in 1750, under the spiritual care of a devoted man named John Taylor. Bearing upon this point, the following official entry from one of the Registers in the Parish Church of Haslingden, (which I have seen,) is very interesting.

“ Decr. 1st, 1751. Baptised—John, Son of John Taylor, of Hollingate, *A Methodist.*”*

This John Taylor, the younger, in after years became a faithful and prominent member of the Methodist Society. We find his name again and again in various positions of trust. The Rev. I. P. Lockwood (a former minister in his Circuit), referring to this period, says: “Some of the members were accustomed to travel through all but impassable roads, walking considerable distances, exposed to the most severe weather, in order to attend their Class, or listen to the preaching of the words of Eternal Life.”

* The following entries appear in the same Registers :
1754 ; Novr. 17. Buried—Susannah Ramsbottom, Widow ; *A Methodist.*

1761 ; Augt 19. Buried—Robert Holden, Mason, of Lower Cockham ; *A Methodist.*

1775 ; Feb. 19. Buried—Alice, Wife of James Barnes, of Todd Hall ; *A Methodist.*

1778 ; Sept. 21. Buried—Alice, Wife of Christopher Holden, Todd Hall ; *A Methodist.*

The existence of a "Society" and "Class" at Hollin Yate at this early period (1750)* is at once clearly accounted for, from the circumstance that the inhabitants of Rising Bridge and Henheads, (*i.e.*, the same locality as Hollin Yate,) were at that time accustomed to go over the hill to attend the ministrations of a godly clergyman at Goodshaw—the Rev. Mr. Uttley by name. There is an official record still in existence showing that in 1748 two Classes existed at Goodshaw Chapel, the names of the Leaders being John Butterworth and Josiah Helliwell. The following extract from Mr. Wesley's *Journal* will be read with interest: "1748.—Sunday, 28th August.—I was invited by Mr. Uttley, the minister of Goodshaw, to preach in his church. I began reading Prayers at seven; but, perceiving the church would scarce contain half the congregation, after Prayers I went out, and, standing on the church-yard wall in a place shaded from the sun, explained and enforced the words of the second Lesson, 'Almost thou persuadest me to be a Christian.' " This Mr. Uttley preached occasional sermons in Haslingden Church in the years 1738 and 1739, 1740 and 1741.†

Mr. Wesley himself seems to have visited Haslingden in 1757, but "the rush of numerous years" has erased every reminiscence of the circumstance; other generations have passed over the ever-shifting scene, and our only knowledge of the fact is the short extract in his *Journal*, under date May 19th, 1757: "I preached at Ewood about seven a.m., not intending to preach again until the evening; but Mr. Grimshaw begged I would give them

* See Appendix II.

† Copying from old Registers, Mr. Stephenson also says that the Rev. Wm. Grimshaw preached in Haslingden Church in 1731 and 1733. At this period Mr. G. was curate of Todmorden.

one sermon at Gauksham,* after which we climbed up the enormous mountain†—I think equal to any I saw in Germany—on the brow of which we were saluted by a severe shower, which a strong wind drove full in our faces almost till we came to Haslingden.”

Until the year 1775, so far as can be ascertained, no Methodist Society existed in the town of Haslingden itself. Some of the incidents in regard to the formation of this earliest Society have been carefully preserved.

The preaching of the Early Methodist evangelists in various places in the surrounding localities had awakened considerable attention and interest. By some these evangelists were styled the “New Lights,” by others they were known as the “Damnation Preachers.”‡ Some time in the year 1775, having learned that one of these “New Lights” was to preach at Burnley Wood, a good man, Ralph Rishton by name, accompanied by a friend, walked over from Haslingden to see and hear the stranger. The service was conducted in the open air, and so impressed were the two visitors with what they heard, that they invited the preacher to pay a visit to Haslingden, which he did shortly afterwards, and preached in a small cottage at Pitt Heads.§ It is most probable that the preacher was either the Rev. Thomas Taylor or the Rev. Samuel Bardsley, both of whom were then in the Keighley Circuit, which, during the year 1775, was separated from Haworth, and itself constituted the head

* Ewood and Gaulksholme, both near Todmorden. (See Darney's Hymn, v. 1.)

† Dule's Gate.

‡ *Arminian Magazine* for 1780; p. 479.

§ This cottage was still standing till 1896, when it was pulled down for street improvements.

of a Circuit, which included the district of Rossendale within its wide boundaries.*

* Thomas Taylor, like most of the other Early Methodist Preachers, was a man of strongly marked character. After a very eventful career in his youth, he became the subject of true conversion, having been deeply impressed under the preaching of "that plain, honest man, Paul Greenwood," mentioned already in this narrative. He began to preach, and was soon after accepted as one of Mr. Wesley's "Helpers." A most interesting autobiography of him appears in *The Arminian Magazine* for 1780. He was, indeed, called "to endure hardship," but proved himself "a good soldier of the Lord Jesus Christ." Incidentally he tells us that when he was appointed by the Conference to Glasgow he paid three shillings a week for his room, fire, and attendance; and so slender were his means he frequently walked out from his lodging at noon not having money to provide for himself a dinner, but not wishing his landlady to know his real poverty. His own words in a letter to Mr. Wesley are: "How to keep my credit was a difficulty, for I was afraid my landlady would think me either poor or covetous. I frequently desired her not to provide anything for dinner, and a little before noon I walked out till after dinner, and then came home hungry to my room. However, she thought I had dined out somewhere, so I saved my credit. I never kept as many fast days either before or since." In August, 1762, he attended the Conference in Leeds, and was appointed to Pembrokeshire. He says: "Although I had 300 miles to ride on horseback, and a new work to begin, I had nothing allowed me either to take me thither or support me when I got there. But of this I took no care; and through a kind Providence I wanted nothing." His brethren honoured him by twice appointing him President of the Conference. He died in October, 1816, in the seventy-ninth year of his age. His portrait appears in *The Arminian Magazine* for 1780. All honour to this brave, good man! Of Samuel Bardsley, Mr. Hargreaves writes thus: "He was a man of great simplicity of character and ardent zeal for God. His evenness and sweetness of temper were proverbial." This was well illustrated when one of the Stewards at a certain Quarterly Meeting intimated to him that his services would not be required another year. Samuel rose, and with inimitable good temper observed: "Brethren, it is not that I am so poor a preacher, but that you are poor hearers; and I intend to stop and see you mend."

The little cottage service at Pitt Heads was not allowed to proceed without unseemly annoyance. Some ill-disposed persons mounted the roof, and endeavoured to smoke out the worshippers by stopping up the chimney. Shortly afterwards Haslingden was again visited by a Methodist preacher, who preached from the words "Who is on the Lord's side?" Divine power accompanied the words spoken, and at the conclusion of the little service the minister announced his intention of forming a Society Class in that place, and invited all who were seriously disposed to join in this form of church fellowship. Several persons at once gave in their names. Prominent among the members of this infant Society were the above-named Ralph Rishton, his wife, and their two sons, John and George Rishton.* One of these sons—John, then a youth of 14 years of age—subsequently became eminently useful as a Local Preacher and Class Leader.

In mature life, John Rishton appears to have lived on a farm at Musbury Tor, and the record remains of him, that after milking his cows on a Sunday morning, he went by rugged roads to conduct his Class, which then met at Flaxmoss, a considerable distance from his home; after which he might be seen, Sabbath after Sabbath, journeying to the House of God at Haslingden, carrying one child on his back, and leading another by the hand, while his wife carried the third. No weather seems to have prevented these people attending the means of grace in spite of distance and the roughness of the way. A brief memoir of John Rishton appears in *The Methodist Magazine* for 1827, from which we learn that "he

* Ralph Rishton, father of John Rishton, who was the father of Robert Rishton, who was the father of Miss Rishton, of Manchester Road.

attached himself to the Methodist Society in 1775, at the early age of 14 years, and was the seventh member whose name was enrolled at the formation of the Haslingden Society. At the time of his death, on the 2nd January, 1826, aged 66 years, he had been a member of Society for 51 years, a Class Leader 43 years, a Local Preacher 22 years, whilst his engagements in the Sunday-school extended over a period of 30 years." The direct lineal descendants of this family have steadily retained their connection with Methodism for more than a century, and one of them is actively engaged with us in Church work at Manchester Road at this day. But we are rather anticipating the course of our story.

As already noted, in the year 1775 the Haworth Circuit was divided, and Keighley was constituted the head of the newly formed Circuit, with Rev. Thomas Taylor as its Superintendent. At the Conference of the following year—1776—Mr. Taylor further recommended the division of the Keighley Circuit, which was agreed to, and COLNE became the head of the new Circuit. Writing to Mr. Wesley in regard to his entrance on the Keighley Circuit, Mr. Taylor described it thus :

" The Circuit was a mere scarecrow, so that I entered upon it with little less than horror. The Circuit was a large rambling range. I was to be but three or four days at Keighley in six weeks, and many of the congregations were small, all of which were completely disagreeable circumstances. However, I entered upon my work in the best manner I could. . . . God likewise revived His work in many places, so that between four and five hundred were joined during the year, and the greater part were able to give a reason of the hope that was in them." He further says, " I divided the Circuit into two very compact rounds, making Colne and the Societies

A PLAN FOR PREACHING

FOR THE

DAYS.	PLACE.	TIMES.	SERVICES.	MILES.
1st Sunday .	Colne	... Morning		
,,	Do.	... noon &	3	0
,,	Do.	... night }		
Monday ...	Stocks	... Noon	1	6
Tuesday ...	Caxton	... Noon	2	10
,,	Mawen	... night }		
Wednesday	Long Preston	... Noon	2	13
,,	Settle	... night }		
Thursday ...	Wigglesworth-row	... Noon	2	8
,,	Newhurst	... night }		
Friday ...	Gisburn	... Noon	2	7
,,	Rimmington	... night }		
Saturday ...	Padiham all day & rest		0	10
2nd Sunday	Padiham	... Morning		
,,	Do.	... noon	3	0
,,	Do.	... night }		
Monday ...	Do.	...	1	0
Tuesday ...	Burnley	...	1	3
Wednesday	Rough Lee	...	1	6
Thursday ...	Colne	...	1	4
Friday ...	Haggat	...	1	3
Saturday ...	Rothwell End	...	1	14
3rd Sunday	Do.	... Morning		
,,	Todmorden	... noon	3	2
,,	Do.	... night }		
Monday ...	Top o' th' Close	...	1	14
Tuesday ...	Harwood	... Noon	2	9
,,	Blackburn	... night }		
Wednesday	Preston	...	1	12
Thursday ...	Do.	...	1	0
Friday ...	Chorley	...	1	10
Saturday ...	Bolton Hall	...	1	10

IN THE COLNE CIRCUIT

YEAR 1786.

DAYS.	PLACE.	TIMES.	SERVICES.	MILES.
4th Sunday.	Bolton Hall	... Morning		
"	Blackburn	... noon		
"	Do.	... night	3	5
Monday ...	Ribchester	...	1	6
Tuesday ...	Blackburn	...	1	6
Wednesday	Grane	... Noon		
"	Flaxmoss	... night	2	8
Thursday ...	Bank-top	... Noon		
"	Mill-end	... night	2	5
Friday ...	Syke Side	...	1	2
Saturday ...	Haslingden	...	1	1
5th Sunday.	Do.	... Morning		
"	Mill-end	... noon	3	7
"	Bacup	... night		
Monday ...	Do.	...	1	0
Tuesday ...	Wardlefold	...	1	8
Wednesday	Longclough-top	... Noon		
"	Todmorden	... night	2	8
Thursday ...	Rothwell End	...	1	2
Friday ...	Luddington	...	1	6
Saturday ...	Stocks	...	1	2
6th Sunday.	Do.	... Morning		
"	Heptonstall	... noon	3	2
"	Do.	... night		
Monday ..	Do.	...	1	0
Tuesday ...	Widdup	... Noon		
"	Southfield	... night	2	10
Wednesday	Fowlrigg	...	1	4
Thursday ...	Colne	...	1	2
Friday ...	Barrowfield	...	1	2
Saturday ...	Colne	...		2

which surrounded it into a Circuit by itself." Readers of this narrative will be interested to note the places included in "the compact round" forming the Colne Circuit from 1776 to 1786.

Mr. Hargreaves, in his *Methodism in Accrington*, says that the places included in "the compact round" of the Colne Circuit "are now divided into more than twenty-four separate Circuits under the supervision of more than sixty ministers;" but now, in 1898, the number both of circuits and ministers is, of course, very much more.

For the first six years two preachers were stationed in the Circuit, and two horses provided for their use; and truly the horses were indispensable for the use of these Itinerant or Travelling Preachers. Each Preacher passed round the Circuit in six weeks, preached sixty-one sermons, and travelled 130 miles or more.

Appended are the names of the ministers appointed to Colne Circuit during the time that Haslingden formed a part of it (*i.e.*, from 1776 to 1786). Many of these were men of ardent zeal, and strongly marked individuality of character—notably Samuel Bardsley, William Brammah, Alexander Mather, Christopher Hopper, Thomas Hanson.*

MINISTERS IN COLNE CIRCUIT FROM 1776 TO 1786.

- 1776—Samuel Bardsley; William Brammah.
- 1777—Alexander Mather; Richard Coudy.
- 1778—Alexander Mather; Thomas Vasey.
- 1779—Christopher Hopper; William Percival.

* In the *Arminian Mag.* for 1780, p. 484, Thomas Hanson thus speaks of himself to Mr. Wesley: "I am but a 'brown-bread Preacher' that seeks to help all I can in the way to heaven in the best way I can." He was after that known as the "brown-bread Preacher."

1780—Christopher Hopper ; Thomas Langley.

1781—Thomas Hanson ; Thomas Readshaw ; Parson Greenwood.

1782—Thomas Hanson ; Thomas Johnson ; David Evans.

1783—John Easton ; Robert Consterdine ; Thomas Warwick.

1784—John Easton ; Thomas Dixon ; Charles Atmore.

1785—Charles Atmore ; Robert Jackson ; Robert Hayward.

1786—Edward Jackson ; Samuel Bardsley ; James Kiddall.

Some of the good seed thus being sown in the neighbourhood fell into “good ground,” sprang up, and brought forth fruit.

The following incident, illustrative no doubt of many others, has its direct bearing upon this narrative and upon the subsequent history of Methodism in the locality during the succeeding century ; showing, as it does, to what an extent the prosperity of the Church depends upon the spontaneous zeal of its individual members.

About the year 1781 or 1782, a pious woman named Alice Maudsley,* who resided near Musbury, was in the habit of visiting Flaxmoss in the exercise of her Christian sympathy with the sick and poor. Finding that her efforts were gratefully received, she invited a few of her friends

* In the earliest list of members in the Blackburn Circuit for 1788 will be found the names of James Maudsley and Alice Maudsley, members of Henry Dixon's Class at Sykeside, and Henry Maudsley and Margaret Maudsley, members of John Rushton's Class at Flaxmoss ; whilst in the list of seatholders in the first chapel, the names of James and Henry Maudsley will be found.

to assist her in conducting a cottage prayer-meeting. Having been introduced to a Mr. Daniel Gregory, of Gregory Fold, she invited him to attend the Methodist preaching at Sykeside. Her invitation was accepted. Mr. Gregory was deeply impressed by what he heard, and on his return home he took from his bookshelf *The History of all Religions* and read the article on Methodism. Finding the account satisfactory, he opened his house to the Preachers, and requested them to include it in the list of their preaching places. The Rev. Thomas Hanson, then stationed in the Colne Circuit, preached the first sermon in Mr. Gregory's house. Mr. G. gave to his new friends a cordial welcome, and a Society Class was at once commenced with the before-named John Rishton, who would then be about twenty-two years of age, as the Leader. This Class continued to meet in the same house down to the year 1855, *i.e.*, for seventy-three years. At this early period, before the use of Class Books in their present form, it was customary for the Preachers to issue to each Leader a "Class Paper"; this was a paper ruled and prepared pretty much in the same form as our present Class Books, and arranged so as to last for two quarters, *i.e.*, six months. Later on these Papers were arranged for three months only. A file of fifty of these Class Papers, not quite consecutively complete, but extending from 1786 to 1821, followed by Class Books from 1821 to 1875, and now in the writer's possession, show the successive membership of this particular Class for the long period of eighty-nine years. John Rishton continued to be the Leader of this Class until his death in 1826, a period of forty-three years, when he was succeeded by the writer's father, James Stott, who held the office for forty-nine years, up to the time of his death in 1875. Mr. Jessop

says that probably such a continuous record of a Class under two Leaders only for a period of ninety-two years is unique in Methodism.

A glance at some of the names of these early members will have an interest to others who still survive. The generation to whom their sterling worth was known is fast passing away. In addition to the honoured name of the Leader, there follow as time went on Daniel Gregory and Mary Gregory, his wife ; George Ashworth, their son-in-law, and Alice Ashworth, his wife. Daniel Gregory and George Ashworth became pillars in the Church, filling important offices. They and their wives lie interred in King Street Chapel Yard, their tombstone forming a prominent object between the two doors of the chapel ;—John Kay, Thomas Kay, Mary Kay, Ann Kay (the two last-named afterwards becoming Mrs. Smith and Mrs. Stott) ;—John Taylor, of Tor End (probably the one whose baptism is noted on page 14) ;—Henry Cowpe, Thomas Cowpe ;—Alice Rishton (wife of the Leader) ;—Charles Ingham, Richard Ingham ;—John Walkden (who afterwards removed to London and became a successful merchant) ;—Isabella Ingham, Mary Ingham ;—Thomas Smith (who joined the Class in 1818) ;—Mary Smith (see Mary Kay above) ;—James Stott (admitted “on Trial” 1821) ;—Mary Stott (the writer’s mother) ;—James Greenwood (a most useful Local Preacher and much-respected and beloved office-bearer) ;—Alice Greenwood (his wife) ;—George Barnes, Margaret Barnes, Jane Barnes (all three removing subsequently to Burnley, living and dying honoured, devoted, and consistent Methodists) ;—Robert Holden, Musbury (mentioned a little later on) ;—Dorothy Southerst, William Robinson and Catharine (known as “old Kitty”), his wife ; etc., etc.



A N upright memorial stone, now standing in the front of King Street Chapel, records the death, in 1811, of one Richard Holden, of Haslingden,* in his 77th year, whose influence for good through his descendants is powerfully felt to this day. This is another honoured name of one of the pioneers of Early Methodism in Haslingden. Two of his sons, John and Robert, became Local Preachers and, together with their father, rendered arduous and faithful service to the rising cause. The identical copy of the obituary of Richard Holden, read from King Street pulpit in 1811 on the occasion of his funeral sermon, is still preserved, and recently was lent to the writer. Richard Holden appears to have joined the Society about 1782 or 1783, and to his lasting honour we gratefully record the circumstance of his being *the first* to rent a room *in the town of Haslingden itself*, in which the Methodists could assemble for worship, for as yet their services must have been held in some cottage or else in the open air. Into this room were introduced such fittings as were necessary for conducting public worship. The outlay thus incurred, together with the annual rent of the room — £5 — was by many looked upon as a rather serious venture. God, however, smiled upon their deed of love; they had the joy of seeing the room filled with attentive

* The great-grandfather of Miss Rishton, of Manchester Road, in the maternal line.

hearers, and the rent was duly forthcoming at the time required. Considerable interest was excited, and despite bitter persecution and mob violence, abundance of hard names and opprobrious epithets, the adherents of the cause continued to increase in number, and presently they found themselves in circumstances which enabled them to make a little more agreeable provision for the accommodation of their preachers, by hiring a room for their use on the occasion of their visits ; and as “a bed was purchased by subscription,” it is reasonable to suppose that the other articles necessary to completeness as a “Prophet’s chamber,” viz., “a stool and a candle-stick,” would not be wanting.

We now begin to have glimpses of the more frequent and regular visits of the Methodist preachers from the Colne Circuit. In 1784, during the months of March, April, May, and June, we have records of the visits of Revs. R. Costerdine and Thomas Warwick, and of their preaching at Haslingden, Sykeside, Flaxmoss and Hollin Yate.

It is deeply interesting to note the various steps in the providence of God, which led to the erection of the first Methodist Chapel in Haslingden. About the period above referred to—1783 or 1784—a Mr. John Holden, who was connected with one of the leading families in the district, after living for some time in the Metropolis, came to reside on his estate at Coldwells, near Haslingden. Mr. Holden, though not then a Methodist himself,* appears to have been deeply impressed with the earnest Christian work carried on by the little Society, and during one of his visits to Haslingden he offered

* The name of Mr. Holden first appears as a Member of Society in the year 1791, and that of his wife, Ellen Holden, in 1790, both meeting in the Class of John Taylor, residing in Dearden Gate.

to present a plot of land for the erection of a Wesleyan Methodist Chapel ; but either from the want of the necessary funds or from some other cause, the offer was allowed to lie in abeyance. On a subsequent visit Mr. Holden had the sorrow to learn that no steps had been taken towards the building of the chapel. In these circumstances he himself erected, at his own cost, a neat and convenient chapel, with a dwelling-house adjoining, intending the house to be let to one of the members, who had to keep a sitting-room and bedroom for the use and accommodation of the Travelling Preacher when he came on his "round." The pulpit of this Chapel was entered from the cottage, through a doorway in the wall.*

The total cost of the building was £800, and Mr. Holden, the proprietor of the fabric, agreed that the Methodists should have the use of the chapel for the sum of £18 a year, and the adjoining house for £5 a year, Mr. Holden discharging "all rates except the Highway rate," and it was agreed that should there be any surplus from the seat rents, it should be disposed of as Mr. Holden and the Society might think most for the benefit of the people and the glory of God. This Chapel contained twenty-eight pews on the ground floor, and twenty-eight pews in the gallery, which, at the average of five sittings in a pew, would give a total accommodation of nearly 300 sittings. The first "letting" of pews and sittings took place on September 16th, 1786. The following appears to be a verbatim copy of the preliminary notice: "This is to acquaint the people that choeth to have seats in

* The entire building has recently been pulled down, and in the course of demolition the original doorway was, of course, open to view. A.D. 1898.

this Chapel, that attendance by the Stewards will be the next Saturday but one, about four o'clock in the afternoon." The book—venerable and discoloured with age, but to a large extent most beautifully written—containing the above Notice, together with the conditions and agreement as to terms of occupancy of the Chapel and house, and the names of the seatholders from 1786 to 1791, is still preserved, and now lies before the writer.

Amongst others the following names of seatholders appear for 1789: John Taylor, Thos. Duckworth, Henry Barnes, Ralph Rishton, John Rostron, John Walmsley, John Southerst, Alice Rishton, Ellen Nuttall, Robt. Duckworth, Richd. Haworth, Robt. Haworth, Ann Birtwistle, Henry Cowpe, Wm. Brooks, John Rothwell, James Anderton, Jas. Rothwell, Richd. Rothwell, George Hargreaves, Edward Taylor, Lawrence Bradshaw, Ralph Barnes, Christopher Salisbury, Henry Maudsley, Richd. Holden, James Maudsley, Mary Ramsbottom, John Hargreaves, Lawrence Heys and wife, Nathanael Ratcliffe, Abram Firth, John Kenyon, Dionysius Haworth, George Birtwistle, John Taylor, John Holden, George Duckworth, Geo. Birtwistle, Robert Chadwick, *Mr. Holden*, James Hargreaves, Henry Dixon, John Taylor Tor-End, Hannah Holden, Ralph Barnes, James Duckworth, Geo. Hargreaves, Robt. Birtwistle, Alice Dewhurst, Isaac Nuttall, John Rishton, Juhn Cunliffe, Richard Haworth, Robt. Greenwood, Matthew Taylor, Isaac Duckworth, James and Isabel Heap, Anthony Fleming, Geo. Shacklock, Henry Haworth, John Cunliffe, Jas. Ramsbottom, John Parkinson, George Walmsley, etc. Daniel Gregory, Geo. Hargreaves and wife, James Rostron; George Shacklock and Ralph Barnes appear as chapel stewards, and the amount

realised from the seat rents for the first quarter was £6 18s. 8d.

For the furnishing of the two rooms in the cottage for the accommodation of the preachers, it appears that a subscription was made throughout the entire Blackburn Circuit.* A perusal of the following details will be found interesting and beautifully illustrative of the Connexional principle of Methodism :

“ AN ACCOUNT OF MONEY COLLECTED IN THE
BLACKBURN CIRCUIT, FOR THE
PREACHER’S DWELLING-HOUSE AT HASLINGDEN, 1788.”

	£	s.	d.
Blackburn Society	6	7	0
Preston—			
Mr. Crane 1 1 0			
Mr. Emmett... ... 0 10 6			
His Class... ... 0 7 0			
Mr. Walmsley and his			
Class... 1 1 0			
The other Classes ... 1 8 9			
A Friend 0 5 0			
	—	—	—
Accrington	4	13	3
Sykeside	0	5	3
Flaxmoss	0	6	0
Bank Top...	0	17	10
Mill End	0	6	9
Wardle Fold	0	10	6
Long Clough	0	16	10
	—	—	—
Long Clough	0	3	6

*Haslingden being now in the Blackburn Circuit, fully explained further on.

						£	s.	d.
Haslingden	...	...	...	...	...	1	15	9
Grane	...	...	...	...	...	0	8	8
Plumpton	...	...	...	...	...	0	4	0
Shay Houses	...	...	...	...	...	0	6	8
Bacup	...	...	...	...	...	1	2	1
Bolton Hall	...	...	...	...	...	1	9	6
Chorley	...	...	...	...	...	1	1	6
Longridge	...	...	...	...	...	0	7	0
Mr. Crane and Mr. Walmsley ad-								
vanced each of them £5 5s., to								
be repaid them from the Colne								
collection when they can get it...						10	10	0

£31 12 1

This Chapel was opened by Dr. Coke—then on a Missionary tour in this country—who preached from the words, “He loveth our nation and hath built us a synagogue.” Thus the sun of prosperity shone upon the little cause—*at least for a time*. In this Chapel the Methodist congregation in Haslingden worshipped in peace until the death of Mr. Holden, which took place about eight years afterwards, in 1794. The venerable founder of Methodism preached in this Chapel in 1788, he being then about eighty-four years of age. The following extract from his *Journal* gives his own words: “Monday, April 21st, 1788.—I went on through miserable roads to Blackburn, where, notwithstanding the continued rain, the new preaching house was well filled with serious and well-behaved people. Tuesday, April 22nd.—Through equally good roads to Padiham. I preached at 11 to as great a congregation, though not so lively, as that at Bolton. From here we went in the afternoon, through still more wonderful roads, to

Haslingden. They were sufficient to lame any horse and shake any carriage to pieces. N.B.—I will never attempt to travel these roads again until they are mended. A gentleman no way connected with us has built us a neat Preaching House here, desiring only three per cent. for what he has laid out (about £800), provided the seats let for so much, of which there is little doubt. It was well filled in the evening with serious people, lying in the midst of many Societies."

On this occasion, the Sacrament of the Lord's Supper was administered to the Society, and amongst the communicants were John and Robert Holden, sons of Richard Holden previously named. On Mr. Wesley approaching the latter he paused, laid his hand on the head of the youth, and with great solemnity said, "Suffer the little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven." The impression produced on the assembly was not soon forgotten, and his young friend frequently adverted to the circumstances in later life with peculiar feeling. The two brothers ultimately became Local Preachers, and after rendering long and faithful service to the Church, "fell asleep in Christ," and lie interred in King Street graveyard.

It appears that on his arrival at Haslingden in the afternoon of this day, Mr. Wesley preached out of doors in the old Market ground, from the horse steps near to the "Old Black Dog" Inn. His coming being known beforehand, he had scarcely mounted the steps when a crowd of roughs, headed by one having the garb and appearance of a gentleman, approached Mr. Wesley with the purpose, as they said, to pull him down. Armed with stout sticks, a party of about seven young men stood near Mr. Wesley to protect him if necessary. One

of these seven (to his honour be it written) was the previously named John Rishton, the Leader of the Society Class at Gregory Fold, and then about twenty-five years of age. Their interference however, was unnecessary, for Mr. Wesley addressed the foremost of the roughs with coolness and dignity, and the result was they retired from the scene, and the service proceeded. In the evening, as before stated, he preached in the Chapel, and slept that night in the house adjoining. "On the following morning," he says, "we hobbled on to Bury, through roads equally deplorable;" but before starting from Haslingden, John Rishton accompanied him to his carriage at the "New Inn," situate near to the Chapel. The conveyance was not ready to start for some minutes after the time appointed, and, as they stood waiting under the archway, Mr. Wesley remarked: "I have lost ten minutes, and they are lost for ever." John Rishton bade him adieu, and used to say afterwards that as he looked upon him seated in his carriage, "his face was as the face of an angel."*

* In earlier life Mr. Wesley's custom was to travel on horseback, but in his later years he used a carriage, in which a great part of his reading was accomplished. In confirmation of Mr. Wesley's description of the roads over which he travelled, we learn from an old book published by E. and R. Peck, of York, in 1795, and styled *Life of John Metcalf*, that in the year 1789, *i.e.*, the very year after Mr. Wesley's visit, "a new road was made from Bury, through Eslington (*i.e.*, Haslingden), to Ackrington, and thence to Blackburn. There were such hollows to fill and hills to be taken down to form the level as was never done before. Strange to say, the contractor for this work was a blind man, this same John Metcalf, commonly called 'Blind Jack, of Knaresborough,' and, singularly enough, he was connected by relationship with the ancestors of our present friend, Miss Rishton, of Manchester Road. The work was completed in two years, for which 'Blind Jack' received £500, and was (to use his own words), 'after all, £40 loser by it.'

Whether this visit of Mr. Wesley, in 1788, had anything to do with the matter or not, we do not know ; it is, however, tolerably certain that a Sunday School was commenced at the Chapel about this date. This will be duly noticed further on.

Until the year 1787, Haslingden formed part of the Colne Circuit. On referring to the Circuit Plan for 1786, it will be noticed that Haslingden, Flaxmoss, Grane, and Sykeside appear amongst the places regularly visited by the Travelling Preachers in their six weeks' "round" ; and as the Circuit comprised within its boundaries Settle, Gisburn, Padiham, Burnley, Todmorden, Harwood, Blackburn, Preston, Chorley, Barrowford, Bacup, etc., the name of "Travelling Preacher" was, indeed, very appropriate ; and in the absence of railways and steam trams, plenty of work would be found for the two horses as well as the three preachers.



BLACKBURN CIRCUIT, 1787 TO 1804.

IN the year 1787, *i.e.*, the year following the opening of Mr. Holden's Chapel (as it was called), it was considered desirable to divide the Colne Circuit, the membership having reached two thousand. Blackburn was made the head of the new Circuit, which included Preston, Chorley, Bacup, Haslingden, and Harwood, amongst other places. Mr. Hargreaves, in his *Methodism in Accrington*, says: "At this day it is interesting to read what these places contributed to the Quarter Board. We will give the items as they appear in the Circuit Steward's book for the 1st of January, 1789:

		£	s.	d.
Blackburn	...	2	2	0
Bolton Hall	...	1	6	0
Chorley	...	0	16	0
Adlington	...	0	6	0
Preston	...	1	8	0
Plumpton	...	0	5	0
Haslingden	...	1	7	6
Flaxmoss	...	0	14	0
Bank Top	...	0	6	0
Mill End	...	0	15	0
Bacup	...	1	5	0
Long Clough	...	0	6	6
Wardle Fold	...	0	9	6
Sykeside	...	0	5	6
Grane	...	0	7	0

	£	s.	d.
Pickup Bank	0	4	0
Harwood	0	2	6
Shaw Houses	0	5	0
Accrington	0	5	0

The total Quarterly income from the nineteen places making the marvellous sum of £12 15s. 6d.

The following are the names of the ministers who travelled in the Blackburn Circuit from 1787 to 1804, at which date Haslingden was transferred to the Bury Circuit :

- 1787.—Francis Wrigley ; Edward Burbeck.
- 1788.—George Storey ; William Bramwell.
- 1789.—George Storey ; George Lowe.
- 1790.—James Thom ; John Nelson.
- 1791.—Henry Taylor ; James Evans.
- 1792.—John Booth ; William Hainsworth ; Isaac Muff.
- 1793.—George Snowdon ; John Atkins ; John Furnace ; Rd. Hardacre.
- 1794.—George Snowdon ; Chas. Tunnicliffe ; Wm. Pearson.
- 1795.—Timothy Crowther ; David Barrowclough.
- 1796.—Timothy Crowther ; John Denton.
- 1797 and 1798.—John Leach ; Thomas Wood.
- 1799 and 1800.—John Crossley ; Abraham Moseley.
- 1801 and 1802.—John Crowther ; Thomas Harrison.
- 1803.—John Smith ; Robert Dall.

Whilst the writer has been engaged in the preparation of this narrative, a friend, residing at some distance from Haslingden, accidentally discovered the existence of a valuable and most interesting official manuscript book containing the names of the Local Preachers—the

Leader of every Class in the Circuit—and also the name of every member in each separate Class in the Circuit. The record extends from 1788 to 1804. As an illustration, we give the following particulars of the Blackburn Circuit for the year 1790 :

Blackburn	...	...	...	...	...	...	188
Bolton Hall	...	...	...	...	...	...	58
Chorley	...	...	...	...	...	...	74
Longton	...	...	...	...	...	...	8
Brimmicroft	...	...	...	...	...	...	7
Preston	...	...	...	...	...	...	84
Plumpton	...	...	...	...	...	...	10
Longridge	...	...	...	...	...	...	23
Shay-Houses	...	...	...	...	...	...	39
Harwood	...	...	...	...	...	...	31
*Accrington	...	...	...	...	...	...	40
Haslingden	...	...	...	...	...	...	96
Flaxmoss	...	...	...	...	...	...	27
Grane Head	...	...	...	...	...	...	23
Lancaster	...	...	...	...	...	...	20
Darwen	...	...	...	...	...	...	15
Mill End	...	...	...	...	...	...	40
Bank Top	...	...	...	...	...	...	24
Bacup	...	...	...	...	...	...	96
Longclough	...	...	...	...	...	...	38
Wardle	...	...	...	...	...	...	40
Facit	...	...	...	...	...	...	17
Pickup Bank	...	...	...	...	...	...	10
Blacksnape	...	...	...	...	...	...	14
<hr/>							
Total							1,022

* Accrington appears on the Plan for the first time the previous year, viz., 1789. Lytham appears on the Plan for the first time in 1791, with 14 members.

LOCAL PREACHERS.

BLACKBURN	...	Michael Emmett.
		Wm. Banning.
		Thos. Cook.
PRESTON	...	Roger Crane.
		Thomas Crane.
		John Walmsley.
CHORLEY	...	Wm. Bamber.
		Wm. Baines.
		John Hodgkinson.
LONGRIDGE	...	James Gudgeon.
HARWOOD	...	Roger Clayton.
SYKESIDE	...	Henry Dixon.
BACUP	...	James Maden.
		Rd. Lord.
BANK TOP	...	Dionysius Haworth.
SHAYHOUSES	...	Thos. Ingham (sometimes).

FROM OTHER CIRCUITS.

PADIHAM	...	John Wood.
		James Wood.
		Henry Robinson.
WIGAN	...	John Baxendale.
SOWERBY	...	Saml, Barrowclough.
TODMORDEN	...	John Heap.
ROCHDALE	...	John Croft.

Looking back to this early period, it will be interesting to read over the individual names of those who were the Members of the Haslingden, Flaxmoss, and Sykeside Societies in 1789 :

HASLINGDEN.

u. means unmarried; *m.* married; *w.* widow or widower.

LEADER—

<i>m.</i> Matthew Taylor	...	Tinner	...	Market Place
<i>m.</i> Ann Taylor	...			
<i>m.</i> Ralph Barnes	...	Weaver*	...	Causeway
<i>m.</i> Grace Barnes	...			
<i>m.</i> John Taylor	...	Weaver	...	Holliniate
<i>m.</i> John Walmsley	...	Weaver	...	Stonefold
<i>w.</i> Alice Dewhurst	...	Mantua-maker	...	Bottom o' th Town
<i>u.</i> Isabel Heap	...			Slack Head
<i>m.</i> Robert Chadwick	...	Card-maker	...	Town
<i>u.</i> John Cunliffe	...	Weaver	...	Oakenhead Wood
<i>u.</i> Christopher Crook	...	Nailer	...	Long Smithy
<i>u.</i> Ellen Nutter	...			Causeway
<i>m.</i> George Hargraves	...	Weaver	...	Town
<i>m.</i> Mary Hargreaves	...			
<i>m.</i> James Duckworth	...	White-limer	...	Green
<i>w.</i> Betty Alba	...			Higher Lane
<i>m.</i> Robert Birtwistle	...	Weaver	...	Higher Lane
<i>m.</i> Ann Birtwistle	...			
<i>u.</i> Henry Pilkington	...			
<i>m.</i> George Hargreaves	...			

20 Members.

LEADER—

<i>m.</i> John Taylor	...		Dearden Gate
<i>w.</i> Henry Heap	...	Weaver	...
<i>u.</i> Elizabeth Ratcliffe	...		Dearden Gate
<i>m.</i> Abraham Firth	...	Woollen-weaver	Holliniate
<i>m.</i> Jane Firth	...		
<i>m.</i> Thomas Coupe	...	Woollen-weaver	Hutch Bank
<i>m.</i> Ann Coupe	...		
<i>u.</i> Mary Hargreaves	...		Hutch Bank
<i>w.</i> Hannah Holden	...		Hutch Bank
<i>m.</i> Betty Riley	...		Duckworth Clough
<i>m.</i> Lawrence Heys	...		Dearden Gate
<i>m.</i> Anne Latham	..		Dearden Gate
<i>m.</i> Jane Hoyle	...		Duckworth Clough

* "Weaver" at that time meant "Hand-loom-weaver."

<i>m.</i> Alice Tattersall	...		
<i>m.</i> Alice Dixon	...		Dearden Gate
<i>m.</i> George Shacklock	...	Mason	...
<i>m.</i> Mary Shacklock	...		Dearden Gate
<i>m.</i> William Brooks	...	Weaver	...
<i>w.</i> Peggy Holt	...		Top o'th Moor

19 Members.

(Mrs. Holden, of Coldwells, became a Member of this Class in 1790, and Mr. John Holden in 1791.)

LEADER—

<i>u.</i> John Holden	...	Weaver	...	Musbury.
<i>m.</i> Alice Rushton	...			Haslingden
<i>u.</i> Henry Heap	...	Weaver	...	Slackhead
<i>m.</i> Ann Barnes	...			
<i>m.</i> Robert Greenwood	...	Weaver	...	Greenhouses
<i>m.</i> Elizabeth Greenwood				
<i>m.</i> Dionysius Haworth	...	Weaver	...	Dearden Gate
<i>u.</i> Mary Rushton	...			
<i>m.</i> Edward Taylor	...	Weaver	...	Top o' th' Green
<i>m.</i> Christopher Salisbury		Weaver	...	Hutch Bank
<i>m.</i> Alice Hargreaves	...			Lower Green
<i>m.</i> John Rostrom	...	Weaver	...	Top o' th' Green
<i>m.</i> Alice Rostrom	...			
<i>u.</i> Ellen Lansdale	...			Hutch Bank
<i>m.</i> William Rushton	...			Green
<i>m.</i> Betty Rushton	...			
<i>m.</i> Isabel Robinson	...			Town
<i>u.</i> James Heap	...	Weaver	...	Slack Head
<i>m.</i> Betty Haworth	...			
<i>m.</i> Alice Rothwell	...			

20 members.

LEADER—

<i>m.</i> John Holden	...		Cribdenside
<i>m.</i> Mary Holden	...		Cribdenside
<i>m.</i> Hannah Holden	...		Cribdenside
<i>u.</i> Sally Holden	...		Cribdenside
<i>m.</i> Richard Holden	...	Woollen-weaver	Goodshay
<i>m.</i> Susan Holden	...		Black Lane Head
<i>m.</i> Henry Holden	...	Weaver	...
<i>m.</i> John Holden	...	Weaver	...
<i>w.</i> Ann Ormerod	...		Black Lane Head
<i>u.</i> Peggy Walmsley	...	Infirm	...
			Needless
			Stonefold

<i>m.</i> Ann Clegg ...	...	...	Stonefold
<i>w.</i> George Ratcliffe	...	Mason ...	Green
<i>u.</i> John Rowstron	...		
<i>u.</i> Betty Pickup	...		
<i>w.</i> John Parkinson	...	Weaver ...	Sherfin
<i>m.</i> John Nuttall	...	Weaver ...	Goodshay
<i>m.</i> John Birtwell	...		Cribdenside
<i>m.</i> Jane Birtwell	...		Cribdenside
<i>u.</i> Ann Ormerod	...		

19 members.

LEADER—

<i>w.</i> Henry Barnes	...	Weaver ...	...	Duckworth Clough
<i>u.</i> Ellen Hayhurst	...			Causeway
<i>m.</i> Peggy Fleming	...			Rakefoot
<i>m.</i> John Anderton	...	Weaver ...	...	Rakefoot
<i>m.</i> James Anderton	...			Rakefoot
<i>m.</i> Mary Anderton	...			Rakefoot
<i>m.</i> Martha Heys	...			Dearden Gate
<i>m.</i> Ralph Barnes	...	Weaver ...	...	Hutch Bank
<i>w.</i> Christopher Heys	...			
<i>m.</i> Alice Taylor...	...			Higher Green

10 members.

FLAXMOSS.

LEADER—

		Sunday Class.	
<i>m.</i> John Rishton	...	Farmer ...	...
<i>m.</i> Daniel Gregory	...	Farmer ...	...
<i>m.</i> Mary Gregory	...		
<i>m.</i> John Taylor	...	Weaver ...	...
<i>m.</i> Abigail Taylor	...		Tor End
<i>u.</i> Lawrence Taylor	...		Tor End
<i>u.</i> Alice Taylor	...		Tor End
<i>w.</i> Susan Taylor	...		Bridge End
<i>w.</i> Ann Hogleton	...		Flaxmoss
<i>u.</i> Alice Hogleton	...		Flaxmoss
<i>m.</i> Ann Rushton	...		
<i>u.</i> Henry Cowpe	...	Weaver ...	...
<i>u.</i> Alice Cowpe	...		Whitecroft
<i>w.</i> Betty Ashworth	...		Flaxmoss
<i>u.</i> Joseph Pickup	...		Flaxmoss
<i>u.</i> Mary Heys ...	...	

16 members.

Thursday Class.

LEADER—

<i>m.</i> John Rishton	...	Farmer	...	...	Tor End
<i>m.</i> Alice Rishton	...	Wife of Leader	...	...	Tor End
<i>m.</i> Richard Holden	...				Higher Tan Pits
<i>m.</i> Mary Holden	...				Higher Tan Pits
<i>u.</i> Robert Holden	...				Higher Tan Pits
<i>u.</i> Mary Holden	...				Higher Tan Pits
<i>m.</i> Henry Maudsley	...	Weaver	...	...	Rakefoot
<i>m.</i> Margaret Maudsley	...				Rakefoot
<i>m.</i> Robert Haworth	...	Weaver	...	...	Higher Tan Pits
<i>m.</i> Thos. Hargreaves	...	Weaver	...	...	Hill End
<i>m.</i> Mary Hargreaves	...				Hill End
<i>u.</i> Isabel Hargreaves	...				Hill End
<i>u.</i> Betty Hargreaves	...				Hill End
<i>m.</i> John Barnes	...				
<i>m.</i> Robt. Duckworth	...	Farmer	...	...	Kilnfield
<i>m.</i> Sarah Duckworth	...				Kilnfield
<i>m.</i> Alice Entwistle	...				

16 members.

SYKESIDE CLASS.

LEADER—

<i>m.</i> Henry Dixon	...
<i>w.</i> Abraham Haworth	...
<i>m.</i> Elizabeth Taylor	...
<i>m.</i> James Maudsley	...
<i>u.</i> Alice Maudsley	...
<i>w.</i> Mary Ramsbottom	...
<i>m.</i> John Cunliffe	...
<i>m.</i> Mary Cunliffe	...
<i>m.</i> Joseph Pickup	...
<i>m.</i> Ann Pickup	...
<i>w.</i> Betty Cronshaw	...
<i>m.</i> Alice Hargreaves	...
<i>w.</i> Margaret Ashworth	
<i>m.</i> John Southerst	...
<i>u.</i> Ann Butterworth	...

15 members.

FACIT CLASS FOR 1790.*

LEADER—

<i>m.</i> James Wild ...	...	Weaver ...	...	Facit
<i>m.</i> Betty Wild ...	...			Facit
<i>m.</i> John Ashworth	...	Weaver ...	...	Facit
<i>m.</i> Betty Ashworth	...			Facit
<i>u.</i> John Rishton	...	Weaver ...	...	Shuttleworth
<i>m.</i> Edmund Leach	...			Facit
<i>u.</i> Edmund Hill	...			Facit
<i>u.</i> Betty Hill ...	...			Facit
<i>u.</i> Alice Hill ...	...			Facit
<i>u.</i> James Ramsbottom ...	...	Weaver ...	...	Facit
<i>m.</i> Mary Graham	...			Shuttleworth
<i>u.</i> George Barnes	...			Shuttleworth
<i>u.</i> Ann Denison	...			Rochdale Parish
<i>u.</i> John Kay ...	...	Weaver ...	...	Shuttleworth
<i>u.</i> John Ramsbottom ...	...	Weaver ...	...	Four Acre
<i>u.</i> Martha Ramsbottom				Four Acre

The lapse of time (more than a hundred years) has effaced nearly every remnant of the history of the Society during the period they worshipped in Mr. Holden's Chapel, *i.e.*, from the time of its opening in 1786 to the death of the proprietor in 1794. We just catch a little glimpse of the character of the worshippers in this early sanctuary from a letter or two, one of which says that on the occasion of the last visit of the Rev. George Storey, in 1799, from Blackburn, "he was followed by a weeping concourse of truly attached friends, sorrowing most of all that they should see his face no more." The other letter, written by the Rev. D. Barrowclough after he had left the Blackburn Circuit in 1795, says: "The first time I preached to that people, my heart was knit to them in sweet affection. There was nothing in their exterior that was in any way attractive. No; but it was

* Facit was connected successively with the Manchester, Rochdale, Bury, and Haslingden Circuits.

their deep piety, sound judgment, and holy zeal in promoting the cause of religion, and especially in advancing the interests of that people dear to them as life itself. Oh, I think I hear a Rishton, a Taylor, and others of like character praying with their whole soul for the salvation of men, and especially that God would own the labours of His servants in the ministry who were that year appointed to labour in the Circuit. God heard and answered, and many were brought to the saving knowledge of the truth." Such were some of the traits of character which marked the standard bearers of Methodism at this early period.

But alas ! these days of peace and prosperity were soon to suffer a sad reverse. Dark clouds were gathering on the horizon, and bitter trials and sore disappointments were looming in the near future. Their good, kind friend, Mr. Holden, died on the 8th February, 1794.* By his Will it was Mr. Holden's intention that the Chapel and the adjoining house should continue to be occupied by the Society in perpetuity on the same terms as during his lifetime,† but his executors and trustees were soon informed that the will would be contested. The executors of Mr. Holden's Will were Daniel Gregory, of Flaxmoss, yeoman, and George Shacklock,

* Mr. Holden's widow subsequently became the wife of the Rev. John Nelson, a former minister of the Blackburn Circuit in 1790 (*see Plan*). She travelled with him in various Circuits for more than thirty years, filling the office of class-leader from time to time, and was most exemplary in the usefulness, kindness, and consistency of her Christian life. She died at Sheffield on the 3rd of January, 1830, at the advanced age of eighty-one years, and a beautifully touching account of her death appears in the *Methodist Magazine* of the same year, written by the Rev. Joseph Roberts, then stationed at Sheffield.

† For fuller particulars of this interesting Will *see Appendix I.*

of Haslingden, yeoman ; and the trustees were John Taylor, of Tor End, in Musbury, yeoman ; John Holden, of Higher Tanpits, in Musbury ; George Duckworth, of Grane Head, yeoman ; John Taylor, jun., of Hollin Yate, yeoman ; and James Heap, of Slackhead, yeoman. Before the close of the same year in which Mr. Holden died, viz., 1794, his brother, Thomas Holden, of Coldwells, weaver, filed a Bill in the High Court of Chancery against Daniel Gregory, George Shacklock, and the Trustees, praying, amongst other things, that the will of Mr. Holden, the testator, so far as regarded his real property, should be declared void, and that he, the said Thomas Holden, the brother, might be declared entitled to such real estate, as the heir-at-law of the said testator. After the filing of this Bill, the defendants, Daniel Gregory and others, put in their answers, and the case came on to be heard. On the 3rd of February, 1796, a decree of the High Court of Chancery was made and endorsed by the Lord High Chancellor, declaring the Will, so far as regarded the real estate, to be void, and by a subsequent order the estates of the testator in Haslingden were directed to be sold.

The following is an exact copy of such part of the original sale advertisement as had reference to the Chapel and adjoining house :

IN CHANCERY BETWEEN

**Robert Holden* Plaintiff
and

Daniel Gregory and others ... Defendants
A particular of the Copyhold Estate of John

* Thomas Holden, the heir-at-law, who instituted the suit in 1794, himself died intestate in March, 1797, and the suit was revived by this brother Robert.

Holden, late of Haslingden, Gentleman, deceased, consisting of (Lot 1, etc., Lot 2, etc., and) Lot 3 a capital new-erected building, situate at the upper end of Haslingden, now used as a Chapel, being 53 feet in length, 42 feet wide, and 20 feet high ; built with hewn stone, with sash windows, and covered with slate. The inside is completely finished and fitted up with pulpit, pews, gallery, and elegant brass chandeliers ; and now let for £24 15s. per annum. Also a genteel, modern-built house, adjoining the above building, with suitable office, a summer house, and a beautiful piece of pleasure ground ; now in the possession of Mr. Richard Lonsdale as tenant thereof, from year to year, at rent of £8 8s. per annum.

(Lot 4, etc., etc. Lot 5, etc.)

To be sold, pursuant to a Decree and subsequent Order of the High Court of Chancery, made in the above cause with the approbation of Peter Holford, Esq., one of the Masters of the said Court, at the house of John Kay, known by the name of the "New Inn," in Haslingden, aforesaid, on Monday, the 28th day of May, 1798, between the hours of five and six o'clock in the afternoon.

The sale took place, and the buildings comprised in Lot 3 were purchased by Mr. John Sale. The pulpit and galleries were bought by another denomination, and the chandeliers found their way into the chapel at King Street, and on one of them is engraved the following inscription : "Mr. John Holden, Proprietor of this

Chapel, 1786." The property was converted into dwelling-houses, and has been occupied as such for nearly 100 years, the same being now (1897) in course of demolition for other uses.

We linger over this period of terrible anxiety and disappointment from 1794 to 1796 whilst these legal proceedings were pending. A more bitter trial to the little Society it would be difficult to imagine. Their best earthly supporter removed by death, their loved sanctuary desecrated and taken from them, and themselves and their cause subject to scorn and derision. All efforts to effect a compromise were futile, and the heir-at-law seems at once to have resorted to shameful and unworthy modes of annoyance in order to drive the Methodists from the building and render their public worship impossible. This would be the more easy of accomplishment inasmuch as it will be remembered that the entrance to the pulpit was by a doorway from the adjoining cottage, the tenancy of which was now under the control of the heir-at-law.

Tradition says that poultry were allowed the free run of the Chapel during the week and to roost in the galleries ; pigeons were sent in to fly about ; a monkey, a rabbit, or a hare, followed by a dog, were turned into the chapel ; and a barrel-organ procured and set to work in the cottage during the service. Notwithstanding all this, it was not without evincing considerable reluctance that the worshippers were compelled to abandon a place endeared to them by associations and ties so sacred.

Finding by the decree of the Court of Chancery on the 3rd of February, 1796, that ruthlessly and hopelessly they were to be ejected from their place of worship, a meeting of those interested was held in the house of Mr. Daniel Gregory ; a subscription list was

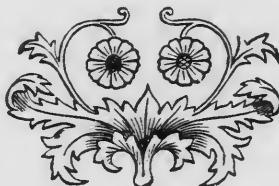
opened, and land was taken for the erection of a new Chapel at King Street. This Chapel was opened for divine worship in 1798 by the Revs. A. Mather and D. Barrowclough. The following are the names of the first Trustees : Richard Holden, John Holden, and Robert Holden, of Musbury, yeomen ; John Taylor, Tor End, yeoman ; George Ashworth, Flaxmoss, clothier ; John Welsh, Haslingden, clothier ; Thomas Kay, Flaxmoss, clothier ; John Kay, Flaxmoss, cotton manufacturer ; Henry Coupe, Haslingden, farmer ; John Cunliffe, Lower Booths, weaver ; Thomas Barnes, Haslingden, labourer ; John Wallwork, Edenfield, fulling miller ; and John Hoghton, Flaxmoss, labourer.

Mr. George Ashworth was appointed treasurer, an office which he honourably sustained until his lamented death in 1836.

Mr. Holden was gone, but, in the good providence of God, he was followed by Daniel Gregory, George Ashworth, and George Duckworth, of Granehead, who, along with many others, rendered all the financial assistance they could towards the erection of the new chapel ; but the pecuniary resources of the friends were limited, and a begging tour through the neighbouring Circuits was set on foot, which brought them help to the amount of £100. Still their responsibilities were so heavy, and the influences at work were so depressing and embarrassing, that it was found to be necessary to convert the body of the chapel into two dwellings. Thus some relief was afforded to the Trust, until, by the increase of the congregation and the consequent improvement in their finances, these unwelcome intrusions could be removed and the entire building devoted to its original purpose.

During the interval between the ejectment of the

worshippers from the Chapel and dwelling-house in Bury Road in 1796 and the opening of the new Chapel at King Street in 1798, the Travelling Preachers on their visits to Haslingden found a welcome at the home of the aforesigned John Rishton, then living in a house which is still standing, and situate nearly opposite the District Bank in Dearden Gate, and the record still remains of mob-ridicule, jeer and annoyance, with which these visits were frequently accompanied. The writer has not been able to ascertain where the public services and the then existing Sunday-school were conducted during this interval.





BURY CIRCUIT.

IN the year 1804 a further change took place in Circuit arrangements. Bury was taken from Bolton and itself made the head of a new Circuit. Haslingden and Accrington were transferred from Blackburn and became part of the newly formed Bury Circuit.

Plans of this Circuit for the years 1810, 1812, and 1813 will be found printed in this booklet, from which it appears the Circuit extended from Radcliffe to Whalley, and included Bury, Radcliffe, Haslingden, Unsworth, Summerseat, Ramsbottom, Edenfield, Grane, Whalley, Oakenshaw, Thorneyhurst, Woolfold.

From 1810 to 1814 Accrington was incorporated in the Burnley Circuit, in the latter year being transferred to Haslingden.

The following are the names of the ministers travelling in the Bury Circuit from 1804 to 1813:

- 1804.—John Hickling; James Sydserff.
- 1805.—John Hickling; William Hill.
- 1806.—George Morley; Thomas Fearnley.
- 1807.—George Morley; James D. Burton.
- 1808.—James Towneley; James Denton.
- 1809.—James Towneley; Edmund Grindrod.
- 1810.—Joseph Collier; Jona Braun, jun.
- 1811.—Jonathan Crowther; Joseph Agar.
- 1812.—Jonathan Crowther; John Storey.
- 1813.—Charles Gloyne; James Brooke.

Amongst the names of the ten or twelve local preachers in the Circuit at this period, we find those of

Robert Holden, John Holden, and John Rishton ; men always closely associated with the early work of Methodism in this locality. Calling to mind the distance to be walked from Whalley in one direction and Radcliffe in another, theirs must indeed have been arduous toil. On the Circuit Plan for 1810 there appears also the honoured name of "W. Lang, on Trial." The generation which knew William Lang is fast passing away, but there still remain some amongst our congregations who will remember him as an earnest, thoughtful, intelligent and devoted local preacher from Accrington. Mr. Hargreaves has the following well-deserved tribute to the memory of this good man : "William Lang was a highly popular local preacher living in Accrington, and almost reverenced at Union Street by the young people, with whom he was a general favourite. His talents as a preacher, enhanced by a sonorous bass voice, and expressive, chaste language, were of no common order. He died in 1853. A crowded congregation manifested its deep interest in W. Lang's life and death by listening to the funeral sermon preached by the Rev. John Crawshaw from Gen. xxv. 8."

On the Plans for 1812 and 1813, the hours of Divine service were 9 a.m., 1 p.m., and 6 p.m., service not being held by the early Methodists in "Church hours."

A PLAN FOR
IN
BURY CIR

PLACES.	HOUR.	MONTHS.				MAY.				JUNE.				JULY.			
		6	13	20	27	3	10	17	24	1	8	15	22	29			
Bury	10 $\frac{1}{2}$ 2 $\frac{1}{2}$ 5 $\frac{1}{2}$	I	S			1				1	L				7		
Radcliffe	$\frac{1}{4}$ 11 6	E	5	10	12	1	7	16	4	1	6	5	11	7			5
Radcliffe and Bridge	5 $\frac{1}{2}$	7	10	16	4		11	10	7		12	16	7	10			
Haslingden	I	2	11	I	E	10	S	I	5	2	9	I	4	S			
Accrington.....	1 $\frac{1}{2}$	15	2	7		12	2	W	I	S	4	15	I	16			
Unsworth	I					L					S						
Brocksbottom and Summerseat.....	5	5	7	M	10	2	12	11	16	M	2	4	5	11			
Ramsbottom and Edenfield.....	2	6		4		7		10		15		16		12			
Grain.....	I		I		3		4			12		15		17			
Whalley	I	6	4	13	17	18	15	13	12	18	3	13	14	18	15		
Oakenshaw	10 $\frac{1}{2}$	15		3		12		17		13		15		3			
Thorneyhurst and Ashworth.....	2	5	10		5		4		7		12		7				
Warren-lane	6	17				8					15			17			
Wash	6	16	11			7		5		16	I	10	4				
Bury, Monday Even.	7	7	I	11	2	16	I	10	2	7	I	10	2	16			

L. Love Feast.

THE PREACHERS

THE
CIRCUIT, 1810.

AUGUST.				SEPTEMBER.					OCTOBER.				NAMES.	
5	12	19	26	2	9	16	23	30	7	14	21	28		
2	5	11	2	4	S	1	2	7	L	2	2	10	I	
5	16	10	1	4	11	12	5	1	16	11	5	1	7	
11	7			16	10	6		7	4	11		10		
E	H	8	2	JW	I	9	2	W	I	E	2	12		
8	15	3	W	2	E	I	15	2	8	I	4	2		
10	7	M	16	5		4	11	M	10	7	16	5		
7	5			10		11		12		4		16		
15	4			7		12		17		8		15		
4				12		8		3		15		4		
17	12	18	13	4	3	18	17	14	13	18	17	3		
15				3	17		15		8		4			
10				11		4		16		7		12		
				12		8					3			
5				10		11		10		5		7		
2	7	2	6	1	10	2	16	1	7	2	11	1	J. MUNDAY	M

S. Sacrament.

The Sunday-Plan of the Tra

IN

B U R Y C I R

TIME.	PLACES.	MAY.				JUNE.				JULY.			
		3	10	17	24	31	7	14	21	28	5	12	19
		F.	A.	E.									
10 $\frac{1}{2}$	Bury	2	2	S	I	I	2	2	I	I	2	2	L
2 $\frac{1}{2}$		2	2	I	8	2	2	I	I	2	5	I	I
5 $\frac{1}{2}$													2
9	Haslingden	I		2		I		2		I	2	2	I
I 6		L	I	5	2	16	S	I	5	2	8	I	14
I $\frac{1}{2}$												2	18
5	Unsworth	6	I	8	TH	11	20	5	L	2	9	I	2
I $\frac{1}{2}$		6	I	8	I	11	20	5	2	9	2	G	2
5												3	3
10 $\frac{1}{2}$	Radcliffe-close ...	8	I	6	2	3	I	II	2	8	L	1	5
6		8	4	6	2	3	I	II	9	8	I	5	12
I $\frac{1}{2}$												6	6
5 $\frac{1}{2}$	Radcliffe-bridge...	5	TH	G	K	I	2	PH	6	5	K	8	I
2	Brocksbottom ...	6					G			10		K	8
6	Summerseat	TH	6	I	2	3	8	G	TH	I	0	PH	K
I	Ramsbottom	I	2				PH			7	3		TH
5	Edenfield	I	2				PH			7	3		I
2	Thorneyhurst ...	I	0		K		9			8	TH		I
5	Ashworth	I	0		K		9			8	TH		I
I	Grane....	I	4		I	5			3	7		I	8
6	Woolfold	K			5		6		PH		9		I
5 $\frac{1}{2}$	Four-lane-ends ...	K		TH		G		PH		6	I	0	G

The Quarterly Meetings will be at Bury, Thursday,
and on those days, the Local

velling and Local Preachers

THE
C U I T.—1 8 1 2 .

AUGUST.					SEPTEMB'R.				OCTOBER.				EXPLANATION.	
2	9	16	23	30	6	13	20	27	4	11	18	25	1	CROWTHER.
2	1	SI	2	2	I	I	2	2	I	I	L2	2	2	AGAR.
2	1	8	2	2	I	I	2	5	I	I	2	2	3	R. HOLDEN.
	2		I		2		I		2		I		4	BERRY.
3	2	7	I	10	L2	4	SI	6	2	17	I	13	5	CROMPTON.
I	4	K	6	LI	8	II	5	12	9	2	6	4	6	AINSWORTH.
SI	4	I	6	I	8	II	5	2	9	2	6	4	7	J. HOLDEN.
I	8	2	5	I	6	2	8	LI	5	2	II	I	8	LIVSEY.
4	8	2	5	9	6	2	8	I	5	4	II	I	9	WALKER.
		2			L2							I	10	RUSHTON.
G	II	PH	8	K	I2	TH	6	PH	8	G	I2	6	11	GREENHALGH.
6		I2		3		PH		K		6		10	12	FLETCHER.
6	9	I2	G	3	TH	PH	I2	K	G	6	5	10	13	MADEN.
6		7		K			3	IO		G			14	ENTWISTLE.
6		7		K			3	IO		G			15	SMITH.
G	IO		PH		K			6		8			16	WELCH.
G	IO		PH		K			6		8			17	ILLINGWORTH.
IO	3	16		I8			7		IO		19		18	LANG.
TH	G	6		K			9		5		8		19	COULTHURST.
TH	I2	5		G			K		PH				20	CHEETHAM.
													L. Love Feast. S. Sacrament.	

July the 2nd, and Thursday, October the 1st;

Preachers will meet at 11 o'clock.

The Sunday Plan of the Tra

IN
BUR Y CIR

TIME.	PLACES.	MAY.					JUNE.				JULY.				
		2	9	16	23	30	6	13	20	27	4	11	18	25	
10 $\frac{1}{2}$	Bury	2	2	1	1	S	2	2	1	1	2L	2	1	1	2
		2	2	1	1		2	2	1	1	2	5	1	1	2
9	Haslingden	I		2		W	I		2		I	2		I	
I		IS	7	2			I	6	2	I5	I	18	2L	10	I
I	Unsworth	4	IL	6	8	I2	IS	5	2	IO	I3	20	2	5	
		4	I	6	8	I2	I	5	2	IO	2	20	2	5	
10 $\frac{1}{2}$	Radcliffe-close ...	II	I	5	2	10	I	6	2	4	I	II	2	I2	
		II	4	5	2	10	8	6	12	4	LI	II	I3	I2	
3	Higher-lane					II	5	I2	8	6	II	R	I3	5	4
I $\frac{1}{2}$	Radcliffe-bridge...					2L									
6		6	I3	R	II	5	I2	8	6	II	R	I3	5	4	
2	Brocksbottom ...	8		I2		7		3		I3		6		8	
6	Summerseat	8	6	I2	5	7	4	3	II	I3	9	6	I2	8	
I	Ramsbottom	3		I3			9		R		6		3		
5	Edenfield	3		I3			9		R		6		3		
2	Thorneyhurst ...	I3		9		II		R		6		I2		9	
5	Ashworth	I3		9		II		R		6		I2		9	
I	Grane.....	7	I7	3	20	9	21	7	I9	9	3		I6	I9	
6	Walshaw-lane ...		H		6		II		8		H		6		
6	Four-lane-ends ...	I2	I3		R		H		I2		5		R		

The Quarterly Meetings will be held at Bury, on
The Local Preachers will meet on those days at

Welling and Local Preachers

Thursday, July 1st, and Thursday, September 30th.
eleven o'Clock, and the other business will be done after dinner.



HASLINGDEN THE HEAD OF A CIRCUIT.

IN 1814 Haslingden was constituted the head of a separate Circuit, including Accrington and six other places, viz., Haslingden, Accrington, Hippings, Grane, Edenfield, Ramsbottom, Oakenshaw.* The first Quarterly Meeting was held at Haslingden on October 4th, 1814, the ministers at that time stationed in the Circuit being the Rev. Joshua Fearnside and Rev. Daniel Jackson, jun. The number of members in the newly formed Circuit was 384, and the Circuit income at its first Quarterly Meeting was made up thus :

						£	s.	d.
Haslingden	...	...	...	...	...	14	0	0
Accrington	...	...	...	...	...	6	10	0
Hippings	...	...	...	...	...	5	10	0
Grane	...	...	...	...	...	5	0	0
Edenfield	...	...	...	...	...	1	10	0
Ramsbottom	...	...	...	...	...	0	11	6
Oakenshaw	...	...	...	...	...	0	10	0
Dinner Collection	...	...	...	...	...	1	18	0
<hr/>								
						£	35	9 6

The expenditure for the quarter was £28 16s. 6d., so that the first Circuit Steward entered upon his steward-

* Facit appears in the second quarter after the formation of the new Circuit, and remained on the Plan until 1854.

ship with a balance in hand for the first quarter of £6 13s. The following is a list of the Ministers and Circuit Stewards from 1814 to 1857, *i.e.*, during the period when King Street was the only Wesleyan Chapel in the town :

MINISTERS.

- 1814.—Joshua Fearnside ; Daniel Jackson, jun.
- 1815.—Joshua Fearnside ; Donald Fraser.
- 1816-17.—John Simpson, jun. ; Joseph Roberts.
- 1818-19.—James B. Holroyd ; John Wilson.
- 1820.—Robert Miller ; Richard Heap.
- 1821-22.—Robert Miller ; Edward Gibbons.
- 1823.—Joseph Pretty ; Amos Learoyd.
- 1824.—Joseph Pretty ; John Raby.
- 1825.—Joseph Pretty ; Jonathan Barrowclough.
- 1826-27.—Robert Crowther ; John Strawé.
- 1828.—William Nother ; Joseph Jennings.
- 1829.—William Nother ; Samuel Tindall
- 1830-31.—John Jones ; William Elton.
- 1832-33-34.—Joseph Gostick ; Samuel Merrill.
- 1835.—Isaac Denison ; Wm. I. Bullivant.
- 1836.—Isaac Denison ; Wm. I. Bullivant ; John Bell, jun.
- 1837.—Isaac Denison ; Samuel Leigh ; Wm. Winterburn.
- 1838.—Richard Smetham ; Samuel Leigh ; Thos. M. Rodham.
- 1839.—Abel Dernaley ; Samuel Leigh ; John P. Lockwood.
- 1840.—Abel Dernaley ; Jabez Rought ; John P. Lockwood.
- 1841.—Abel Dernaley ; Richard Stepney ; Wm. J. Skidmore.

1842.—Joseph Burgess ; Richard Stepney ; Wm. J. Skidmore.

1843.—Joseph Burgess ; Charles Janion ; Wm. J. Skidmore.

1844.—Joseph Burgess ; Henry Dean ; Thomas Sheldon.

1845.—John Talbot ; Henry Dean ; Joseph Officer.

1846-47.—William Sleigh ; Wm. H. Robson ; Edmund Knaggs.

1848.—William Sleigh ; John Hearnshaw ; Edmund Knaggs.

1849-50.—Benjn. Frankland ; John Hearnshaw ; Josiah Pearson.

1851.—William Simpson ; John F. England ; Thomas G. Horton.

1852.—William Simpson ; John Crawshaw ; Chas. Hoskins.

1853.—William Simpson ; John Crawshaw

1854.—Thomas D. Baines ; John Crawshaw.

1855-56.—Thomas D. Baines ; John Cannell.

1857.—Benjn. Firth ; John Cannell.

STEWARDS.

1814.—George Ashworth.

1815.— ditto

1816-17.—George Ashworth ; Thomas Kay.

1818-19.— ditto ditto

1820.— ditto ditto

1821-22.— ditto Thos. Kay (died 1821).

1823.— ditto

1824.— ditto

1825.— ditto

1826-27.— ditto

Uncertain who
was the
Junior Steward.

1828.—	George Ashworth ; Thomas Smith.	
1829.—	ditto	ditto
1830-31.—	ditto	James Stott.
1832-33-34.—	ditto	ditto
1835.—	ditto	ditto
1836.—	James Stott ; William Robinson.	
1837.—	ditto	ditto
1838.—	ditto	Thos. Falshaw.
1839.—	ditto	ditto
1840.—	ditto	ditto
1841.—	Thos. Falshaw ; Wm. Robinson.	
1842.—	James Stott ; James Greenwood.	
1843.—	ditto	ditto
1844.—	James Greenwood ; Thos. Smith.	
1845.—	ditto	ditto
1846-47.—	Thos. Smith ; Jno. E. Lightfoot.	
1848.—	John E. Lightfoot ; Wm. Dean.	
1849-50.—	ditto	James Stott.
1851.—	James Stott ; James Cronkshaw.	
1852.—	John E. Lightfoot	ditto
1853.—	ditto	James Stott.
1854.—	ditto	ditto
1855-56.—	ditto	ditto
1857.—	ditto	ditto

The following table shows the membership of the Circuit at intervals of generally three years with the names of the Superintendent Minister for that period.

No record prior to 1828.

1828.—668.	Rev. Robt. Crowther.
1830.—582.	„ Wm. Nother.
1832.—526.	„ John Jones.
1835.—598.	„ Jos. Gostick.

1838.—881. Rev. Isaac Denison.
 1839.—813. „ Richd. Smetham.
 1842.—780. „ Abel Dernaley.
 1845.—905. „ Joseph Burgess.
 1846.—846. „ John Talbot.
 1849.—911. Wm. Sleigh.
 1851.—888. Benjn. Frankland.
 1854.—697. Wm. Simpson.
 1857.—841. T. D. Baines.

Towards the close of the year 1810 additional land was purchased adjoining King Street Chapel, on which it was decided to erect a Minister's house; so that by the time Haslingden became the head of a separate Circuit in 1814, a house was ready for the occupation of the Superintendent. The house was furnished at a cost of £153 19s. 2d., towards which the Bury Circuit contributed £50.

In 1839* the Haslingden Circuit testified its loyalty by celebrating the Centenary of Methodism. A large central meeting was held at King Street Chapel, a procession of scholars in connection with the various Sunday-schools, and the distribution of medals, all contributed to the enthusiasm of the occasion, and marked in an especial manner the joy and gratitude with which the hundredth year of Methodism was regarded. The donations promised at the meeting were very respectable, both as regards the number and amount, and placed the Circuit in a very fair position on the list of contributors to the General Fund, which ultimately reached the handsome total of £221,939. The following names of donors at this meeting—now all dead—will be read with interest :

* Hargreaves.

		£	s.	d.
Rev. Richard Smetham	...	5	5	0
Rev. Samuel Leigh	...	5	5	0
Rev. Thomas Rodham	...	5	5	0
Mrs. Ashworth	...	20	0	0
Mr. James Cronkshaw and family	...	26	5	0
Mr. William Dean	...	5	5	0
Mr. Geo. Duckworth, of Crane	...	20	0	0
Mr. Thomas Falshaw and family	...	12	12	0
Mr. James Greenwood and family	...	8	0	0
Mr. John Robinson Kay	...	5	5	0
The Misses Moss	...	5	5	0
Mr. Wm. Robinson and family	...	12	12	0
Mr. Henry Rothwell	...	5	5	0
Mr. Thomas Smith and family	...	74	11	0
Mr. James Stott and family	...	105	0	0
Mr. Henry H. Stott	...	5	5	0
Mr. Thomas K. Stott	...	5	5	0
Accrington as under:				
Mr. Hartley Davy and family	...	5	15	6
Mr. and Mrs. John E. Lightfoot	...	6	10	0
Miss Alice M'Neal	...	1	1	0
Mr. and Mrs. Parker	...	0	10	0
Mr. David A. Phillips, Hippings	...	5	0	0
Mr. John Haworth	...	0	10	6
Mr. Richard Haworth	...	0	10	0
Mr. James Haworth	...	0	10	0
Mr. Jonathan Haworth	...	1	0	0
Edenfield contributed	...	17	11	0
Public collection at meeting	...	10	0	0
Smaller sums	...	56	0	3
Making a total of, for the Circuit	...	£431	3	3

A perusal of the names of Ministers just given will bring to mind many interesting associations

and memories. Tracing the years as they follow on, our readers will begin to recognise one name and another more or less familiar to them, each name recalling incidents and impressions peculiar to itself. Amongst the Stewards, too, it is interesting to notice the names of those who have left us such a noble heritage—the time when they first stepped on to the scene and assumed the responsibilities of office—and the memorials of faithful service which they have left behind them.

This narrative being intended solely for private circulation, the writer may be excused making a few personal reflections that might possibly be out of place if intended for the eye of the general reader. The honoured name of George Ashworth, who was the first Circuit Steward in 1814, and retained the office until his death, is worthy of all respect, connected as he was with the cause at Bury Road in its days of peace ; associated with it in its time of trouble ; an executor of Mr. Holden's Will ; a prime mover in the erection of the new chapel at King Street, and subsequently holding the office of Circuit Steward for so many years, he well deserved the following record which was made at the first Quarterly Meeting held after his death, 24th March, 1836 : “This meeting cannot pass over that melancholy event (the sudden removal by death of Mr. George Ashworth) without recording a memento of the esteem it had for him, on account of his many virtues, but especially his great fidelity as an office of the Church of Christ. He had been Circuit Steward for upwards of 22 years.” After a lapse of 62 years since Mr. Ashworth's death it is worthy of note that one of our present Circuit Stewards (1897) bears the revered name of George Ashworth, which was given to him in memory

of this good man. Mr. Ashworth became a member of John Rishton's Class about 1792, being then about 24 years of age ; and as one looks over the record of his attendance as shown by the Class Books and Class Papers, a feeling of veneration, respect, and esteem is excited beyond expression in words. Week after week, and year after year, he was scarcely ever absent from the weekly meeting, his contributions being, first 3d., then 4d., then 6d. a week.

Shortly after the death of Daniel Gregory, his father-in-law, in 1798, Mr. Ashworth and his wife came to occupy the house at Gregory Fold, and there the Class continued to meet. Mrs. Ashworth was a devoted, consistent, Christian lady, and a good friend to Methodism, but owing to a timid, nervous, retiring disposition and temperament she always shrank from what she deemed to be the ordeal of meeting in Class. It is touching and pathetic to turn over the silent and now faded and discoloured pages of the Class Book. Opposite to Mr. Ashworth's name there appears this remark : " Died January 14th, 1836, at peace with his God," whilst on the same page, a few lines below, is found for the first time the name of Alice Ashworth, his widow. She entered the Class on the 14th of February, just one month after the death of her husband, and at once recommenced her husband's weekly contribution of 6d., with 7s. for her Quarterly ticket, very soon increasing the weekly payment to 1s. For nineteen years she was very, very rarely absent from the little gathering on the Sunday morning at nine o'clock. Then the contributions cease, and we read, " Died October 23rd, 1855, after a patient endurance of a long affliction, desiring to be made ready to depart." She was in her eighty-fifth year. Both Mr. and Mrs. Ashworth were laid to rest in the same grave with Mr. and

Mrs. Daniel Gregory in King Street Chapel ground, the tombstone forming the most prominent object in the graveyard. The writer well remembers being taken by his father as a little boy of some ten years of age to this class one Sabbath morning and seeing this dignified, saintly looking, old Christian lady. Tall, spare, dressed in deep mourning, she was seated at one side of the fire, seldom rising on account of rheumatism, her very presence seeming to give an air of sanctity and sacredness to the meeting. One more confirmation of the old truth—"The memory of the just is blessed." The Thomas Kay who became Mr. Ashworth's colleague in the stewardship was the father of the first Mrs. James Stott, Mrs. Thomas Smith, and Mrs. Peter Whitehead, of Holly Mount, Rawtenstall. He became a member of John Rishton's Class at Gregory Fold about the year 1792, and died in 1821 at the comparatively early age of forty-eight, leaving a memory fragrant of goodness. The late Mr. Thomas Smith became a member of the same Class in 1818, and the writer's father in 1821. After the flight of nearly eighty years one looks at the old Class Paper with special interest to read for the first time: "Thomas Smith, March 29th, 1818; James Stott, 'on trial,' September 9th, 1821." What a resurrection of the past a bit of dead paper can produce !

Up to this period my father had been associated first with the Presbyterians (of whom he always spoke with profound respect) and then subsequently with the Congregationalists in Dearden Gate, the Rev. Peter Ramsay then being the Minister. The unexpected death of his father-in-law and partner in business in June, 1821, was made the means of his personal religious awakening and decision, and during the ministry of the Rev. Robert

Miller he joined the Methodist Society in the September following. The influence of these two men, Thomas Smith and James Stott, will long be felt in connection with Methodism in the Haslingden Circuit. The one died in 1875, in his eightieth year, and the other in 1880, in his eighty-fourth year. "They rest from their labours and their works do follow them."

Of Mr. William Robinson it is recorded that "he sustained for upwards of twenty years the different offices of responsibility and labour which the Church has to impose: during which period his fidelity and affection as a Class Leader, to the members of his Class, his diligence and punctuality as a Steward to the Society; his attachment and love to the ministry; his regard and attention to the interests of the Connexion; his veneration for, and adherence to, the great principles of Wesleyan Methodism; and his zealous exertions for the salvation of the souls of men were only surpassed by his unaffected meekness and godly humility." Mr. Robinson's death was the result of an accident by the upsetting of a coach on which he was returning from Skipton. At the Quarterly meeting held January 4th, 1842, it was unanimously resolved that the foregoing minute and the following resolution respecting the lamented death of the late Mr. William Robinson, who was one of our Circuit Stewards, should be entered on the Circuit Book:

"That although painfully conscious of the loss we and the Society at large have sustained in the sudden removal from the earthly to the heavenly Church of our highly-valued and greatly-beloved brother, the late Mr. William Robinson, we adoringly submit to the inevitable providence of our God; and we deem it our duty to inscribe upon this perishable page, for the imitation of

succeeding generations, a memorial of those excellences which dwelt in him, and which render his example imperishable."

(Signed) ABEL DERNALEY,
 Superintendent Minister.

One of Mr. Robinson's daughters became the wife of Rev. Samuel Merrill (see List for 1832 to 1834); a second was the wife of the Rev. William Sugden; and another daughter was married to the Rev. W. J. Skidmore (see 1841 to 1843).

Mr. Thomas Falshaw was another worthy of the past generation, remarkable for his gentle, unassuming Christian consistency and fidelity. He was esteemed, trusted, and beloved by all who knew him. He was the father of the late Mrs. Bradbury, and of her sisters, the late Mrs. John and the recently-deceased Mrs. T. B. Hamilton. He died August 31st, 1847, in his fifty-ninth year.

Mr. James Greenwood was an acceptable Local Preacher, remarkable alike for his uniformly consistent Christian deportment and spirit, and his attachment and fidelity to the cause of Methodism.

Mr. James Cronkshaw was known to many of the present generation as a warmly-attached friend to Methodism and its ministers, and as a devoted and earnest Class Leader.

Mr. Lightfoot's praise is in all the Churches. He was an "example to the believers," honoured and beloved by ministers and people, gentle and modest in spirit. He lived to a good old age, and his memory will long be cherished by those who came in contact with him. Those who knew him best loved him most.

Mr. William Dean was cut off in the prime of manhood and usefulness. He had held the office of Circuit Steward for little more than one year, when he

was unexpectedly taken away. The Quarterly meeting feelingly recorded its deep sorrow at his removal, and its sympathy and condolence with his widow and children.

It will be seen that from the formation of the Circuit in 1814 down to 1835, there were two ministers appointed to it ; one a married man and the other unmarried ; the young man always living in the same house with his Superintendent. In 1836, when three ministers were on the Circuit, the second minister, being a married man, resided at Accrington, and continued to do so until the division of the Circuit.

Something might be written in regard to every one of the many ministers who travelled in the Circuit from 1814 to 1857—*i.e.*, during the period when King Street was the only chapel in the town—but space forbids. Each had his own special talent and gift, each his own individual traits of character and goodness, and each his special sphere of usefulness. It might seem invidious to mention any particular names, but in the case of one and another there were strongly marked personal characteristics, or special incidents, the mention of which, it is hoped, will provoke nothing but kindly remembrance.

Of the Rev. Joseph Gostick, who travelled in the Circuit in 1832-3 and 1834, Mr. Hargreaves says, “None is remembered with more lively feelings of pleasure than he. He appears to have been remarkable for the originality of his style as a preacher, and for the readiness of his wit and humour. It is said that he never preached a sermon a second time from the same text. In connection with this habit an amusing incident is related, which shows his power of memory and his quick wit. When stationed in the Colne Circuit, previous to his appointment to Haslingden, Messrs. Jas. Stott and

Hartley Davy visited Colne for the purpose of hearing him preach. They followed him to a neighbouring village, and thus heard him preach twice. They were pleased with him, but came away without making themselves known. Soon after his appointment to the Haslingden Circuit, Mr. Stott said to him one day in the course of conversation, 'Mr. Gostick, I should like to hear you preach from such a text' (naming the one he had heard him preach from in his last Circuit). He made no reply for a moment, but leaned forward with his eyes closed. Then rising and looking him straight in the face, he said 'By the life of Pharaoh, I see thou art a spy.' The village chapel, the sermon, the two strangers, and his subsequent invitation to Haslingden flashed through his mind and revealed to him the meaning of it all. Another story is told of him in connection with one of his visits to Accrington. His host, Mr. H. Davy, was asking him all sorts of questions, when Mr. Gostick suddenly asked him a question in return. Mr. Davy's answer was simply a laugh and a shrug of the shoulders. When they knelt at family prayer Mr. Gostick prayed for the family one by one, and then said: 'And bless the man who asks so many questions and won't answer one.' "

This Mr. Gostick was the father of the Rev. John Gostick, and the grandfather of the Rev. John C. W. Gostick, both of whom are widely known and respected in Methodism for the eminent service they have rendered as Missionaries in India. During the ministry of the Rev. Isaac Denison it will be seen that there was a remarkable increase of members in the Circuit, no fewer than 283 being added to the Society—chiefly at Haslingden, Accrington, and Hippings—a circumstance quite unique in the history of the Circuit.

Mr. Denison was a strict disciplinarian as well as a

most earnest and faithful preacher. A saying of his still lives in the recollection of some of our older friends: “*We must do right if the heavens fall.*”

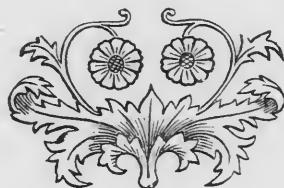
The Rev. Samuel Leigh, of missionary fame, was a colleague and successor of Mr. Denison. Having then recently returned from a long residence amongst the convict and aboriginal population of New South Wales, Tasmania, Van Dieman’s Land, and the then cannibals in New Zealand, his narration of missionary life and labours, illustrated with numberless relics of heathenism, was full of thrilling interest. In 1831 the name of the Rev. William Elton will be noticed as the young, unmarried preacher. The Rev. Frederick Elton, recently stationed in Haslingden, is one of his sons.

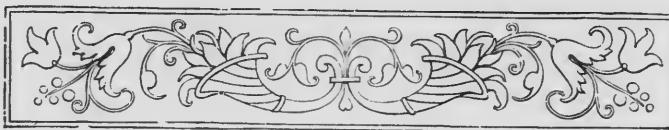
The Rev. J. P. Lockwood was one of the most modest, unassuming Christian ministers—a diligent student and author of several works, fond of research, acceptable as a preacher. He was much beloved and esteemed. So far as the writer knows he was the first who endeavoured to write some account of the early history of Methodism in this locality; but authentic and documentary sources of information were then few and difficult to obtain.

Amongst many other respected ministers the names of W. J. Skidmore, William Sleigh, Edmund Knaggs, John Hearnshaw, Josiah Pearson, and Chas. Hoskins, are still pleasantly remembered. The last name mentioned—the Rev. Chas. Hoskins—died during the first year of his ministry in this Circuit on the 17th November, 1852, greatly beloved and deeply lamented.

At the Quarterly Meeting held March 31st, 1853, it was “Resolved that two Travelling Preachers only be employed in the Circuit the next year, the number of members being so greatly reduced.”

At the Quarterly Meeting, June, 1854, the question of site for a proposed new chapel at Haslingden was considered, and subsequently land was purchased from the Rev. J. Lee Warner, in Manchester Road, sufficient for the erection of chapel, school, and minister's house.





THE foundation-stone of Manchester Road Chapel was laid by Mr. James Stott, of Sykeside House, on the 4th of June, 1855. The exact cost of the erection, including the land and the organ, was £4,910 13s. 9d., and the following is a list of the subscriptions of the amount of five pounds and upwards:

	£	s.	d.	£	s.	d.
Mr. James Stott	1417	11	9 $\frac{1}{2}$			
Miss Stott	500	0	0			
				1917	11	9 $\frac{1}{2}$
Mr. Thomas Smith	110	0	0			
Mrs. Thomas Smith	100	0	0			
Mr. Thos. K. Smith	100	0	0			
Mrs. Geo. Haworth	100	0	0			
Miss Eliza Smith	100	0	0			
Mr. Geo. A. Smith	100	0	0			
Mr. Wm. Hy. Smith... ...	100	0	0			
Mr. S. S. Stott	100	0	0			
Miss M. Stott	100	0	0			
Miss F. L. Stott	100	0	0			
				1010	0	0
Mr. James Cronkshaw	500	0	0			
Mrs. James Cronkshaw ..	100	0	0			
Master John Cronkshaw ...	50	0	0			
Miss M. J. Cronkshaw ...	50	0	0			

	£	s.	d.	£	s.	d.
Master James Cronkshaw...	50	0	0			
				750	0	0
Mr. Thos. Kay Stott...	50	0	0			
Mrs. Thos. Kay Stott	50	0	0			
Master Jno. E. Stott...	25	0	0			
Master Jas. T. Stott ...	25	0	0			
Master Geo. H. Stott	25	0	0			
Miss M. A. Stott	25	0	0			
				200	0	0
Mr. John Stott (organ) ...				312	0	0
Mr. Frederick Bradbury ...	20	0	0			
Mrs. Frederick Bradbury ...	20	0	0			
Miss Bradbury	10	0	0			
Miss M. M. Bradbury ...	10	0	0			
Miss E. F. Bradbury...	10	0	0			
Miss A. P. Bradbury...	10	0	0			
Master T. F. Bradbury ...	5	5	0			
				85	5	0
Mr. Thos. Southerst ...	12	10	0			
Mrs. Thos. Southerst...	12	10	0			
Master Chas. Southerst ...	5	0	0			
Master Walter Southerst ...	5	0	0			
Master Marshall Southerst	5	0	0			
				40	0	0
Mrs. Falshaw	10	0	0			
The Misses Falshaw	10	0	0			
				20	0	0
Mr. John Holden, sen.,						
Sykeside				20	0	0
Mrs. James Ashworth ...	5	0	0			
Miss Ashworth	5	0	0			
Miss Jane Ashworth ...	5	0	0			
				15	0	0
Mrs. Read				10	0	0

	£	s.	d.	£	s.	d.
Mr. Henry Barnes and daughters	10	0	0			
Mr. John Hoyle, J.P. ...	10	0	0			
Mrs. W. T. Clegg	10	0	0			
Mr. Henry Slater, J.P. ...	10	0	0			
Mr. John Hall, Clough End	10	0	0			
Mr. James Whitaker, Helm- shore	10	0	0			
Mr. Hartley Davy and family	10	0	0			
Mr. George Poskitt	8	8	0			
Mr. and Mrs. John Holden, jun.	7	10	0			
The Misses Sleigh	7	2	0			
Mr. William Borthwick ...	7	0	0			
Mr. John Warburton, jun.	5	5	0			
Mr. John E. Lightfoot ...	5	5	0			
Mr. Richard Haworth, The Holme	5	5	0			
Mr. Thos. Warburton, Flash	5	0	0			
Mr. James Holden	5	0	0			
Mr. Henry Holden	5	0	0			
Mr. Elijah Law	5	0	0			
Mr. George Duckworth ...	5	0	0			
Mr. Thomas Rawstron, J.P.	5	0	0			
Mr. James Scott	5	0	0			
Other sums, ranging from 2s. to £4	144	18	1			
Collections at opening ser- vices	235	3	10 $\frac{1}{2}$			
	<hr/>					
	<u>£4,910 13 9</u>					

This Chapel was opened for Divine worship on Thursday, February 19th, 1857, when the Rev. John Hannah, D.D., Secretary of the Conference, preached in the morning, and the Rev. Luke Tyerman in the evening. On the following Sunday, February 22nd, the Services were conducted by the Rev. J. Stinson, D.D., and on Sunday, March 1st, by the Rev. John Bowers.

In 1857, the congregation having removed to the new Chapel in Manchester Road, the King Street Chapel was entirely closed for public worship for a period of eleven years, and for some time the disposal or otherwise of the building was the subject of anxious consideration and frequent consultation. The sale of the property to another denomination or its sale for conversion to business uses was discussed again and again, but the hallowed memories and associations attaching to the burial ground were so sacredly cherished that under no circumstances could the thought be entertained of making any arrangement whereby a single foot of this sacred resting-place would be desecrated. In course of time, however, Providence seemed to open out a plan whereby the entire premises might be ultimately preserved for Methodist purposes and worship. Those two long-tried and faithful friends of the cause, James Stott and Thomas Smith, agreed to purchase the property for £1,000 with the intention of holding the same until they could more clearly see their providential path. For the purpose of such sale it was necessary to apply to the Charity Commissioners for the requisite powers. An order from the Commissioners was duly made, bearing date, August 9th, 1864. Application was also necessary to the Methodist Conference for their concurrence, and

by a certificate signed by the then President (Dr. Osborn), under date June 20th, 1864, it was "testified and declared, that the consent and approbation of the said Conference has been given to the sale of the building and premises formerly used as the Wesleyan Methodist Chapel, the said Chapel being no longer required in consequence of the erection of a more commodious chapel for the Wesleyan Methodists in Haslingden aforesaid."

The purchase money was duly paid and the purchasers then patiently and prayerfully waited for providential guidance, with an ever increasing desire and purpose to preserve, if possible, the sacred burial ground from desecration of any kind.

Meanwhile the cause at Manchester Road prospered ; the congregation so increased that few sittings could be obtained, and at a meeting held in the Spring of 1867, under the presidency of the Rev. Peter Budd, the possibility and propriety of reopening the old Chapel was suggested and carefully considered. The project, however, of opening a second Chapel in the town seemed a large undertaking, but the scheme appeared to be of God, and ultimately (but not without serious apprehension) in God's name it was at that meeting decided to go forward.

Messrs. Stott and Smith, the then owners of the premises, at once willingly agreed to give the property (for which they had paid their £1,000) as their contribution, on the condition that the work of renovation should be paid for by the rest of the Society. The proposal found favour in the eyes of the friends, and in the month of May, 1868, the Chapel, having been entirely renovated, was once more opened for

Divine worship. The following is a copy of the official entry made by the Superintendent in the Circuit Books: "This property was restored to the Connexion by Deed of Gift of Messrs. Stott and Smith, conveyed to Trustees by a Vesting Order from the Charity Commissioners, and is settled on the Trusts of the Model Deed, dated 1866." The total amount expended was £1,947. ~~Possibly this may have included the cost of the organ as well?~~ The membership of the two places, Manchester Road and King Street, remained one Society as previously until March, 1874, when King Street was formed into a separate Society with 143 members, thenceforward paying their own separate contribution to the Quarter Board. The Circuit Books show the complete record of the names of every Class Leader from 1804, when Haslingden was transferred from the Blackburn to the Bury Circuit, down to the present day: the perusal of these names is deeply interesting and suggestive in relation to bygone times.

Subsequently the venerable edifice has undergone a further complete internal renovation and reconstruction at a cost of about £1,500, making it one of the most commodious places of worship in the locality. It was re-opened after these improvements on December 13th, 1888, by the Rev. Charles Garrett.

Before closing this fragmentary notice, the writer would like to recall the names of a few of those worshippers as they impressed him in his early days, when he attended King Street Chapel, and *who are not otherwise mentioned elsewhere in this narrative*. Henry Gill, Thomas Law, "Tommy Barnes," and Marshall (now Dr.) Randles, among the Local Preachers—

men of widely differing gifts, but men who "made their mark," and will never be forgotten by him ;—the good old Chapel-keeper, John Duckworth (more familiarly called "John o' Isaac's"), with his powerful voice and open, beaming countenance ; Robert Rishton, for so very many years the enthusiastic and devoted leader of the music and choir. How the old tunes used "to go" with a swing as the congregation heartily followed his clarionet ! Then one remembers Major Ashworth, "Blind Ann," old George Hindle, James and John Holden (two brothers, and faithful Local Preachers), James Rishton and his two daughters, John Chew and Kendal Chew, Thomas Cowpe, of Piper Hollin, Elizabeth Rishton, Henry Barnes and family, John Swire and family, William Hoyle, James and Thomas Titherington, John Dean and family, Mrs. Warburton, sen., of Flash, William Donaldson, and his *now* venerable and respected son, "Theodore," who still survives in a "green old age," having been an acceptable and useful Local Preacher for more than fifty-four years. What reminiscences these names call up ! Many, many others might be added, but the list would be too much extended.

After the re-opening of King Street Chapel in 1868, it was soon found both desirable and necessary that a new School should be provided, and at the Quarterly Meeting held in March, 1872, formal sanction was given for its erection. The foundation stone of the new School was laid August 17th, 1872, and the work of building was heartily and successfully carried out, the present handsome and substantial building being opened on Good Friday, April 17th, 1874, the Rev. Luke H. Wiseman being the preacher on the occasion.

The following is a list of the Ministers and Circuit Stewards since 1857 :

MINISTERS.

1858.—Rev. Benjamin Firth ; Rev. John Cannell.

1859.—Rev. B. Firth ; Rev. W. G. Duncan.

1860.—Rev. John Morris ; Rev. W. G. Duncan.

1861.—Rev. John Morris ; Rev. Henry Smallwood.

1862.—Rev. John Morris ; Rev. Henry Smallwood ; Rev. Ezekiel Burton.

Accrington Circuit formed 1863.

1863-65.—Rev. Henry Castle ; Rev. J. H. Anderson.

1866.—Rev. Peter Budd ; Rev. James Wright.

1867-68.—Rev. Peter Budd ; Rev. James Wright ; Rev. E. P. Evans.

1869-71.—Rev. Walter Vercoe ; Rev. J. M. Wamsley ; Rev. Edwin Mosscrop.

1872-74.—Rev. Thomas Crosby ; Rev. Henry Balls ; Rev. John Clements. Rev. Thomas Crosby died June 28th, 1875.

1875.—Rev. William Bunting ; Rev. Joseph Nield ; Rev. Andrew J. Wharton. Rev. William Bunting died ~~October~~, 1875.

1876-77.—Rev. Herbert Hoare ; Rev. Samuel Sheard ; Rev. A. J. Wharton.

1878.—Rev. Herbert Hoare ; Rev. Samuel Sheard ; Rev. James Critchison.

1879-80.—Rev. John Rhodes ; Rev. Francis Standfast ; Rev. James Critchison.

1881.—Rev. John Rhodes ; Rev. Francis Standfast ; Rev. Thomas Hind.

1882-83.—Rev. Philip B. Wamsley ; Rev. Thomas Hind ; Rev. John Leathley.

1884.—Rev. Philip B. Wamsley ; Rev. John W. Blackett : Rev. John Leathley.

1885-86.—Rev. Thomas Wilkes ; Rev. John W. Blackett ;
 Rev. Frederick Hilton.

1887.—Rev. Thomas Wilkes ; Rev. J. P. Keeley ;
 Rev. Frederick Hilton.

1888-89.—Rev. R. J. Andrew ; Rev. J. B. Norton ; Rev.
 Jonathan Chapple.

1890.—Rev. R. J. Andrew ; Rev. J. B. Norton ; Rev.
 Jonathan Chapple.

1891-92.—Rev. Thomas Rodgers ; Rev. Frederick
 Hughes ; Rev. J. T. Binns.

1893.—Rev. Thomas Rodgers ; Rev. Frederick
 Hughes ; Rev. J. T. Binns.

1894.—Rev. Thomas Overton ; Rev. Frederick
 Elton ; Rev. Mr. Devis. Rev. Mr. Devis
 died in January, 1895.

1895-96.—Rev. Thomas Overton ; Rev. Frederick
 Elton ; Rev. R. S. Maynard.

1897.—Rev. Robert Bentley ; Rev. T. H. Kirkness ;
 Rev. R. S. Maynard.

STEWARDS.

1858.—J. E. Lightfoot ; James Stott.

1859.— ditto ditto

1860.— ditto ditto

1861.— ditto ditto

1862.— ditto ditto

1863.—James Stott ; Frederick Bradbury.

1863-65.— ditto ditto

1866.— ditto ditto

1867-68.— ditto ditto

1869-71.— ditto ditto

1872-74.— ditto ditto

1875.—F. Bradbury ; John Warburton.

1876-77.—John Warburton ; George A. Smith.
1878.— ditto ditto
1879-80.— ditto ditto
1881.—John Stott ; Frederick Bradbury.
1882-83.— ditto ditto
1884.—John Warburton ; George A. Smith.
1885-86.— ditto ditto
1887.—John Stott ; T. B. Hamilton.
1888-89.— ditto ditto
1890.—John Warburton ; W. H. Smith.
1891-92.— ditto ditto
1893.—John Stott ; T. B. Hamilton.
1894.— ditto ditto
1895-96.— ditto George A. Smith.
1897.—George A. Smith ; T. B. Hamilton.

These names, of both Ministers and Stewards, are all of such comparatively recent date as to render any comment of the writer unnecessary, beyond paying the sacred tribute of Christian esteem and loving regard to the memory of the Revs. Thomas Crosby, William Bunting, and J. G. Devis, who died while in this Circuit ; and specially to that of Frederick Bradbury and John Warburton among the Stewards. Their memory is precious, and is enshrined in many loving hearts, only to pass away with life itself. Their names are fragrant of goodness, and will long be tenderly cherished. Faithful and devoted, honoured and beloved, successors of a long list of worthies mentioned in these pages.

In the year 1881 a remarkable week evening service was held in Manchester Road Chapel, and a collection made in aid of the Wesleyan Methodist Thanksgiving Fund. The Rev Charles Garrett was the preacher, and at the close of the sermon contributions were sent in, without any further solicitation, to the amount of more

than £1,600. Mr. Garrett speaks of this as the largest collection he ever made at a single service. The whole of this sum was paid in within three weeks.

The history of Manchester Road Chapel is so well known to the majority of the present worshippers as to render it unnecessary to do more than give some account of the recent alterations. On January 16th, 1884, at a congregational Tea and Meeting presided over by the then Superintendent Minister, the Rev. P. B. Wamsley, plans of certain proposed alterations and improvements were submitted, and the co-operation of the congregation solicited. These plans were prepared by Messrs. W. Waddington & Son, of Burnley. The alterations were commenced in the month of April in the same year, and, notwithstanding the difficult nature of some portions of the work, no accident of any kind occurred to any of the workmen employed. As the work gradually progressed many additions were made to the original scheme. Meanwhile, a general canvass for subscriptions was made in the congregation and in the various classes of the Sunday School, with the following result :

		£	s.	d.
Mr. John Stott	... ... ... ...	500	0	0
„ John Warburton	... ... ... ...	500	0	0
Miss Stott	... ... ... ...	500	0	0
Mr. Thomas Kay Smith	... ... ... ...	300	0	0
„ „ „ 2nd subs.	... ... ... ...	400	0	0
Mrs. Beckett	... ... ... ...	273	6	6
Mr. William Henry Smith	... ... ... ...	250	0	0
„ George A. Smith	... ... ... ...	100	0	0
„ Vernon Stott	... ... ... ...	100	0	0
„ Thomas Kay Stott	... ... ... ...	100	0	0
„ F. Bradbury	... ... ... ...	25	0	0
Miss Helena Stott	... ... ... ...	25	0	0

		£	s.	d.
Mr. T. B. Hamilton	...	20	0	0
„ James Hoyle and family	...	20	0	0
„ J. E. Lightfoot	...	10	0	0
Miss E. Hayhurst	...	10	0	0
Ladies' Sewing Meeting	...	75	0	0
Sunday School Committee	...	25	0	0
W. Waddington and Son	...	15	15	0
Mr. and Mrs. George Nuttall	...	6	0	0
„ Ed. Hindle	...	5	0	0
„ Robert Brown	...	5	0	0
„ John Dobson	...	5	0	0
The Misses Sleigh	...	5	0	0
Mr. Er Sutcliffe...	...	5	0	0
„ Richard Birtwistle	...	5	0	0
„ Abm. Taylor...	...	5	0	0
„ Thomas Bradbury	...	5	0	0
„ Tom Collinge	...	5	0	0
„ John Collinge	...	5	0	0
„ John Tomlinson	...	5	0	0
Mrs. Dean, Well bank	...	5	0	0
Mr. Rowland Smith	...	5	0	0
Mr. and Miss Rishton	...	5	0	0
Mr. Robert Birtwistle...	...	5	0	0
„ Thomas Halstead	...	5	0	0
„ J. H. Chew...	...	5	0	0
Late Mr. James Whitaker	...	5	0	0
Miss E. Kennedy	...	5	0	0
Mr. Frederick Wilkinson	...	5	0	0
„ Thomas Tattersall	...	4	1	10
Mr. and Mrs. John Holden	...	4	0	0
„ John Parkinson	...	4	0	0
Mr. Luke Barlow	...	4	0	0
„ J. A. Donaldson	...	4	0	0

		£	s.	d.
Miss E. Pemberton	... ... ... ...	3	3	0
Mr. Jas. Pollard and family	... ... ...	3	0	0
Mrs. M. Pollard and family	... ... ...	3	0	0
Mrs. Haworth, Flash	... ... ...	3	0	0
Mr. and Mrs. Aaron Holt	... ... ...	3	0	0
,, James Atherton	... ... ...	2	10	0
,, Heap	... ... ...	2	10	0
,, Jas. Hy. Whitaker	... ... ...	2	10	0
Miss Sarah Rawstron	... ... ...	2	10	0
Mr. T. R. Wallwork and sisters	... ... ...	2	10	0
Miss S. E. Liller	... ... ...	2	10	0
Mr. J. Harwood and family	... ... ...	2	10	0
Mr. and Mrs. Thomas Swire	... ... ...	2	0	0
,, William Lee	... ... ...	2	0	0
,, Henry Holt	... ... ...	2	0	0
,, Buckley and family	... ... ...	2	0	0
,, Thomas Cowpe	... ... ...	2	0	0
Miss M. P. Smith	... ... ...	2	0	0
Mrs. Pilkington, Station brow	... ... ...	2	0	0
Mr. William Hy. Ingham	... ... ...	1	10	0
,, G. S. Pyle, in addition to £5 previously contributed	... ... ...	1	10	0
Mrs. Doctor Dobson	... ... ..	1	5	0
Miss Eliza Dobson	... ... ...	1	5	0
Late Mr. S. Johnson	... ... ...	1	1	0
Miss Margaret Starkie	... ... ...	1	0	0
A Friend, per W. H. Smith	... ... ...	1	0	0
Miss Sarah Lamb	... ... ...	1	0	0
Mr. and Mrs. Thomas Holden	... ... ...	1	0	0
Mr. James Lord	... ... ...	1	0	0
Late Mrs. Pickup, Slack	... ... ...	1	0	0
Mr. and Mrs. Porter	... ... ...	1	0	0
,, Thos. Barnes	... ... ...	1	0	0

		£	s.	d.
Mr. and Mrs. Jacob Cowpe	... ... ...	1	0	0
„ Kay Holden	... ... ...	1	0	0
„ Crabtree	... ... ...	1	0	0
„ G. H. Anderton	... ... ...	1	0	0
„ G. Parkinson	... ... ...	1	0	0
„ James Hindle	... ... ...	1	0	0
Mr. Joseph Lee	... ... ...	1	0	0
Miss Elizabeth Haworth	... ... ...	1	0	0
„ Ann Haworth	... ... ...	1	0	0
Mr. Geo. Ed. Hindle	... ... ...	1	0	0
Mrs. James Holden	... ... ...	1	0	0
Mr. Henry Ingham	... ... ...	1	0	0
Mrs. Jas. Dobson and family	... ... ...	1	0	0
Mr. John Bowker	... ... ...	1	0	0
„ Henry Whittaker	... ... ...	1	0	0
„ John Holden, Hudhey Road	... ... ...	1	0	0
„ Wm. Cowpe, Dearden Gate	... ... ...	1	0	0
„ Peter Green, Grane Road	... ... ...	1	0	0
„ Robert Woods	... ... ...	1	0	0
Mrs. John Holden, Hargreaves Street	... ...	1	0	0
Miss Elizabeth Heap	... ... ...	1	0	0
Mr. John Barnes, Blackburn Road	... ...	1	0	0
Mrs. Lindsay	... ... ...	1	0	0
Mr. W. H. Halstead	... ... ...	1	0	0
Miss S. A. Cronkshaw	... ... ...	1	0	0
A Friend, per W. H. S.	... ... ...	0	15	0
Mr. and Mrs. Jas. Ed. Haworth	... ...	0	15	0
„ W. Schofield	... ... ...	0	12	0
Mr. James Hy. Dobson	... ... ...	0	10	6
„ Wm. H. Sutcliffe	... ... ...	0	10	6
„ John Holden, Lamb Row	... ... ...	0	10	0
„ George Birtwell	... ... ...	0	10	0
„ John Chew	... ... ...	0	10	0

	£	s.	d.
Mr. and Mrs. Rushton	0	10	0
Mr. Thomas Tattersall	0	10	0
Miss Ellen Shorrocks	0	10	0
„ Alice Haworth	0	10	0
Mr. and Mrs. Rawlinson	0	10	0
Mrs. E. Taylor	0	10	0
„ John Taylor	0	10	0
Mr. John G. Ingham	0	10	0
„ Alfred Ingham	0	10	0
„ William Hy. Haworth	0	10	0
Miss Hannah Cowpe	0	10	0
A Friend, per J. J. Rishton	0	10	0
Mr. Webb, Bury	0	10	0
Late Riley Warburton	0	10	0
Mr. John Williams	0	10	0
Mrs. and Miss Southerst, Warner Street	0	10	0
Miss Elizabeth Hindle	0	10	0
„ Betsy Hindle	0	10	0
Mr. John Dewhurst	0	10	0
„ John Hargreaves	0	10	0
„ Clarence Welch	0	10	0
Miss N. Butterworth	0	10	0
Mr. Smith Riley	0	10	0
Mrs. Burrows	0	10	0
Mr. R. Wallwork	0	10	0
Mr. Thomas Holden	0	10	0
Late Mr. Sansom	0	10	0
Mr. John James Cowpe	0	10	0
Mrs. Barnes, Townsend Street	0	10	0
Mr. Thomas Hindle, Pike Law	0	5	0
Mrs. Mary Barnes, Syke Side	0	5	0
Mr. James Duckworth	0	5	0
„ G. W. Taylor	0	5	0

		£	s.	d.
Mr. John Brierley	...	0	5	0
„ James Holden	...	0	5	0
Mrs. M. E. Warburton	...	0	5	0
Mr. Jonas Southerst	...	0	5	0
„ Richard Parkinson	...	0	5	0
„ Jonathan Duckworth	...	0	5	0
„ A. Barnes	...	0	5	0
Miss Jane Cowpe	...	0	5	0
„ Holden, Station Brow	...	0	5	0
„ Grindrod, Blackburn Road	...	0	5	0
Mrs. Grindrod	„	0	2	6
Miss Emily Lloyd, Greenfield	...	0	5	0
Mr. R. Birtwistle, Laneside	...	0	5	0
„ G. L. Birtwistle	„	0	5	0
„ J. J. Chew	...	0	5	0
Smaller Sums on No. 1, Supplementary List		0	9	6
A Friend, per W. H. S.	...	0	1	0
Mrs. Hayhurst	...	0	2	0

RECEIVED FROM SUNDAY SCHOOL.

1ST MONITORS' CLASS—BOYS.

Mr. Robert Whitaker	...	1	0	0
„ James Haynes	...	1	0	0
„ A. H. Hoyle	...	0	11	0
„ Joseph Crabtree	...	0	10	0
„ Richard Whitaker	...	0	10	0
„ Thomas Parkinson	...	0	10	0
„ G. Buckley	...	0	5	0
Sums under 5s.	...	1	0	0

SELECT CLASS.

Mr. John T. Dean	...	0	10	0
„ T. A. Ingham	...	0	10	0
Sums under 5s.	...	0	16	0

	SENIOR CLASS.	£	s.	d.
Mr. H. Holt	0	5	0
Sums under 5s.	0	4	0
1ST BEREAN CLASS.				
Mr. Thomas Hindle	0	10	0
„ A. H. Hamilton	0	5	0
„ G. Haynes	0	5	0
„ E. Anderton	0	5	0
„ R. H. Duckworth	0	5	0
„ R. Haworth	0	5	0
„ W. Tetlow	0	5	0
„ G. Parkinson	0	5	0
„ E. Evans	0	5	0
2ND BEREAN CLASS.				
Mr. W. Brown	0	5	0
„ H. E. Roberts	0	5	0
Sums under 5s.	0	3	0
3RD BEREAN CLASS.				
Sums under 5s.	0	17	6
1ST BIBLE CLASS.				
Mr. R. Birtwistle	0	7	6
Sums under 5s.	0	13	0
2ND BIBLE CLASS.				
Sums under 5s.	1	0	6
3RD BIBLE CLASS.				
Sums under 5s.	0	6	8
4TH BIBLE CLASS.				
Sums under 5s.	0	11	0
5TH BIBLE CLASS.				
Mr. J. Holden	0	10	0
Sums under 5s.	0	10	6

	1ST TESTAMENT CLASS.	£	s.	d.
Sums under 5s.	0	8	8
	2ND TESTAMENT CLASS.			
Sums under 5s.	0	5	0
	1ST INTRODUCTORY CLASS.			
Mr. J. E. Bowker	0	10	0
Sums under 5s.	0	3	6
	2ND INTRODUCTORY CLASS.			
Sums under 5s.	0	2	6
	ALPHABET CLASS.			
Mr. J. H. Horrobin	1	1	0
„ S. Bowker	0	10	6
Sums under 5s.	0	4	0
	1ST MONITORS' CLASS—GIRLS.			
Mrs. Sarah Hoyle	1	0	0
„ Alice Lee	1	0	0
„ Robert Whitaker	1	0	0
„ H. Crabtree	0	10	0
Miss M. Britcliffe	0	10	0
„ A. Rothwell	0	10	0
„ D. Wilkinson	0	10	0
„ Mary Porter	0	5	0
„ E. Heap	0	5	0
Sums under 5s.	0	2	0
	2ND MONITORS' CLASS.			
Mr. James Halstead	1	0	0
Miss Alice A. Tomlinson	1	0	0
„ Kendalena Chew	0	10	6
„ Alice Holden, Sykeside	0	10	0
„ Nancy Chew	0	10	0
„ N. A. Whitaker	0	10	0
„ M. E. Pilkington	0	10	0

		£	s.	d.
Miss M. E. Hamilton	...	0	10	0
„ M. E. Woods	...	0	10	0
„ Frances Holt	...	0	10	0
„ Elizabeth Gould	...	0	5	0
„ Alice Holden, Manchester Road	...	0	5	0
„ E. H. Taylor	...	0	5	0
„ M. E. Chatwood	...	0	5	0
„ M. L. Lindsay	...	0	5	0
„ M. Gibbons	...	0	5	0
„ J. E. Tattersall	...	0	5	0
„ Phœbe Johnson	...	0	5	0
„ E. A. Barlow	...	0	5	0
„ Margaret J. Ingham	...	0	5	0
„ Alice A. Tattersall	...	0	5	0

SELECT CLASS.

Miss Margaret Watson	...	0	10	0
„ Sarah Lindsay	...	0	10	0
„ A. E. Woods	...	0	10	0
„ Ruth Porter	...	0	5	0
„ M. A. Whitaker	...	0	5	0
„ Maud Donaldson	...	0	5	0
Six Months' Collections in Class	...	1	2	5
Sums under 5s.	...	0	10	0

SENIOR CLASS.

Miss E. Wilkinson	...	0	10	0
„ A. A. Pickup	...	0	5	0
„ E. Wetherall	...	0	5	0
„ M. E. Edmondson	...	0	5	0

1ST BEREAN CLASS.

Miss P. Duckworth	...	1	0	0
„ S. Wilkinson	...	0	10	0
Sums under 5s.	...	0	9	0

	2ND BEREAN CLASS.	£	s.	d.
Miss S. A. Lee	0	15	0
„ J. Swire	0	5	0
„ S. A. Rothwell	0	5	0
„ Sarah J. Graham	0	5	0
Sums under 5s.	0	7	6

3RD BEREAN CLASS.

Miss M. A. Hindle	... ... ... ... ...	0	10	0
„ Mary Dobson	... ... ... ... ...	0	10	0
„ E. J. Barlow	... ... ... ... ...	0	5	0
Sums under 5s.	... ... ... ... ...	0	16	0

1ST BIBLE CLASS.

Miss M. J. Holden	... ... ... ... ...	0	10	0
„ Emma Hill	... ... ... ... ...	0	10	0
„ J. E. Hamilton	... ... ... ... ...	0	5	0
„ E. Holt	... ... ... ... ...	0	5	0
Sums under 5s.	... ... ... ... ...	0	13	0

2ND BIBLE CLASS.

Mrs. Arthur Smith	... ... ... ... ...	0	10	0
Sums under 5s.	... ... ... ... ...	0	6	6

3RD BIBLE CLASS.

Miss E. Cronshaw	... ... ... ... ...	1	0	0
„ A. Dewhurst	0	5	0
„ S. Barlow	0	5	0
Sums under 5s.	0	9	0

4TH BIBLE CLASS.

Sums under 5s.	0	4	0
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5TH BIBLE CLASS.

Miss Mary Barnes, 1st	2	0	0
Sums under 5s.	0	7	6

1ST TESTAMENT CLASS.

	£	s.	d.
Miss M. Barnes, 3rd	...	5	0
Sums under 5s.	...	1	0

2ND TESTAMENT CLASS.

Miss Margaret Warburton	...	10	0
Sums under 5s.	...	3	6

1ST INTRODUCTORY CLASS.

Sums under 5s.	...	6	6
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ALPHABET CLASS.

Miss M. Haynes	...	5	0
Sums under 5s.	...	5	0

Nett Proceeds of Three Congregational Tea Meetings :

January 16th, 1884	...	1	0	6
February 18th, 1885	...	1	13	9
February 24th, 1886	...	1	8	0
Banker's Interest...	...	4	14	6
Hassocks and Cushions sold, nett	...	12	10	4
Sundry old Timber, etc., sold	...	1	0	0
Collections at Re-opening Services	...	930	4	8

£4,491 16 4

Total expenditure up to date (private gifts excepted) £6,546 4 2

In the good providence of God the alterations and improvements were so far brought to a successful completion that the congregation had the great joy of once more assembling in their much loved sanctuary for Divine worship, and on the evening of Thursday,

November 12th, 1885, the Rev. Robert Newton Young, Secretary of the Conference, conducted a memorable service. On the following Sunday—November 15th—the Rev. Samuel Lees preached morning and evening. On Wednesday evening, the 18th, the Rev. Sylvester Whitehead occupied the pulpit, and on Sunday, the 22nd, the preacher was the Rev. T. Mawson. The concluding service of the series was conducted by the Rev. Mark Guy Pearse. All the services were well attended, and the following were the collections realised :

		£	s.	d.
Wednesday evening, Nov. 12th	...	1	54	6 5
Sunday morning, 15th Nov.	...	1	43	5 9
", evening	...	1	26	18 1
Wednesday evening, Nov. 18th	...	1	09	18 5
Sunday morning, Nov. 22nd	...	1	33	18 0
", evening	...	1	06	17 5
Wednesday evening, April 16th, 1886		<hr/>	<hr/>	<hr/>
		£	930	4 8

After the erection of a Lecture Room and Care-taker's House, asphalting the roadways, and generally completing the premises during the year 1886, it was found that a further sum of more than £2,000 was required in order that no debt should remain.

On November 26th, 1886, a circular was issued to the members of the congregation, of which the following is a copy :

" MANCHESTER ROAD WESLEYAN CHAPEL,
" HASLINGDEN,
" November 26th, 1886.

"By the blessing of Almighty God, the alterations in connection with our beautiful and much-loved Sanctuary

have now been (all but) completed, and it is a matter of great thankfulness to us that, during the carrying out of the work, no accident has occurred to any person employed.

“The expressions of satisfaction and pleasure, on the part of the Congregation generally, with the result of the alterations—and their evident enjoyment of the Services Sabbath after Sabbath—have been very gratifying, and have afforded cause for heartfelt gratitude to God.

“We enclose a Statement showing full particulars of Receipts, and also the total amount expended, from which it will be seen that there still remains the sum of £2,054 7s. 10d. to be raised. It is deemed desirable to clear off this balance, also to provide funds for Asphalting round the premises, and paying Bank Interest on the advance, as early as practicable; and at a Meeting of the Trustees, held November 5th, it was decided to issue this Circular, and to ask the Members of the Congregation if they would voluntarily co-operate with us in this endeavour. Our gifts, thus willingly offered, we believe would be pleasing to God, and help to secure His smile and bring down His blessing.

“If you will join us in this effort, would you at some time during the next month fill up and return to Mr. W. H. SMITH or Mr. T. B. HAMILTON the enclosed slip? It will be noticed that any sum you may kindly promise may be paid to them, or to the Treasurer, at any time before the 31st December, 1887.”

No individual was solicited for a single shilling towards this final effort, but the Trustees had the great joy of finding that voluntary and spontaneous promises were sent in, and duly paid, amounting to £2,275 5s. 10d. The following comprise the details of the Supplementary Subscription List. It is worthy of note that all the

contributions in both these Lists were exclusively from members of the congregation alone, with two exceptions only: two friends, not residing in the Circuit, each sending a donation (which appears in this second list) to manifest their sympathy and goodwill towards the undertaking, and in both instances the subscription was entirely voluntary and unsolicited.

SUPPLEMENTARY SUBSCRIPTION LIST.

	£	s.	d.
Mr. John Stott	500	0	0
Mrs. John Stott, "In memory of her sister"	50	0	0
Mr. John Warburton	500	0	0
Miss Stott	500	0	0
Mr. Thos. Kay Smith	100	0	0
Mr. Geo. A. Smith	100	0	0
Mr. Wm. Hy. Smith	100	0	0
Mrs. Eliza Beckett	100	0	0
Mr. Vernon Stott	50	0	0
Miss Annie Muriel Stott	10	0	0
The Sewing Meeting	75	0	0
Miss Barnes, Southport	20	0	0
Mr. T. B. Hamilton	10	0	0
Mrs. Hamilton, "In loving memory of her sister, the late Mrs. John Hamilton"	5	0	0
Rev. Thos. and Mrs. Wilkes ...	5	0	0
The Misses Sleigh...	5	0	0
Mr. Robert Birtwistle	5	0	0
Mr. Thos. Halstead and family ...	5	10	0
Mr. James Hoyle and family ...	5	0	0
Mr. J. J. and Miss Rishton	5	0	0

		£	s.	d.	£	s.	d.
Mr. James Anderton	1 15	0		
Mrs. James Anderton	1 15	0		
Mr. Alfred Anderton	0 10	0		
Miss Ellen A. Anderton	0 10	0		
Master G. B. Anderton	0 10	0		
					5	0	0
Mr. Wm. Rothwell and family	...				4	0	0
Mr. F. W. Butterworth		3	3	0
Mr. Richd. Birtwistle		3	3	0
Mrs. Walter Southerst	2 0	0		
Miss Dora Southerst	1 0	0		
					3	0	0
Mr. and Mrs. Heap, Sykeside	...				2 10	0	
Mr. Robert Brown	2 0	0		
Mr. Wm. Brown	0 5	0		
Miss Elizabeth Brown	0 5	0		
					2 10	0	
Mr. Er. Sutcliffe		2 10	0	
Mr. Jas. H. Chew		2 10	0	
Mr. F. Wilkinson		2 10	0	
Miss E. Kennedy		2 10	0	
Mr. Andrew Hindle		2 10	0	
Mr. Edward Hindle		2 10	0	
In Memory of the late Mr. James							
Whittaker		2 10	0	
Mr. Thomas Hindle		2 2	0	
Mrs. Horrobin and family		2 2	0	
Miss Eliza Pemberton		2 2	0	
Mrs. Moses Pollard and family	...				2 0	0	
Mr. James Pollard		2 0	0	
Mr. and Mrs. A. Buckley and							
family	2 0	0	
Messrs. John Bradley and Sons	...				2 0	0	

		£	s.	d.
Miss Norman	...	2	0	0
Mrs. Dean	...	2	0	0
Mr. and Mrs. Walter Anderton	...	2	0	0
Mr. James Pickup and family	...	2	0	0
Mr. Thos. R. Wallwork and Sisters	...	2	0	0
Miss Sarah Rawstron	...	2	0	0
Mr. J. A. Donaldson	...	2	0	0
Mr. and Mrs. Joseph Lee	...	2	0	0
Mr. and Mrs. Thomas Barnes	...	2	0	0
Mr. and Mrs. George Nuttall	...	2	0	0
Mr. and Mrs. Jas. Ed. Bowker	...	2	0	0
Mr. and Mrs. Henry Ingham	...	1	10	0
Miss Ann Alice Pickup	...	1	10	0
Mr. Geo. Parkinson	...	1	10	0
Mr. Jas. and Miss Ruth Porter	...	1	10	0
Late Mr. Henry Whittaker and family, Laneside	...	1	10	0
Mr. and Mrs. W. H. Ramsbottom	...	1	5	0
Miss Kendalena Chew	...	1	1	0
Miss Sarah Lamb	...	1	0	0
Miss Mary Porter	...	1	0	0
Mr. and Mrs. Richd. Chew	...	1	0	0
Mr. Robert Whittaker	...	1	0	0
Mr. Wm. Graham	...	1	0	0
Mr. Wm. Hy. Ingham	...	1	0	0
Mr. John G. Ingham	...	1	0	0
Mr. John Parkinson	...	1	0	0
Mr. James Hindle	...	1	0	0
Mr. Wm. Cowpe, Oldham	...	1	0	0
Mrs. Crabtree, Sykeside	...	1	0	0
Mrs. and Miss Eliza Dobson	...	1	0	0
Mr. James Haynes and family	...	1	0	0
Misses Wilkinson	...	1	0	0

			s.	d.	£	s.	d.
Miss Sarah Ingham	...	...	...		1	0	0
Miss Mary Barnes, 1st	...	...			1	0	0
Mrs. Sarah Hoyle	...	...	...		1	0	0
Mr. John Dobson	...	...	...		1	0	0
Mr. Peter Green	...	...	...		1	0	0
Misses Butterworth	...	...	...		1	0	0
Mr. Thomas Cowpe	...	...	...		1	0	0
“Carol Singers,” per Mr. J. H. Warburton	...	...	...		1	0	0
Mr. Walter Spencer	...	...	...		1	0	0
Miss Sarah Swire...	...	...	...	5	0		
Master Arthur C. Swire	...	...	...	5	0		
In Memory of Clara Swire	...	...	...	5	0		
„ Annie Swire	...	...	5	0	—		
Mr. Jas. Ed. Haworth	...	..			0	17	0
Miss Eleanor Weatherall	...	...			0	15	0
Proceeds of a Congregational Tea Meeting	...	...	...		0	14	10
Mr. Solomon Barnes	...	...	...		0	10	6
Miss Peggy Duckworth	...	...			0	10	0
Mr. and Mrs. Wm. Schofield	...				0	10	0
Mrs. Wm. Warburton...	...	...			0	10	0
Miss Margaret Warburton	...				0	10	0
Mr. Jonas Southerst	...	...			0	10	0
Mrs. Nutton, Sowerby Bridge	...				0	10	0
Mr. Richd. Parkinson	...	...			0	10	0
Miss Alice Dewhurst	...	...			0	10	0
Mr. John Hargreaves	...	...			0	10	0
Mr. Thomas Hindle, Pike Lowe	...				0	10	0
Mr. John Taylor, Whiteley St.	...				0	10	0
Miss Margaret Starkie	...	...			0	10	0
Miss Elizabeth Heap	...	...	...		0	10	0

		£ s. d.
Miss Elizabeth Hindle	...	0 10 0
Miss Nancy Chew	...	0 10 0
Mr. A. Rishton	...	0 10 0
Mr. Isaac Wilcockson	...	0 10 0
Mr. A. H. Hoyle	...	0 10 0
Mrs. Emma Marsden	...	0 10 0
Miss Elizabeth Haworth	...	0 7 6
Mr. Wm. Ed. Chew	...	0 5 0
Mr. Jonathan Duckworth	...	0 5 0
Mrs Southerst, Warner St.	...	0 5 0
Miss S. A. Cronkshaw	...	0 5 0
Mr. Rd. Hy. Duckworth	...	0 3 0
Sundry old materials sold	...	0 11 6
Balance paid by the Trustees	...	97 3 10

£2,373 1 2

First List	...	...	...	4,491	16	4
Second do.	...	...	...	2,373	1	2

£6,874 17 6

Total expenditure to complete
the premises (not includ-
ing the private gifts) ... £6,874 17 6

A brass tablet in the chancel gives the names of the donors of the following private gifts, viz., the stained glass window and the mural tablets, the stone and alabaster communion screen and mosaics and communion table, the pulpit, the font, the organ, the choir seats, the communion rail. The total cost of these gifts was about £2,600.

The following is a description of the organ, built by Messrs. Brindley and Foster, of Sheffield :

GREAT ORGAN—Compass CC to A.

1.	Double Open Diapason	<i>metal</i>	... ...	16	feet.
2.	Open Diapason	<i>metal</i>	... ...	8	"
3.	Viola	<i>metal</i>	... ...	8	"
4.	Clarabella and Stopt-Bass	<i>wood and metal</i>		8	"
5.	Octave Diapason	<i>metal</i>	... ...	4	"
6.	Flute Harmonique	<i>metal</i>	... ...	4	"
7.	Grave Mixture, II. ranks	<i>metal</i>	... 12th and 15th.		
8.	Sharp Mixture, III. ranks	<i>metal</i>	... ...	
9.	Trumpet	<i>metal</i>	... ...	8	"
10.	Double Trumpet	<i>metal</i>	... ...	16	"

SWELL ORGAN—Compass CC to A.

11.	Lieblich Bourdon	<i>wood and metal</i>	... ...	16	feet.
12.	Violin Diapason	<i>metal</i>	... ...	8	"
13.	Rohr Flöte	<i>wood and metal</i>	... ...	8	"
14.	Vox Angelica	<i>metal</i>	... ...	8	"
15.	Unda Maris Tenor C	<i>metal</i>	... ...	8	"
16.	Geigen Principal	<i>metal</i>	... ...	4	"
17.	Fifteenth	<i>metal</i>	... ...	2	"
18.	Full Mixture, IV. ranks	<i>metal</i>	... ...	
19.	Contra Fagotto	<i>metal</i>	... ...	16	"
20.	Cornopean	<i>metal</i>	... ...	8	"
21.	Oboe	<i>metal</i>	... ...	8	"
22.	Clarion	<i>metal</i>	... ...	4	"
23.	Vox Humana	<i>metal</i>	... ...	8	"

CHOIR ORGAN—Compass CC to A.

24.	Salicional	<i>metal</i>	... ...	8	feet.
25.	Dulciana	<i>metal</i>	... ...	8	"
26.	Lieblich Gedact	<i>wood and metal</i>	... ...	8	"

27.	Flauto Traverso	...	...	<i>wood and metal</i>	...	4	feet.
28.	Harmonic Piccolo	...	...	<i>metal</i>	...	2	"
29.	Clarionet	...	...	<i>metal</i>	...	8	"
30.	Orchestral Oboe	...	...	<i>metal</i>	...	8	"

Nos. 29 and 30 enclosed in a Swell box.

PEDAL ORGAN—Compass CCC to F.

31.	Open Bass	...	...	...	<i>wood</i>	...	...	16	feet.
32.	Violone	...	...	...	<i>metal</i>	...	...	16	"
33.	Sub-Bass	...	...	...	<i>wood</i>	...	...	16	"
34.	Violoncello	...	...	...	<i>metal</i>	...	...	8	"
35.	Trombone	...	...	...	<i>metal</i>	...	...	16	"

COUPLERS, etc.

36. Swell to Great.
37. Swell to Pedal.
38. Swell to Choir.
39. Choir to Pedal.
40. Great to Pedal.
41. Great Octave.
42. Tremulant to Choir (drawstop and pedal.)
43. Tremulant to Swell (drawstop and pedal.)
44. Pedal Octave.
45. Swell Sup : Octave.
46. Swell Sub : to Gt. :

Three Composition Pedals and Pistons to Great and Pedal Organs.

Four Composition Pedals and Pistons to Swell Organ. Reversing Pedal to Nos. 36, 40, 42, and 43.

The recess fittings are light polished oak and the knobs are of solid ivory.

The Organ is constructed upon the tubular pneumatic principle, and is blown by $\frac{1}{2}$ -H.P. Otto Gas Engine.

Case of oak, and front pipes of spotted metal.

The stained glass window was supplied by Messrs. Heaton, Butler, and Bayne, of London.

The stone and alabaster work of the communion screen and font, as well as all the stone and wood carving, is from Messrs. Earp, Saw, and Hobbs, of London and Manchester.

The choir seats, pulpit, and communion rail, and other work in the chancel, is by Mr. George Hanson, of Burnley.

The brass-work by Messrs. Dutton and Powers, of Manchester.

Mr. Thomas Collinge was the contractor for the whole of the stone work in the alterations.

Mr. Thomas Tattersall for the joiners' work.

Mr. John Tomlinson for the slaters' work.

Mr. George Nuttall for the plumbing and gas-fitting.

Mr. G. S. Pyle for the plastering and painting.

Messrs. J. Bradley and Sons for the heating arrangements.

On the completion of their respective works each of the six contractors kindly presented a donation to the treasurer, which was greatly appreciated.

On Sunday, April 22nd, 1888, services were held in Manchester-road Chapel specially to commemorate the visit of the venerable founder of Methodism to this town exactly one hundred years before (see page 31) and also for the purpose of gratefully offering thanksgiving and praise to God in permitting us to worship in our restored and improved sanctuary, *now entirely free from all debt.*

The Rev. Thomas Wilkes preached in the morning from the words "Hitherto hath the Lord helped us," and in the evening the Rev. F. Hilton took for his text, "What mean ye by this service?"

These services were followed on the succeeding Wednesday evening, April 25th, by a Congregational Tea and Public Meeting, presided over by the Superintendent Minister, the Rev. Thomas Wilkes. Addresses were delivered by various friends, and a paper was read giving some notices of Early Methodism in Haslingden. The paper then read forms the nucleus of the present imperfect narrative, and at that time it was the intention of the writer at once to have it printed along with a complete list of the subscriptions. He found it, however, in his judgment, to be so crude and altogether so unworthy, that for a long time he abandoned the intention altogether; but yielding ultimately to the request of many friends, he has now ventured to endeavour to put into such shape as he was able these fragmentary notices of a memorable past. No one is more conscious of the many and great imperfections of this sketch than is the writer himself; but being printed for "private circulation only" amongst his fellow-worshippers at Manchester-road Chapel, he asks them to be blind to its faults and imperfections, and to accept the little booklet as a slight acknowledgment of many acts of kindness shown to him through the years of the past (and of one act in particular, to be referred to immediately). Some abler pen, at a future day, may present an account more worthy of the subject; meanwhile, the few facts, incidents, and notices will doubtless have an interest to some who remember former times.

It would be ungrateful if the writer omitted to mention the presentation at this meeting of a valuable

and very beautifully-illuminated address, in book form, bearing the signatures of the ministers of the Circuit, together with those of the Stewards, members of the choir, and 367 members of the congregation. Although such a large number of persons were fully aware of the intended presentation, yet so well was the secret kept, that, up to the very moment of its being produced, the recipient was in the most complete ignorance of the entire matter. Words failed to express the feelings of the writer on receiving so unexpectedly this mark of kindly goodwill, but he cherishes the desire that it may be long preserved and handed down as an heirloom in his family. He hopes, too, that when this little publication is taken up from time to time it will serve as a reminder of the writer's appreciation of the kindness of each one of the signatories.

SUNDAY SCHOOL.

To Robert Raikes, of Gloucester, is generally accorded the honour of originating the institution of the Sunday School in 1781, and the early Methodists were amongst the very first to enter this field of Christian toil. John Wesley at once took up the scheme, and rejoiced in the schools which were springing up throughout the land. In 1788 (as already noted on p. 31) Mr. Wesley visited Haslingden, and whether this visit had anything to do with it or not we do not know, but it is certain that the first Methodist Sunday School was commenced in Haslingden in 1788, probably meeting in Mr. Holden's chapel. Of course, experience had to be gained before anything like shape could be given to the new movement. Accordingly, after "feeling their way" for a time, we find that in September, 1790, a very carefully-prepared

code of "Articles" (seventeen in number) was drawn up. A beautifully-written copy of these Articles has been carefully preserved for upwards of a hundred years, and now lies before the writer. These "Articles" were evidently prepared with great care. It was customary in these primitive Sunday Schools to appoint a master, who received a small salary and was accountable for the teaching and discipline of the school. The school was opened at eight o'clock in the morning and two o'clock in the afternoon. Pecuniary fines (usually sixpence for each offence) were inflicted upon "Masters" and "Overlookers" of the school for absence or want of punctuality in attending to their duties. The writer has thought it would be a matter of interest to reproduce the whole of this document as illustrating the principles on which this earliest Methodist Sunday School in the town was founded.

[COPY.]

Articles to be observed by the Masters and Scholars of the Methodist Sunday School in Haslingden, viz., September 16th, 1790.

1st.—A Committee of seven appointed to meet together to consult for the good of the appointed School, and if any of the Committee neglect meeting at the appointed time, the Forfeit is 6d.

2nd.—The School to be opened at eight o'clock every Sabbath Day morning, and two o'clock in the afternoon ; the person appointed to speak to the children to open the school at the time appointed or provide another in his place, or forfeit 6d.

3rd.—The Masters or their substitutes are to attend at the hour of opening the School and continue in their station the whole time, or forfeit 6d. for every neglect.

4th.—Every master is to be provided with a Class Paper and keep a regular account of the number of his scholars and their attendance, and if any scholar neglects attending, the master is to take such scholar before the person appointed to speak to the children, who is to enquire the reason and reprimand, if necessary.

5th.—There shall be a Master to deliver everyone his books every Sunday and receive them at night, and do his endeavour that the books are not abused and see the Masters return their books.

6th.—The overlookers are to attend (at least four) constantly to keep order in the School and to call the classes, and the Master of his class to conduct the children* and to see that no strangers disturb his scholars, and if the overlookers do not attend, Article 3 mentions the forfeit 6d.

7th.—The persons employed in the School are desired to behave before the children with seriousness and solemnity, and not to suffer any light trifling behaviour in the children.

8th.—No scholar is to be took into the school under $4\frac{1}{2}$ years of age and no scholar to be suffered to bring a child.

9th.—No unmarried master is to take in any girls above 12 years of age.

10th.—Every Master and Assistant are to make use of every opportunity of procuring scholars and begging books.

11th.—Every new Scholar is to be appointed to such a class as is thought fit by the Overlookers then on duty.

12th.—Every Master is to attend his scholars, and to sit with them at the opening and breaking up of the school.

* Probably at that period to the Established Church.—J. S.

13th.—The doorkeeper is to see that the children come in clean, or send them back.

14th.—No scholar to be admitted into the school to write only—but read.

15th.—No Woman but what is admitted by the Committee to be Teachers in the school.

16th.—No Master is to take another's books without leave, and to return them again before the school breaks up.

Art. 17.—In order to prevent the decrease or neglect of the School, the Committee are from time to time to examine the Master's Class Papers, and if they find a decrease or irregular attendance in any, to examine the Master, and exhort him to more diligence in procuring scholars ; and all of the Society who attend Prayer Meetings in the country are desired to give out in the meetings that scholars upwards of four and a half years will be taught gratis.

The art of writing was taught in this School and was much appreciated and valued as a great privilege. Writing paper, however, was then somewhat expensive—one shilling a quire—and the resources of the Committee were limited, so that economy was necessary. Long shallow boxes or flat troughs were, therefore, provided, in which was placed a quantity of fine sand ; this sand was made smooth by passing a rod over its surface, and the scholars were taught the rudiments of writing and the formation of letters by using a small piece of stick (in lieu of a pen) and writing in the sand. In August, 1790, we have the particulars of a subscription made for the provision of books for the scholars. This subscription list amounted to £6 4s. 8d. Mr. Holden was the largest contributor with half a guinea

The other subscribers—fifty-three in number—contributing sums ranging from 1s. to 5s., and amongst the list it is interesting to find the well-known names of those staunch friends of the infant church:—John Holden, 2s. ; John Rishton, 3s. ; Ralph Rishton, 2s. ; John Taylor, Tor End, 3s. ; Richard Holden, 3s. ; George Shacklock, 5s. ; John Taylor (probably of Hollin Gate), 2s. 6d. ; George Duckworth, of Grane, 2s. 6d. ; and Mrs. Storey, 4s. 2d. ; this last being the wife of the minister, the Rev. George Storey, then in the Blackburn Circuit (already mentioned on page 43), every one of these names occurring again and again in the history of these early days. The School prospered, and the numbers rapidly increased, scholars, we are told, coming from all the surrounding district, Crawshaw Booth, Rawtenstall, Grane, Edenfield, Baxenden, &c. On page 195 of his *Methodism in Rossendale*, Mr. Jessop says:—“About this time several young people, among whom was one Jane Tattersall, were accustomed to go from Goodshaw Fold over the bleak spurs of Cribden to Haslingden in order to attend Sabbath-school. We are told that at this period the scholars were duly marched to service at the Established Church, but the crowd of scholars who thus entered the Church in their thick wooden clogs so annoyed the Clergyman and Congregation, that they were requested to discontinue their attendance, and the time formerly occupied in going to Church was spent in giving faithful addresses to the young people. The addresses of the late John Holden—one of the Superintendents from the commencement of the School—were long spoken of as having been characterised by great earnestness and accompanied with Divine Power. A record of fifty years now at

the writer's hand, says :—" Hundreds of youths were deeply impressed by the fervency of this good man ; he was a strict disciplinarian, and the wild, untaught, semi-barbarous youths who were collected from moors and vales about Haslingden, and who previous to attending this School had spent their Sabbath days in wrestling, fighting, bull-baiting, cock-fighting and football playing required sometimes rough handling to keep them in order. This record further says that John Holden was probably not excelled by any teacher for punctuality and regularity, *though he had to walk from Musbury every Sunday morning.*

It may be fitting to mention here that when the jubilee of this first Sunday School was celebrated on the 28th of June, 1838, this venerable old man was present at a public meeting held in the evening of that day. A hymn book was presented to him by the writer's father, Mr. James Stott, of Sykeside, bearing the following inscription :—" Presented to Mr. John Holden by the committee of the Haslingden Wesleyan Sunday School, as a token of their respect and approval of his unwearied and disinterested services as a teacher and superintendent of the said school for the last 50 years. Haslingden, 28th June, 1838." We are told that the aged veteran was deeply interested in the prosperity of the school to the last day of his life, often urging the teachers to be faithful in their day. He died on the 6th day of January, 1848, aged 82 years, and his dust, along with that of his brother Robert, lies interred close by that of Mr. and Mrs. Gregory, and Mr. and Mrs. Ashworth in King Street graveyard.

Until the year 1823 the Sunday School was, no doubt, conducted in the body of the chapel, first in Bury Road,

and subsequently at King Street, but on account of the largely increasing number of scholars in attendance, the erection of a separate building for a school was resolved upon. The first step towards this object was the issuing of a circular letter of which the following is an exact copy:—

“ Haslingden School Room (*i.e.* the body of the chapel), King Street.

25th November, 1822.

The judicious part of the natives have long lamented the alarming prevalence of Sabbath-breaking and profanity, and have established Sunday Schools, not only to teach poor children to read, but to fear God and keep His commandments. It is true they have not seen all the good result from such benevolence as their hearts wish: nevertheless they have had much reason to rejoice that numbers have not only learned to read, but to be sober, industrious, and honest; and others of them likewise truly pious.

Seeing great numbers of neglected children wandering about the streets and fields on the Lord’s Day, many of the Wesleyan Methodists have given their labours in teaching them to read, to fear God, to honour their parents and to be industrious and to keep the Sabbath Day holy. For this purpose they have long had the use of the Chapel in King Street, but as they have not had sufficient room to do justice to all the children, on account of their number, they have come to the determination of building a School for the accommodation of children of all denominations, who may choose to come to it; and they beg leave respectfully to inform you that they shall appoint some person or persons to call upon you for your subscription towards defraying the expenses of erecting it.

Having much labour, but no personal benefit, the teachers and managers of the School do the more confidently advocate the cause of the children, and having for nearly thirty years had proofs of your benevolent regard for the children, we cannot for a moment suppose you have lost your love to them.

Wishing you in return all possible good in this world, and at the Resurrection of the Just, Eternal Life,

We remain,

Respectfully Yours,

THE COMMITTEE AND TEACHERS OF THE WESLEYAN
SUNDAY SCHOOL, HASLINGDEN.

P.S.—Money to be paid at a time the collectors call, or by monthly instalments, as may be most convenient to the subscribers. The first payment to be in December, 1822, and the last in March, 1823. The collectors are to be put into the hand of the Treasurer, Mr. G. Ashworth, Flaxmoss, what they receive, on the first Monday of each month, with the names of the subscribers, in order that there may be no mistake when the account is laid before the public. Donations thankfully received by Mr. G. Ashworth and Mr. J. Stott, Flaxmoss ; Mr. William Robinson, Mr. J. Rawsthorn, and Mr. Falshaw, Haslingden."

One of the original collecting books of this date (1822) has recently come to light, and contains the following subscriptions :—

		£	s.	d.
Geo. Ashworth	...	100	0	0
James Stott	...	20	0	0
Thomas Smith	...	10	0	0
Mrs. Kay	...	10	0	0
John Rawsthorne	...	10	0	0
Wm. Robinson	...	5	0	0

			£	s.	d.
James Greenwood	...	...	1	0	0
Major Ashworth	...	...	1	0	0
James Rishton	...	...	1	0	0
John Rishton, sen.	...	...	2	0	0
Christopher Wood	...	...	1	0	0
Thomas Falshaw	...	...	2	2	0
William Clare	...	...	2	0	0
Thomas Clare	...	...	0	10	6

and many others of smaller amount. The subscription-list ultimately reached the sum of £463, and the new schools were opened on the 18th of April, 1824, the Rev. R. Pilter* being the preacher on the occasion. In a "County Directory" of this period it is recorded that "700 children were attending the Sunday School, taught in the new stone schoolhouse just erected by the Methodists." Seven hundred scholars at this early date seems a large number, and almost a matter of surprise, but no doubt the figures are correct, as in a printed Official Report for 1806 and 1807 (some sixteen years previous to 1823), the members were returned as 450 scholars and 46 teachers. This Sunday School was for a long time the largest in the town, and since then has exerted a far-reaching and widely extended influence for good.

This building continued to be used for school purpose for about sixty years; subsequently a Night School and a most excellent Day School were established and conducted, until the year 1863, when the commodious New Premises at Manchester Road having been erected, the old building was closed and has since been sold and converted into cottages.

The foundation stone of the New Schools was laid in May, 1862, by Thomas Smith, Esq., of Flaxmoss, and

* Rev. J. P. Lockwood.

in the evening of the same day a public meeting was held at which an eloquent and masterly address was delivered by Dr. Rigg, on the subject of Methodist Day School Education. Some few months ago, a friend now residing at Colne, and a life-long worker in the various departments of Methodism, wrote thus : "The interest I have taken in the cause of education, both in my own Church, as well as in my own family, is owing to Dr. Rigg's memorable address in connection with the stone-laying of the Manchester Road Schools."

These Schools were opened in December, 1863, and the following list shows the total cost and the particulars in regard to the subscriptions :

SUBSCRIPTIONS TOWARDS THE ERECTION OF MANCHESTER ROAD SCHOOLS.

	£	s.	d.
Mr. Stott	750	0	0
„ Smith	500	0	0
„ John Stott	405	0	0
„ John Dean	170	0	0
„ Thos. K. Smith	150	0	0
Mrs. Cronkshaw	120	0	0
Mr. John Warburton	100	0	0
„ F. Bradbury	160	0	0
„ Geo. A. Smith	85	6	0
„ W. H. Ashworth	20	0	0
Miss Ashworth	20	0	0
Mr. J. S. Slater	26	0	0
„ Jas. Whitaker	10	0	0
„ Geo. Poskitt	7	10	0
„ Jno. S. Barnes	5	0	0
„ John Hall	5	0	0
„ John Aitken	5	0	0

	£	s.	d.
Rev. Hy. Castle	5	0	0
Late Mr. Wm. Sagar...	5	0	0
Mr. Thomas Rawstron	3	3	0
,, John Holden	3	0	0
,, Geo. Birtwistle	4	0	0
Rev. Lee Warner	4	10	0
Mr. P. Titherington	2	10	0
Miss Rishton and brother ...	2	0	0
Mr. John Rishton	2	10	0
Mrs. Maxwell	1	0	0
Proceeds of Sale of Old Chapel	1,000	0	0
Collected in the Sunday School	338	16	4 $\frac{1}{2}$
Collected at Foundation Stone			
Laying	33	10	2
Collected at Opening of Organ			
in 1857	38	4	11
Mancr. Road Chapel Trust ...	100	0	0
Old Chapel Trust	139	3	6
Collections at School Opening...	174	16	2 $\frac{1}{2}$
Sale of Old School £265, less			
expenses £60	205	0	0
Grant from Wesleyan Education			
Department	100	0	0
	<hr/>		
	4,701	0	2

Leaving a balance in hand of £6 15s. 10d., which was handed over to the then Treasurer of the Sunday School, Mr. F. Bradbury.

The subsequent history of the successful day and Sunday Schools conducted in this new and commodious building is, of course, well known to the present generation, so many of whom have shared its benefits and privileges.



GRANE.

METHODIST preaching services were held at Grane at a very early period. There is a little uncertainty as to the exact date, but as early as 1786 Grane appears as one of the regular preaching places to be visited on a Wednesday by the preachers of the Colne Circuit when going their "Round" (see copy of plan printed in this narrative). Where the little service was first held we do not know with certainty, but the Rev. J. P. Lockwood mentions in 1788 "preaching being held in the house of Widow Nuttall, then of Clough Side, and afterwards removing to Bentley House," and tells us of having been in conversation with a person "who remembered the hearers trudging up to their knees in snow to attend the five o'clock preaching at Bentley House. At this period probably the good folks would, many of them, wend their way on the Sabbath to "Mr. Holden's Chapel" at Haslingden, which had been opened in 1786. This is confirmed by the fact that we find the names of several members of Grane Society as seat-holders in this chapel. Fortunately, from the official record recently discovered and already referred to on p. 37, we have the individual names of a Society Class at Grane of thirty-one members in 1788. In the following year, 1789, this same Class numbered twenty-six members, Ralph Rishton, of Haslingden, being the Leader. One cannot but speak with admiration of a

man who, more than a hundred years ago, walked weekly from Haslingden to meet a Class at Grane. Truly, Christian fellowship was valued in those days.

LIST OF GRANE MEMBERS IN 1789.

LEADER—

Ralph Rishton...	... Weaver	... Haslingden
<i>u.</i> Henry Haworth	...	Bentley House.
<i>w.</i> Abigail Haworth	...	Bentley House
<i>n.</i> Ann Haworth	...	Bentley House
<i>u.</i> Alice Haworth	...	Bentley House
<i>u.</i> James Haworth	...	Bentley House
<i>u.</i> James Haworth	...	Musden Head
<i>m.</i> Henry Haworth	...	Under th' Height
<i>m.</i> Richard Haworth	...	Grane
<i>m.</i> Isabel Haworth	...	Grane
<i>u.</i> Alice Pilkington	...	Keys o' th' Moss
<i>m.</i> Ann Entwistle	...	
<i>u.</i> John Nuttall	...	Clough Side
<i>u.</i> Alice Nuttall	...	Clough Side
<i>m.</i> Isaac Nuttall	...	Musden Head
<i>m.</i> Ann Birtwistle	...	Bentley House
<i>u.</i> George Duckworth	...	Grane Head
<i>w.</i> Mary Duckworth	...	Grane Head
<i>u.</i> Alice Duckworth	...	Grane Head
<i>u.</i> Mary Haworth	...	Grane Head
<i>w.</i> Mary Nuttall	...	Clough Side
James Ratcliffe	...	Broad Holden
<i>u.</i> Robert Haworth	...	Under th' Height
<i>u.</i> John Walsh		
<i>u.</i> Betty Pilkington		
Alice Ashworth		

From Widow Nuttall's the preaching service was removed to the house of George Duckworth (both these names will be noticed amongst the list of members), and this again becoming too small to accommodate the rapidly increasing congregations he provided, at his own cost, a convenient room which was opened by the Rev.

Robert Dall. This appears to have been about 1803. The congregations still continued to increase and the little cause to prosper, rendering the erection of a Chapel necessary ; and the present structure was erected in 1815, Haslingden having been constituted a separate circuit in the previous year—1814.

The Trust Deed bears date 21st July, 1815, and the following are the names of the first trustees :—

George Ashworth	...	Felaxmoss	...	Woollen Manufacturer.
Thomas Kay	...	do	...	do. do.
John Holden	...	Musbury	...	Yeoman.
Robert Holden	...	do	...	do.
George Duckworth	...	Grane	...	do.
Henry Rothwell	...	do	...	Woollen Manufacturer.
John Rothwell	...	do	...	Shopkeeper.
Thomas Titherington		do	...	Weaver.
Peter Titherington	...	do	...	Woollen Manufacturer.
Wm. Robinson	...	Farmer	...	Haslingden.
John Rishton, jun	...	Shopkeeper	...	do.
George Rishton	...	do	...	do.
George Hargreaves	...	Weaver	...	do.

The erection of this Chapel involved an outlay of some £700. Towards this amount George Duckworth headed the Subscription List with a contribution of £200—a large and very handsome sum in those days. The subscriptions promised amounted to £332, leaving a debt when the Chapel was opened of about £360. In the year 1836 George Duckworth contributed the further sum of £192 towards the reduction of this debt.

In 1881 the Chapel underwent a thorough repair and renovation at a cost of £366, and was re-opened by Dr. Melson, of Birmingham, January 29, 1882, who preached in the afternoon at Grane, and in the evening at Manchester Road. Dr. Melson visited the locality again in September, 1883, preaching as before

at Grane and Manchester Road, and as the result of collections at various services, together with donations from friends, the entire cost of renovation was raised, and a balance left in the Treasurer's hands of £11 for the Trust account. Very recently efforts have been made by the friends, and the entire remaining debt cleared off as well as the purchase of the annual ground rent and an organ introduced—a result calling for devout gratitude and thankfulness.

The generation of those who personally remember the early pioneers of Methodism at Grane is fast passing away, but there are names and incidents still fondly cherished of these old days that one would like to preserve.

One of these honoured names is that of George Duckworth, or "Old George," as he was familiarly called.

Readers of this sketch, who from time to time visit Grane Chapel, will do well to reverently turn aside for a moment and read the inscription on a raised tombstone near the chapel. The record is short, but beneath this stone lies the dust of a good man.

"In memory of George Duckworth, of Grane Head, who departed this life 2nd May, 1841, in the 84th year of his age. Also of Alice Duckworth, his sister, who departed this life in May, 1815, in the 63rd year of her age."

Dr. John Barritt Melson, of Birmingham, who is still living, and has always cherished a deep interest and loving regard towards Grane Methodism, wrote to me some time ago as follows :—"George, Betty and Alice Duckworth—a brother and two sisters—lived at Grane more than a hundred years ago. George had several properties, but cared little for their improvement, or he might have made as much of them as his great neighbour

Peel made of his. George only cared to introduce Methodism into Haslingden Grane. The upper rooms of his own house were accordingly knocked into one, and that was his first chapel. His great joy was, on a Sabbath morning, to see the people thronging to his house from long distances to worship God. Meanwhile Mr. Wesley had called out one John Barritt (whose name I bear) into the ministry. John Barritt's father, who was bitterly opposed to all religion and to Methodism especially, objected; and in order to tempt his son to stay with him in the neighbourhood of Colne where he lived, offered as a bribe to give him one of two farms which he possessed. That farm was called Hullett Hall. John Barritt accordingly settled down there, and to make certain doubly sure, *he married Betty, the sister of George Duckworth.* She was the only one of the three that ever married. The marriage took place at Haslingden Church on the 5th of June, 1784. In due time she gave birth to one child—a little girl—and died leaving this little one eight days old—her only child. *This little one became my mother.* At the decease of his wife, John Barritt, said, 'This is the voice of God,' and he at once gave up all, to go itinerating the country as a Methodist preacher." Dr. Melson adds, "My father, the Rev. Robert Melson, subsequently married this only child of Betty Duckworth, and I am her only son. Alice Duckworth, the other sister of George, died (as we have seen), in 1815, probably shortly before the new Chapel was completed, and was buried between four trees in a field on her brother's farm.

When George Duckworth was buried in the Chapel Yard at Grane in 1841, Dr. Melson was, of course, at the funeral, and as George had expressed a wish that his sister Alice's remains should be interred with him in his grave,

Dr. Melson, with the assistance of some others, "dug up her bones by torchlight, and placed all that were left of the delicate remains in a fitting receptacle, and there they are now with the dust of her brother." At least one survivor is still living who remembered being present as a boy and witnessing this circumstance ; his father being one of those who assisted Dr. Melson in the removal of the remains.

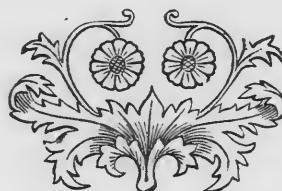
George Duckworth was a staunch friend of Methodism, as evidenced by his generosity. He was one of the seat-holders in Mr. Holden's Chapel, one of the first body of trustees of the present Grane Chapel and also one of the trustees under the Will of Mr. Holden.

In the latter part of his life he resided in his own house, which adjoined the Chapel, and a few elderly people still living, have told the writer how they recollect the old man, then over 80 years of age, as he went up into the pulpit, aided by his stick, and sat with a white cotton night-cap on his head, close beside the preacher, with his hand to his ear so that he might listen to the sermon.

The lapse of time has effaced many personal incidents in connection with these early times, but recently the writer was interested to hear of one old member, by name Edmund Barnes, who also resided at Grane Head. He was the father of one son and eight daughters ; one daughter alone—now advanced in years—survives to-day. The employment of this family was handloom weaving in the house. She speaks well of her father and of his religion, and remembers their family worship, which on the Sabbath evenings was always accompanied by the singing of Methodist hymns. One of Edmund's quaint sayings, in the broad Lancashire dialect, is still remembered in a few homes. It may excite a smile in these

days, but it shows the sincere character of the man. Sometimes in the lovefeast, and frequently when in social intercourse (or “camping,” as it was called), before leaving he would, say, “Neaw, lads, han ye getten your clog noses turned?” Meaning, have you got your feet turned into the narrow path towards heaven—a very expressive and certainly original way of putting the question.

Having named the Rev. John Barritt’s having married Betty, a sister of Geo. Duckworth, it is worth while turning for a moment or two from the immediate narrative, to say that a sister of John Barritt’s was the celebrated Mary Barritt, afterwards Mary Taft. She was made very useful as a female preacher, and among others was the dear friend and preaching associate of the wife of the Rev. John Fletcher, of Madeley. Dr. Melson says “her praise should be in all the churches.”





EDENFIELD.

METHODISM found a home in this village at an early date. An entry in a Steward's Book still extant is to the effect that the Methodists at Edenfield received their first tickets in 1793 from the ministers then stationed in the Blackburn Circuit, and grateful mention is made of the devoted labours of the Rev. John Booth, the "Assistant Preacher," and of his colleague, the Rev. Wm. Hainsworth, also of a good Local Preacher, Richard Seed. The name of the first Class Leader was John Schofield, the father of the late John Schofield, an acceptable, honoured and useful Local Preacher and Class Leader, who died only a few years ago and whose memory is still revered amongst us. John Schofield, sen., conducted his first Class for the long term of forty-eight years, and died in 1841 at the advanced age of seventy-six years. The Cause prospered at Edenfield for a few years, and in 1796 we find there were two Classes, which contributed to the Quarter Board the sum of £2 8s., but about this time, for some reason, the tide of prosperity seems to have been checked, for the contributions of the little Society gradually fell to 7s. 6d. a quarter, and then, for a short time, to *nil*; but after one or two quarters the contributions were again recommenced at the modest amount of 4s. 6d., soon growing to 7s. 6d., and then to a larger sum. From 1793

to 1827 preaching services appear to have been regularly held ; first in the dwelling house of John Schofield, at Pinfold, then in other cottages or rooms, the Preachers during this period probably coming from the Blackburn, Bury, Rochdale and Haslingden Circuits. The coming of John Wallwork and his family to Plunge Mill in 1826, and of the writer's father to Edenfield in 1829, were rendered the means, in the Providence of God, of help and encouragement to the struggling Society. A new Chapel began to be talked about, and in 1832 the first Methodist Chapel was opened in the village by the Revs. T. H. Squance and Israel Holgate. The cost was £504, and although in these later days the structure might be deemed unpretentious and far from imposing as an ecclesiastical edifice, its completion was a glad day for the friends at Edenfield, and served as the Methodist home until the present handsome and commodious Chapel was built in 1878, at a cost of about £3,300, when the original building was sold and taken down.

The ministers stationed in the Circuit at the time of the erection of the first chapel were the Revs. Joseph Gostick and Samuel Merrill.

The Sunday School at Edenfield was commenced in 1826, a large room being taken over two cottages, and after one or two necessary removals two rooms were taken over Lawrence Duckworth's cottages, which were used for school purposes down to 1868. Probably the regular weekly preaching services also were conducted here until the first chapel was opened in 1832. The present new and convenient school was built in 1870 at a cost of about £1,600. From 1804 to 1814 Edenfield, along with Ramsbottom, Haslingden, and Accrington, formed a part of the Bury Circuit, and a reference

to the Circuit Plans for 1810, 1812, and 1813 will be found interesting in relation to hours of service, distances to be travelled, etc. I cannot close this short notice without paying my tribute of sincere respect to the memory of a good man known as "John Pilling, builder," who was for so long a pillar of this Church, and a staunch, faithful worker, and wise counsellor and friend to the cause here for so many years. He died in August last, honoured and respected, and with his death another link with an interesting past has been broken.

RAMSBOTTOM.

In 1896 Mr. John Garnett published a "History of Methodism in Ramsbottom during the last seventy years." So that it is needless to recapitulate here what may be readily obtained from Mr. Garnett's interesting booklet.

BAXENDEN.

Land was purchased at Baxenden in 1835 for the erection of a building to be used for the purposes of a "Sunday School, for Methodist Preaching, and for a Day School," and in 1836 Baxenden first appears in the Circuit books as a separate Society with twenty members. The new Chapel was built in 1859 at a cost of about £800, and in 1871 the present School was erected in place of the original structure.

HELMSHORE.

Methodism at Helmshore must be regarded as the continuation of the work at Gregory Fold, Flaxmoss. Flaxmoss appears in the Colne Circuit Plan for 1786, and so long as those honoured and venerated pioneers, Mr. and Mrs. Daniel Gregory

(succeeded by Mr. and Mrs. George Ashworth) lived, preaching services were regularly conducted at Gregory Fold. Subsequently, owing to the increase of employment and population in the valley, the centre of Methodist life was removed to Helmshore.

The building which served as a School and for preaching services there, was erected in 1841. Until, 1844 the membership of Helmshore was counted as a portion of Haslingden, but in that year Helmshore was constituted a separate Society with fifty-six members, the present Chapel being erected in 1866, at a cost of about £1,600. In 1891 the original School was superseded by the present beautiful and convenient structure, the entire expenditure being about £1,700.

“WESLEY” CHAPEL, BLACKBURN ROAD.

This, the most recent of the Methodist Buildings in the Circuit, was erected in 1884, at a cost of about £4,000, and “Wesley” was then constituted a separate Society with fifty-five members.

MINISTER’S HOUSES.

“The Manse” was built by Mr. James Stott at a cost of £2,000, and presented to the Circuit in the year 1870.

“Eastville” was built by private subscription in 1871, at a cost of £1,350.

“Samlesbury” at Ramsbottom was purchased in 1896 for £812.

“WHAT HATH GOD WROUGHT?”



APPENDIX I.

THE following extracts from the Will of Mr. Holden, of Coldwells, will, no doubt, be read with interest. The language is quaint, but the document affords a glimpse of a memorable past.

“ In the Name of God, Amen. This is the last Will and Testament of me John Holden of Coldwells in the Parish of Haslingden in the Vicarage of Whalley and County of Lancaster Gentleman made this ninth day of May in the year of our Lord One thousand seven hundred and ninety-two. Now considering the uncertainty of this mortal life, and the certainty of death, and being (though infirm and weak of body) yet of sound and perfect mind and memory, thanks be given to Almighty God for the same, do by an authority vested in me for that purpose and being desirous to set my house in order, hoping thereby to preserve peace and Amity at my decease Do make, constitute, ordain and appoint this my last Will and Testament in manner and form following, that is to say, First I give and recommend my spirit into the hands of Almighty God that gave it, and my body to be buried in decent Christian Burial at the discretion of my Executors In hope of a glorious resurrection unto eternal life And all my just and lawful debts, contracts and funeral expenses together with the Probate of this my last Will and Testament to be paid and discharged from my Estate at my disease by my Executors.” (The trustees are then named—John Taylor of Tor End in Musbury in

the Parish of Bury, Yeoman, John Holden of Higher Taupits in Musbury, George Duckworth of Grane Head within Haslingden Yeoman, John Taylor of Hollin Yate, junr. Yeoman, and James Heap of Slack Head, within Haslingden Yeoman ; the Executors being Daniel Gregory of Flaxmoss within Haslingden Yeoman, and George Shacklock of Haslingden, Yeoman.*

“ I do hereby give and bequeath unto Nelly or Ellen Holden my well-beloved wife, the sum of Fifty-four pounds twelve shillings yearly, to be paid to her by my Exors. equally by half-yearly, quarterly, or weekly Payments as necessity may require and also from my household furniture such goods and chattels as she shall think necessary or proper for her own accommodation, also I give and bequeath unto Ellen Holden my mother the sum of Five Guineas during her natural life to be paid to her at two equal or half-yearly payments at the fast of St Michael and at the twenty-fifth day of March ; also I give and bequeath unto Thomas Holden my Brother during his natural life the sum of Five shillings yearly to commence the first Christmas after my decease, if he chuses to come to receive it himself at the time aforesaid, But if he does not, he is not to receive for any neglect no arrears on his account for neglect to be paid afterwards.” (Possibly this last sentence indicates some clue to the difference of feeling between the two brothers in relation to their religious sympathies.) After some other directions to his Executors, the following curious clause occurs :—“ My Will and mind is that my Exors. and their successors in Office take the remaining yearly profits to expend in buying, procuring, and providing clothing for Boys and Girls,

* N.B.—Everyone of these names will be found in the narrative.
—J. S.

the Boys to have an outside waistcoat of a Drab colour and a Green cape to it, with Breeches and shirts. And all the Girls to have bedgowns and petticoats; their bedgowns to be bound twice at the band round about with half-inch Green tape and their petticoats to have inch broad Green tape sewed round four inches from the bottom and Smocks, at the discretion of the Executors, all to be given gratisly as an example of charity by my Exors. with the consultation of my Trustees, amongst poor, pious and religious families chiefly within the Township of Haslingden. And first I direct and appoint my Exors. to look well amongst the people commonly called Methodists and to distribute to them at their discretion, and if they have still anything remaining I desire them to cast their eye amongst the generality of mankind anywhere within Haslingden and if they find any objects worthy of this charity to use their discretion amongst them. And I do hereby also order and direct my Exors. to have the Bells rung annually on the same day of the month on which my decease shall happen and for that indulgence and favor from the Parish I direct and order my Exors. to pay one-third of the money the new Ropes cost every time they put new Ropes to the new Bells. Also I order my Exors. to agree with the Ringers, and to pay them for three Peals at least every such day and every Peal to consist of sixty minutes and not less than three Peals every such day, and as many more as they choose upon reasonable terms, that is one Peal in the morning and another to begin at Twelve at Noon and end at One, and preaching to begin then at "Holden's Chappel" otherwise called "Providence Chappel," and another to begin at six o'clock in the evening and end at Seven and Preaching to begin again at the aforesaid Chappel which Rule I

hope no Preacher will make objection to at Least not upon reasonable satisfaction. And if any Gentleman, Officer or other person in the Parish should be so prejudiced or biased as to stop the Ringing of the Bells, I do order and appoint my Exors. to remove such part of the Charity as they shall think proper into another Parish where they will admit of the Ringing of the Bells. And I do order and direct my Exors. to call a meeting as soon as possible after my decease in order to consult how they must proceed And to call a meeting twice each year as near Michaelmas and Lady Day as they possibly can And the meeting to consist of no other person but my two Executors, five feoffees (Trustees) and the Churchwarden belonging to the Church Parish if he chooses to come, and peruse the accounts but not to have any vote nor to be compelled there unless he chooses. And I do absolutely order and direct that no person shall be asked or admitted into the said meeting, not so much as to drink a glass of Ale or Spirituous Liquors of any Kind at the Charity cost. If any of my Trust shall attempt to act contrary to the Tenor of this my last Will and Testament, he shall be immediately cashiered and rejected and another chosen amongst the People called Methodists. And when any one of the Trust dies, a new one to be chosen amongst the People called Methodists within five days after he dies and to be read up in the Chappel as such, the first Sunday after he is chosen. I appoint my Exors. to prefer the Chappel aforesaid with the Vestry and premises, all within the yard walls first to the Methodist Society or their Stewards at a reasonable yearly rent at their discretion, not to make it burdensome, to be by them possessed and occupied as a Preaching House and other necessary Accommodation to qualify them from

time to time to receive and entertain such of the Methodist Preachers as shall be appointed for the Circuit by the final decision of every Conference to be holden by the late Establishment of the Rev. John Wesley under the Toleration Act, so long as they shall possess and adhere to the doctrines contained in the New Testament. But suppose the People called Methodists shall refuse to undertake it, or be dispersed, or if a Revolution shall take place in the Government so that the present Established Religion be changed or the Toleration Act abolished so that the said Chappel become vacant, then I order and appoint my Executors and Trustees to take the chappel with its appurtenances into their own hands and convert it to the best advantage to procure the most rent from it, &c., &c., &c.





APPENDIX II.

SINCE compiling the foregoing pages, some important information has come to hand, further confirming the statement, not only as to the early existence of the Class at Hollin Yate, but also as to its continuance. The very earliest, and probably the only really reliable documentary authority, in regard to Methodism in this northern part of the country, is "*the Old Circuit Book of the Haworth Circuit*," in the days of the Rev. Wm. Grimshaw. From this book we find duly noted the first payment from Haslingden to the Quarter Board at Haworth, in October, 1754, of £4 7s. 6d., and from this date onwards the payments from Haslingden are regularly entered without a break down to the year 1772. But it must be remembered that the so-called Haslingden of those days apparently referred to the district of Hollin Yate, Sherfin Side, and Dunockshaw (this latter place being situate over the hill, near to Goodshaw); for in 1763 we have the individual names of the members of two Classes, one at Sherfin Side and the other at Dunockshaw, carefully recorded as belonging to Haslingden. At this period, viz., 1763, Keighley had taken the place of Haworth as the head of the circuit. The above information is both interesting and valuable, as coming from what is probably now the only reliable and authentic source in existence, viz., "*the Old Circuit Book of the Haworth Circuit*."

E R R A T U M.

P. 96, seventh line from the bottom—*should read*:
Mrs. John Hamilton, "In loving memory of her husband," £5.