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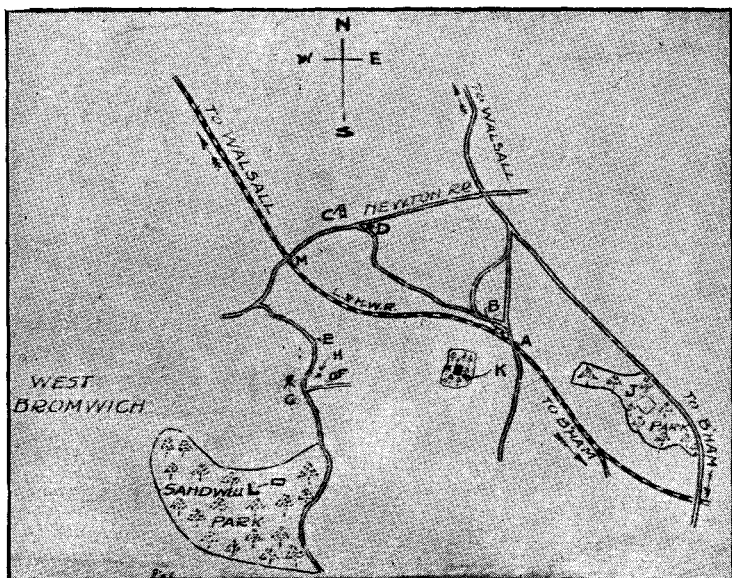
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NEIGHBOURHOOD OF ASBURY'S YOUTH.

- a* Hamstead and Great Barr Station.
- b* Site of Asbury's birthplace.
- c* Asbury's later home and first preaching-house.
- d* Chabel succeeding *c*.
- e* Forge at which he worked.
- f* Manwoods,
- g* Jubilee Colliery
- h* Site of Manwoods Cottage, in which he preached his first sermon.
- i* Perry Hall (Seat of the Goughs).
- k* Hamstead Hall (seat of Wyrley Birch).
- l* Sandwell Hall (Earl of Dartmouth).
- m* Newton Road Station.

THE LANDMARKS OF BISHOP ASBURY'S CHILDHOOD AND YOUTH.

In one of the recent volumes of the *American Church History Series* (New York), Dr. Leonard Woolsey Bacon, in his *History of American Christianity* (with *Preface* by the Rt. Hon. James Bryce, M. P.) contributes a discriminating appreciation of Bishop Asbury's place in Church History. He writes :

“Very great is the debt that American Christianity owes to Francis Asbury. It may reasonably be doubted whether any one man, from the founding of the church in America until now, has achieved so much in the visible and traceable results of his work. It is very certain that Wesley himself, with his despotic temper and his High-Church and Tory principles, could not have carried the Methodist movement in the New World onward through the perils of its infancy on the way to so eminent a success as that which was prepared by his vicegerent. Fully possessed of the principles of that autocratic discipline ordained by Wesley,¹ he knew how to use it as not abusing it, being aware that such a discipline can continue to subsist, in the long run, only by studying the temper of the subjects of it, and making sure of obedience to orders by making sure that the orders are agreeable, on the whole, to the subjects. More than one polity theoretically aristocratic or monarchic in the atmosphere of our republic has grown into a practically popular government, simply through tact and good judgment in the administration of it, without changing a syllable of its constitution. Very early in the history of the Methodist Church it is easy to recognize the aptitude with which Asbury naturalizes himself in the new climate. Nominally he holds an absolute autocracy over the young organization. Whatever the subject at issue, “on hearing every preacher for and against, the right of determination was to rest with him.”² Questions of the

Note 1. On Wesley's autocracy as a leader, see *A New History of Methodism* (Hodder and Stoughton), Vol. 1. pp 226-7, for the views of French and German observers, and Wesley's own admission and explanation. T. E. B.

2. Dr. J. M. Buckley, *A History of Methodists in the United States* (American Church History Series) p. 181. and *Minutes* (in T. E. B.'s Collection) 1779. p. 20.

utmost difficulty and of vital importance arose in the first years of the American itinerancy. They could not have been decided so wisely for the country and the universal church if Asbury, seeming to govern the ministry and membership of the Society, had not studied to be governed by them. In spite of the sturdy dictum of Wesley, "We are not republicans, and do not intend to be," the salutary and necessary change had already begun which was to accommodate his institutes in practice, and eventually in form, to the habits and requirements of a free people."

A member of the *Wesley Historical Society*, Mr. W. C. Sheldon of Sutton Coldfield, near Birmingham, who contributed some useful notes to the Standard Edition of Wesley's *Journal*, has made a careful study of the landmarks of Asbury's early life. We are permitted by the Rev. J. Telford to use some of the notes (with slight revision), which appeared in *The Magazine* of the W. M. Church, and Mr. Sheldon has supplied us with a new plan of the neighbourhood of Asbury's youth, showing the site of his birthplace. (See *Illustration*).

Francis Asbury was born in 1745, at the foot of old Hamstead Bridge, four miles north of Birmingham. The road from Birmingham, *via* Handsworth to Walsall, now known as the Old Walsall Road to distinguish it from the road *via* Perry Barr constructed in 1831, was itself not formed at that time. The section between Walsall and Hamstead Bridge was formed only in 1787 to supersede an incredibly tortuous earlier road stated in the Act to be 'in a ruinous state.' The second section of the road, from Handsworth to the northern side of, and therefore including old Hamstead Bridge, was executed in pursuance of an act of 1809. The bridge was superseded by this reconstruction, the course of the Tame slightly diverted, the crooked was made straight, and obstructing buildings—including Asbury's birthplace—were demolished. This sentence is easy to write, for is it not all to be found in books of local lore and history? but where exactly was the bridge? where the original course of the Tame and of the old road? Search pursued in fragments of time over many years has at length yielded the discovery of a contemporary plan of the spot which enables us to construe Briggs's verbal description,³ and to fix the site of Asbury's birthplace with precision. Mr. Briggs, writing forty years ago, conversed 'with a few old people who knew her (Asbury's mother) personally,' and with many others also separated from them by only a single link. He was assisted also by some who happily are to be found in most circuits who have the faculty of hearing, observing, and remembering. Among

3. In his *Bishop Asbury* pp. 8. 9.

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them were the late Mr. and Mrs. Thomas Wilkinson, who sought out and won the friendly help of the old people on the spot ; their son Mr. W. H. Wilkinson, (d. 1918), whose early photographs have been preserved ; and the late Mr. W. E. Whitehouse, whose memory was a storehouse of facts of early Methodism on the northern side of Birmingham. Mr. Briggs speaks of an ivy-clad house with its back to the present road and its front to the old one. Its front was also towards the ancient course of the stream ; and exactly opposite to it, across the stream, 'stood the house where Asbury first saw the light.' The scene may be best viewed from the railway bridge at Hamstead and Great Barr station, looking down the road towards Walsall. The house marked by Briggs is no longer ivy-clad though evidences of former ivy growth are visible. The derelict stream-bed, separating its front from that of Asbury's cottage, is now covered with cottage gardens and with débris. A little beyond may be seen an arch and other remains of the old bridge carrying the old road, which now serves only as an accomodation way to the coal sidings of the station, where it comes to a full stop. The raised embankment of the sidings, indeed, covers the actual site of the cottage.

His father 'was employed as a farmer and gardener by the two richest families of the parish.' These were the families of Wyrley, of Hamstead Hall, and Gough, of Perry Hall ; and it is remarkable how, in the providence of God, representatives of both were raised up to assist the early Methodists. The suppression of the persecutions in Birmingham by the 'resolute magistrate' John Wyrley Birch, is set forth in *Early Methodism in Birmingham*, pp. 21-23, and in the *Proceedings* of the Wesley Historical Society, Vol. iv. pp. 61-64. A member of the Gough (ennobled in 1796 under the title Lord Calthorpe) family, Mr. Harry Gough, whose brother-in-law was governor of Maryland, aquired extensive estates in America, and created a spacious mansion twelve miles from Baltimore, calling it by the name of his English home, Perry Hall. His wife had been impressed by Methodist preaching. At first he forbade her. One evening, however, in 1775, after a revelry of wine and gaiety, he proposed to his friends to complete the evening's diversion by turning in to the Methodist meeting, but he 'who went to scoff remained to pray.' Soon afterwards he heard the voice of a negro praying and giving thanks for the blessings he enjoyed, though with scarce clothes to wear or food to eat. This increased the unrest of his soul, and he became distressed and contrite. At length in a transport of joy he burst in upon a company of guests in his house, exclaiming, 'I have found the

Methodists' blessing ; I have found the Methodists' God !' Thenceforth, Perry Hall was the preaching-house and home of the itinerant preachers. Mr. Gough erected a chapel adjoining the Hall, which was the first American Methodist church to be supplied with a bell, and it rang every morning and evening to call the household and slaves—an establishment of a hundred persons—to family worship. Mr. Gough and his wife remained devoted Methodists, generous to Asbury personally and to American Methodism at large. He died in 1808.

Whilst Asbury was quite young, his parents moved a couple of miles up the valley to Newton Road, just over the parish of Handsworth into that of Great Barr. His mother, a woman of quick intelligence and deep piety, sought the conversion of her husband, and jealously guarded and trained the spiritual growth of her boy. Here, and in the neighbourhood, he spent that remarkable period of youth which foreshadowed his still more remarkable after-life. His educational opportunities were of the scantiest. These localities, miles away from any considerable town, were destitute of schools remotely worthy of the name. The thing that passed under the name was found at Snails Green, not far away, which even now is but a cluster of inconsiderable cottages. The child carried away painful impressions of the brutal cruelty of the pedagogue. These experiences, however, under the influence of his mother led him to prayer.

Centuries ago a corn mill, driven by water power, existed in Sandwell Park Lane, a mile from his home, in connexion with Sandwell Priory. After the dissolution of the Priory it was converted into an ironmaking forge, and here, at the age of thirteen-and-a-half, Asbury was apprenticed to Mr. Foxall, a Methodist who had lately come from Monmouthshire. His mother and Mrs. Foxall were on terms of Christian friendship, and the youth was under good influences in his master's home. Among his younger companions was Henry Foxall, his master's son, who later emigrated to America, where he amassed wealth and erected a church in Washington, calling it with a double allusion 'the Foundery Church.' His early friend dedicated it to public worship. A biographical sketch of Henry Foxall, written by Joseph Entwisle, appeared in the *Methodist Magazine* in August 1824.

The Earl of Dartmouth, influential in the counsels of the Countess of Huntingdon's side of the evangelical revival, resided at Sandwell Hall near by, and his home was a centre of religious influence. Edward Stillingfleet was vicar at West Bromwich, and Talbot, Venn, and Riland were occasional preachers. These were

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among the clergy to whom Wesley addressed his famous letter on union in April, 1764.⁴ Asbury was deeply impressed by their message and was moved to know more of this new teaching. Under his mother's advice he sought it at Wednesbury. Alexander Mather had just entered on his work there, and under his guidance the youth found the light and liberty for which he craved. His mother had taken him to her meetings whilst but a boy, and encouraged him to assist by giving out hymns and reading the Scriptures. The incipient preacher appeared even at that early date, and these exercises led to an occasional word of comment or exhortation. Mather soon discerned and developed his divine gift, and before he had completed his seventeenth year, authorized him to form and lead a society class, and appointed him when eighteen a local preacher. His first sermon in this authorized capacity was preached at Manwoods Cottage, near The Manwoods, a substantial farmhouse erected in 1680 by Henry Ford, great-uncle of Dr. Johnson. The cottage has been demolished more than twenty years, and the discovery of its site, a matter of perplexing difficulty, doubt, and contradiction, is due to an intelligent boy in the neighbourhood who identified the trees flanking the cottage shown in Mr. Wilkinson's photograph of 1913. Any enthusiastic seeker may find it by crossing the fields immediately after leaving Newton Road station on the west side, and after striking Sandwell Park Lane and passing on the left the remains of the forge where Asbury worked, he will see across the flat field to the left the ground rise abruptly. Straight ahead stands The Manwoods; to the right, less than half-a-mile away, is the Jubilee Colliery; between them, at the corner of a field on the same elevated level, are the two trees between which the cottage stood. Thus, with consuming zeal and ceaseless energy, he commenced to preach the gospel far and near in the counties of Stafford, Warwick, Worcester, and Derby. One of these places, the house of Edward Hand at Blake Street, Sutton Coldfield, became the scene of more than passing interest. Hand was violently persecuted for his espousal of the new cause, and his house was twice set on fire. A warm friendship sprang up between him and young Asbury, who spent the last evening before leaving his parental home for the work of the ministry, in spiritual fellowship with him. The blood of Edward Hand runs in the veins of the Sunderland, Fiddian, Green, and other leading Methodist families of Birmingham. A photograph of Hand's house is in the writer's collection.

⁴ See Standard Edition of *Wesley's Journal*, vol. v., p. 63, and *W.H.S. Proc.* xii. 29-33.

Asbury's parents opened their cottage on Newton Road for preaching services during nearly half a century, and whilst the entire neighbourhood was yet in the Birmingham circuit, Barr appears in its records. In old age their circumstances were straitened; but, out of the slender annual allowance of sixty-four dollars received by him from the American Societies, Francis Asbury laid aside the larger portion for their assistance, and to enable them to keep open their home for public worship. His celibacy was in part due to this motive. His father died in 1798, and his mother in 1802, and both rest in Barr churchyard. Bradburn preached a funeral sermon on Mrs. Asbury's decease. Whether the services were continued in the cottage after her death, or if not, where, we cannot tell. But that the cause was maintained is clear from the fact that in 1804 there was a Society of nineteen members, with Robert Jefferies as leader.

In 1808, however, a little chapel was erected a couple of hundred yards higher up the road. The circuit had now become divided, and Barr came within the new Wednesbury circuit. The trustees were Edward Jordan, Richard Brown, William Stokes, (all of Barr), John Horton and Edward Bagnall (Darlaston), and Thomas Rowley, Edward Hallsworth, and William Faulkner (Walsall). From causes we cannot now ascertain the numbers declined to fourteen in 1811, when Barr disappears from the record. In 1823 the chapel was sold, the purchasers being the Rev. Joseph Fletcher Whitridge, the Independent minister of Walsall, the Rev. John Angell James, and Mr. John Gausby, one of his laymen at Carrs Lane, Birmingham, for the use of 'a Society of Protestant Dissenters, usually called Congregationalists.' The first and last named were ultimately refunded their shares, and the property is still held by the Carrs Lane Church. It is interesting to know that both those great ministers of Carrs Lane, John Angell James and Robert William Dale, preached in this little sanctuary. Local knowledge of its historic Methodist origin has almost lapsed.

To American Methodists especially this should be classic ground. The entire scene may be caught from the railway—the birthplace, covered by the sidings of Hamstead and Great Barr station, the later cottage, and bright face of the little chapel shining in the afternoon sun, at a right angle east of Newton Road station, the site of the forge, Manwoods, and the trees marking the site of Manwoods Cottage a mile to the south-west—all these are within sight of the traveller between these two stations.

Barr once again appears in the circuit records in 1825 with three members, then it disappears till 1838, whence it has a con-

tinuous record till 1854, though with a membership seldom reaching a dozen. It is absent until 1865, soon after which a few well-to-do families migrated from Walsall and gave strength to the cause. A beautiful little chapel was shortly afterwards erected on the main road from Birmingham to Walsall.

W. C. SHELDON.

LETTER FROM SAMUEL WESLEY, JUN.,
TO JOHN WESLEY.

*(From the original letter in the Library of Queen's College,
University of Melbourne, Australia).*

26th March 1739

Dear Jack,

I might as well have wrote immediately after your last as now, for any new information that I expected from my mother; and I might as well let it alone at present for any effect it will have, farther than showing you, I neither despise you on the one hand nor am angry with you on the other.

I am sorry Georgia Lies should pursue Whitefield. I like not any Lies, but that Epithet does not mend them. I shall never understand that matter now, since I am persuaded you will hardly ever see me Face to Face in this World, tho somewhat nearer than Count Zinz.

I am glad you encouraged no Sectary to preach in our Church. The Matter of any Discourse or Prayer after it was not objected against, but there being any such Exhortation at all; but you will do it no more, and it is past.

Charles has at last told me in plain terms—He believes no more of Dreams and Visions than I do. Had you said so I believe I should hardly have spent any time upon them tho I find others credit them whatever you may do. You quoted Joel, gave a good Character of Him that saw the Father, and said assurance so given might be. This was either defending them, or else to no purpose that I can see. It was otherwise unnecessary puzzling the Cause.

You make two Degrees or Kinds of Assurance. That neither of them are necessary to a State of Salvation I prove thus

1. Because Multitudes are savd without either. These are of three sorts 1. All Infants baptiz'd who die before actual sin. 2. All Persons of a Melancholy and gloomy Constitution who without a

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miracle cannot be changed. 3. All Penitents who live a good Life after their Recovery, and yet never attain to their first State

2. The lowest Assurance is an Impression from God who is infallible that Heaven shall be actually enjoyd by the Person to whom it is made; How is this consistent with Fears of Miscarriage, with deep sorrow, and going on the Way weeping? How can any doubt after such a Certificate? If they can, then Here is an Assurance whereby the Person who has it is not sure.

3. If this be essential to a State of Salvation, 'tis utterly impossible any should fall from that State finally, since how can any thing be more fix'd than what Truth and Power has said he will perform? Unless you will say of the matter here (as I observd of the Person) that there may be Assurance wherein the thing it self is not certain.

We Joyn in love; we are pretty well in health. I shall take up no more of your time than to tell you

I am Your affectionate
Friend and Brother
Mar. 26. 1739 S. Wesley
Tiverton Devon.

Note:—In line 29 above the words “an impression” there is written in another hand “No”. It may be John Wesley’s comment on Samuel’s statement,

This letter is quoted, but not in full, in Whitehead’s *Life of Wesley* II pp. 110 and 111. and is referred to by Tyerman’s, *Life of Wesley*, I. p. 193.

E. H. SUGDEN.
Melbourne.

FRAGMENT OF LETTER FROM
MRS. SUSANNA WESLEY TO
SAMUEL WESLEY JUNR.

(In the Library of Queen’s College, Melbourne, Australia).

with those of your own.....(going)
backward instead of forward.

From whence is it Sammy! that this
proceeds? God has giv’n you as much Sense
and as good a Capacity of Learning as the
very most have, why then should you not
have.

[On the other side of the fragment is the signature]
Susanna Wesley

(Was this written on some date between 1704 and 1706? T.E.B.)

LETTER FROM WILLIAM PITT,
METHODIST PREACHER, TO SAMUEL
BARDSLEY, (PEMBROKE, BRECON,
TREVCCA, RADNOR, &C.) 1770.

(From the original in Queen's College Library, Melbourne).

My Dear Brother

Having rec^d your favour this will acquaint you that my Shoulder is a great deal better than I could expect tho' far from being well which must be bore with patience and thanksgiving to God whos Arms were under me or els it might have bene my death for my Whole Frame did Crack as tho' my bones had all bene dislocatcd but I hope time will bring it about again. And as nothing can befall us without the permission of our Father I hope that it will answer the design intended. The Preachers in Wales were stationed after Mr. Wesley came thro' it as follows Brother Barker and Whittaker for Pembroke I and B Dempster for Glamorganshire Circuit but while I was in the Circuit I rec^d a Letter from Mr. Wesley to retire to Brecknock (and he sent Martan Roda's Brother to be with Brother Dempster but they have now changed with each other) and endeavour to open a communication with your circuit but for some reasons I gave Mr. Wesley he lief it entirely to myself to act as God should direct me. When I came to Brecknock I found that the Students had made frequent visits at Intervals when our preachers were absent which drew the curiosity of many to hear but still they were like a Rope of sand for even the old standards met perhaps only once a month or five weeks but as soon as I could prepare their minds I began with disciplin and met them as constant as I could my self and now we have our new place finished vast numbers flock to hear and we are Increased from under twenty to near fifty some of whom hav bene and were when I came there the very refuse of the Town but now walk worthy of their High Calling and are in general more livly than ever Several of the new ones are justified freely thro' the redemption that is in our Lord Jesus other earnestly seeking 14 or 15 of which are young lads from 16 to 23 who are very much in earnest likewise at Llangonna the Lord is reviving his work and I hope they will be double the number when I shall visit the classes next quarter I had but two places more ; which

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are suply'd once a month but now I have as much as I can do every day for a fortnight and am going by Invitation next Tuesday to a new place. I preached out at Hereford Sunday was sevenight to a Large Company who behaved very quiet but on the Saterdag I was told that I was thretned crewely but their pour was taken from them. I intend being there on Sunday next again. As the places are as yet but young I cannot tell who is in earnest till I shall begin to bring them into a little order only this I can say that many come to hear and at a litle place near the Hay there are about 16 that appear to be much in earnest and shall join them togeather after once or twice more meeting them Thus far I have given you a short scetch of the Blessing of God on my weak endeovours desiring you and my other Brethren will think on me at the Throne of Grace that he would perfect his strength in my weakness. I know and find that he is all sufficient may he direct us all into a patient waiting on him to know and find power to do his will faithfully and then we shall be rewarded plentifully which that we may is the prayer of your affectionate

Brother in Christ

William Pitt

Addressed

New house old Radnor

For

Febry y^e 23/1770.

Mr Samuel Bardsly.

Notes on William Pitt's letter

The spelling is erratic and there is hardly any punctuation. William Pitt was admitted on trial at the Conference of 1769, Samuel Bardsley the year before. Bardsley died in 1818. Pitt was admitted into full connexion in 1770, but is evidently the W. P. who desisted from travelling at the Conference of 1772.

The Stations for 1769 run

Cheshire; John Shaw, Richard Seed, Samuel Bardsley

Wales, East; William Pitt, William Barker

Wales, West;—James Dempster, William Whitaker.

The re-arrangement mentioned in the letter was doubtless made when Wesley came to the Anniversary of Trevecca College Aug. 18—24, immediately after the Conference. The Students are of course the men from Trevecca.

E. H. SUGDEN.

LETTER OF THE REV. JNO. PAWSON,
TO CHARLES ATMORE.

FROM THE LATE MR. GEO. STAMPE'S COLLECTION.

ORDINATION: SEPARATION FROM^o THE OLD KIRK, 1786.

The following letter was written during a critical year in the history of Wesley's ordinations, a month before the July Conference (1786). Wesley added a manifesto to the *Minutes* of this year (printed by Bulger and Rosser, Bristol) dealing with 'Separation from the Church,' and considering especially the '*Case of Scotland*.'

In July 1785, John Pawson and Charles Atmore were stationed at Edinburgh. Pawson says in his *Account*, (pub. 1801. Baines, Leeds), "I spent this year between Edinburgh and Glasgow with Mr. Robert Johnson, a deeply pious young man. We had orders from Mr. Wesley to form our people into a Church, and to administer the ordinances of baptism and the Lord's Supper among them." Wesley was at Edinburgh in April. Pawson probably refers to this recent visit when he says, "He [Robert Johnson] and Mr. Ha— were ordained priests." We note the term *priests*. Was 'Mr. Ha—' Thomas Hanby, who had already been ordained *dea-con*? The Mr. Jackson referred to, who was of the same type as the 'amiable, prudent, able, Robert Johnson, was, probably, Edward Jackson, who was at York in 1783 with Pawson and Atmore. T.E.B.

My dear Friend.

Edinburgh, June 2, 1786.

I am always thankful to hear from you, more especially so because you send me good news respecting the work of God. This was the case in some measure whilst I was in Glasgow, with which my Soul was delighted. But it is not so much the case in this City, as I could wish for, nor will it be so, I believe, till we can separate from the old Kirk, which cannot take place till after the Conference.

As soon as I returned to this place I had the honour to marry friend Johnson in the primitive Scotch way. We had a truly Christian Wedding, & I hope they will be very happy with & in each other. She is what the Scotts' call an "unkah duce" young woman. Tolerably personable, of middling sense, I hope truly pious, and £300. fortune at present, but if her Mother lives long, may have much more. He & Mr. Ha— were ordained priests when Mr. Wesley was here.

I have heard from various quarters of Mr. Wesley expressing himself in very strong terms in favour of the Church. I was not at all surprised at this; but nevertheless I do not see it to be any more difficult for him to leave the Church than it was before. For

if he was to see it his duty to have the Church Service in any of our places he would not call it separation from the Church, but just the contrary. He has already shewed you that the word Schism does not signify a separation from any Church whatsoever; & he has also proved beyond all contradiction that the Methodists are the very Church of England itself, & that from one of the Articles of that Church. So that all he has said lately would just stand for nothing. But the truth is the good old man has been so pestered with his brother & the High Church bigots on all sides that I really believe he does not know what to do. And you may add to this that Dr. Coke, with his well meant zeal drives quite too fast, & by that means defeats his own designs. When Mr. W. was here he told the whole Sunday night's Congregation that it never came into his head to separate from the Church of Scotland, but that Dr. Coke had entirely mistaken his meaning throughout the whole business, and that there never should be public worship in that Chapel with his consent. So that it is quite evident that he has forgotten what he himself said on that subject last Conference. Poor dear Soul, his memory fails him, therefore he speaks in a very unguarded manner sometimes. He has indeed made our way exceedingly difficult in this City, as he has now put a Sword into the hands of our enemies, & weakened our hands most amazingly. I do assure you he has tried us to the very bone. However, this I am well assured of there is no probability of our being of much use in this place without an entire separation, & I do not intend to stay in Scotland on any other terms. I would much rather be in England as a Local Preacher than submit to be here as we now are. You see, my friend, how necessary it is for us to study the Doctrine of the Cross, inasmuch as we find that wherever we go there will be something of this sort in the way.

It will be altogether impossible for me to call upon you on my way to the Conference, as I have got no horse. I suppose that at Bristol I shall be at one Mr. Page's, in St. James Square, where I dare say you may be also. At present Bro. Johnson & I are appointed to this place for the next year. He is a truly pious, peaceable, good man, & very acceptable as a Preacher. I sincerely love him, & I am inclined to think he has a regard for me. But he is naturally so reserved, that it is impossible for me to have that endearing fellowship with him which otherwise would be the case. I frequently tell him my mind with all possible freedom. He is upon the whole much like M^r Jackson.

As one whom I most sincerely love, & whose usefulness in the Church of God I most devoutly wish for, I cannot but advise

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you to study the doctrine of entire Sanctification as it is set forth in the Word of God. You may depend upon it that this most blessed truth has been too much neglected by the Preachers to the unspeakable loss of the people. Do not, my dear friend, account this a little thing. If all our Preachers did only clearly see, earnestly follow after, and earnestly preach the whole truth of God, the people would certainly be infinite gainers thereby. However, let others do what they will, let you & I, with the apostles, follow after, & that with all diligence in order that we may apprehend that for which we are apprehended of God in Christ Jesus.

I am, as ever, Your affectionate friend, & Brother,
To J. Pawson.

Mr. Atmore,
At the Methodist Preaching House,
Colne,
Lancashire.
Single.

MISS TALBOT, THE ESSAYIST.

The high praise bestowed by Wesley on the prose and poetical works of Miss Catherine Talbot invites attention to a writer long left in the neglected shade though widely read in her own day. She was born in May 1720 of high and honourable parentage¹ but the star Wormwood threw its baneful beams on her cradle, for her father died five months before her birth leaving her and her mother in impoverished circumstances. But no Grub Street struggles stunted her latent abilities or delayed their recognition. Ere she reached her fifth year she and her mother were received into the household of Archbishop Secker, and there remained until the death of that prelate, those sheltered years extending from 1725 to 1768.

His grace early perceived her budding talents, and himself superintended her education though allowing much liberty to her own tastes. As a linguist she soon became distinguished, and in astronomy, music and painting proficient. She was happy in her surroundings as well as in her foster-father, especially in having the use of a splendid library, and association with such famous men as Bishops Butler and Benson, and Wright the astronomer. But her chief friend was the scholarly Mrs. Carter who introduced

1. Only daughter of the Rev. Edward Talbot, Archdeacon of Berks, and preacher at the Rolls, (younger son of Dr. Talbot, Bishop of Durham). T. E. B.

her to the public in 1770, and took the financial responsibility of her earliest well-known work, *Reflections on the seven days of the week*, which ran through ten editions, the last appearing in 1801. But this was not really her first literary attempt, inasmuch as when twenty-two years of age she wrote a poem *On Reading the Love Elegies*—i.e. Hammonds' *Elegies* which she was privileged to read twelve months before publication. The *Rambler* of June 30, 1750 also contains one of her many allegories, the subject being "Sunday."² It was not until about two years after her triumphant death that her *Essays on Various Subjects* saw the light, the two volumes bearing the date 1772. Her complete works include not only the essays and poems, but the *Reflections* already mentioned, a number of allegories, pastoral letters, dialogues, imitations of Ossian and a fairy tale.

Wesley's estimate of her genius may be read in his *Journal*, Feby. 28, 1776. Possibly some of Wesley's critical readers may think that he is not saying much in considering them equal to any he had seen, inasmuch as he does not seem to have paid much attention to the "British Essayists," and still less when he favourably compares her with "the celebrated Mrs. Rowe" who ascended no great height up Parnassus. Modern opinion holds that Miss Talbot's letters and less formal pieces excel her more studied writings. But by her contemporaries all her works were highly valued. In the *Gentleman's Magazine* for 1774—only four years after her decease—are some commemorative lines part of which ran thus—

Delightful moralist : thy well-wrote page
Shall please, correct and mend the rising age—

2. Johnson wrote the *Rambler* unaided with the exception of five numbers. Of these *four were written by women*; two by Elizabeth Carter, the translator of Epictetus; one by Hester Mulso, better known as Mrs. Chapone; and one, (No. 30) referred to above, by Catherine Talbot. As a personal friend of Johnson and 'apt disciple' of his 'moral manner,' we might have expected her style to be too sententious for Wesley's admiration, but her impersonation of "Sunday" in the essay named is by no means dull reading. "My elder brother was a Jew. A very respectable person, but somewhat austere in his manner: highly and deservedly valued by his near relations and intimates, but utterly unfit for mixing in a larger society, or gaining a general acquaintance with mankind." Burke's *Annual Register* contains references to Miss Talbot, and inserts a charming and humorous letter by her "to a newborn child," the daughter of John Talbot, son of the Lord Chancellor.

Burke's *Memoirs of Eminently pious women of the British Empire* (vol III) contains a portrait of her, and extracts from her 'Reflections,' but prim Samuel Burder carefully avoids reference to her merry moods and gentle humour.

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concluding with the unfulfilled prophecy—

Fair shall thy fame to latest ages bloom,
And every muse with tears bedew thy tomb.

Her biographer writes "The correctness of her language, the strength of her arguments, and the justness of her reasoning, are equally the objects of admiration; and these are set off by a vividness of fancy and glow of imagination which seem to be the peculiar property of a poetic genius." To this he adds proof of the popularity of Miss Talbot's writings: "Few books of mere moral and religious instruction have had a greater sale and gone through more editions than the little posthumous volume of her miscellaneous works." "Universally read and approved and admired" says Mrs. Carter. The Essays commended by Wesley as full of admirable sense and piety, and recommended by him to his friend Miss Bolton (see *Arminian Magazine* 1791 p. 590), number twenty-six; among the best being "On the Moral Uses of Geography," "On Consistency of Character," "The Art of Pleasing in Society," and the one "On True Friendship." As to the few poems perhaps none excels the one added to the Essay "On Reflection as the Source of Cheerfulness" which begins

"Hark, with what solemn toll the midnight bell
Summons Reflection to her dusky cell."

The most cruel of all afflictions rendered Miss Talbot almost incapable of any literary effort during the last nine years of her life and brought her to a premature grave on January 9th, 1770, in the 49th year of her age. With sincere sympathy Wesley applies to her, in slightly altered phrase, the ninth line of Pope's verse "On Mrs. Corbet,"

"Heaven its choicest gold by torture tried."

The original runs:

Heaven, as its purest gold, by tortures tried!
The saint sustain'd it, but the woman died

How the saint sustained it is told by one who was with Miss Talbot when her death was hourly expected. "Her resignation and patience through all her sufferings you are well acquainted with: it exceeds all description, cheerfulness does not express her countenance or manner, (I mean on Sunday last) there was a joy I shall never forget. . . I am thankful I have known her, and have sometimes hopes I may be the better all my life, for some conversations passed in this last illness." With the testimony of Mrs. Elizabeth Carter we close: "Never surely was there a more perfect pattern of evangelical goodness, decorated by all the

ornaments of a highly improved understanding, and recommended by a sweetness of temper, and an elegance and politeness of manners, of a peculiar and more engaging kind than in any other character I ever knew."

For further information see Elwood's *Literary Ladies* vol. 1. p. 127, and Nichol's *Literary Anecdotes* ix p. 714, 766.

RICHARD BUTTERWORTH

JOHN WESLEY'S FIRST VISIT TO GATESHEAD.

Gateshead is a place of considerable antiquity, probably older than Newcastle. It occupies the rising ground on the south side of the Tyne, opposite Newcastle, and the highest point is 513 feet above sea-level.

The earliest notice relates to a Monastery which existed 653 A.D., of which Uttan was abbot. It is believed that a church occupied a site near St. Mary's.

Antiquaries and historians do not agree as to the origin of the name but the Ven. Bede (673-735) called it *Capræ Caput*, as did also Symeon of Durham (12 century), who says that the murder of Walcher (1080) happened *ad Capræ Caput*, which he afterwards calls Gateshead. The place was invested with the rights of a borough by Bishop Pudsey in 1164, and governed by a bailiff.¹ The Reform Bill of 1832 made it a parliamentary borough, and in 1835 it was incorporated. The arms of the borough bears a Goat's Head among the Clouds, with the motto, "Caput inter Nubila Condit." An old chair in the vestry of the Parish Church, dated 1666, has a goat's head carved upon it.

John Wesley first preached at Gateshead on Sept. 22, 1745 at eight o'clock in the morning. The population at that time was about 7,000; it is now 120,000, showing it to be the largest town on the north-east coast route between Edinburgh and London, with the exception of Newcastle. Wesley preached "in a broad

1. "When King Edward the sixth suppressed the bishopric of Durham he annexed (Gateshead) to the town of Newcastle, but Queen Mary soon after restored it to the church." In 1764, Dodsley records that 'on the stately stone bridge the iron gate in the middle of it has the arms of the bishopric of Durham upon the east and those of Newcastle on the west side.' Dodsley's *England*, 1764. Vol. 1. p. 217.

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part of the street near the Popish Chapel, on the wisdom of God in the Government of the World." This chapel was within the grounds of Gateshead House, immediately to the north of Trinity Church (originally dedicated to St. Edmund the Confessor). The Church, erected 1245, was in a ruinous condition at the time of Wesley's visit, and was not restored until 1837. In 1903 the whole of the north wall was removed and the old church became the south aisle of the new building. The west front of the old part has a deeply recessed central doorway, the mouldings of which are very rich. Over the doorway is an upper arcade, the alternate spaces of which are pierced by lancet lights. The lower arcades flanking the doorway, are trefoil-headed, while the higher ones are simply pointed.

"A broad part of the street" is easily understood by the older residents. Its aspect has been quite altered during the last 60 years. Many of the houses, especially on the west side, were set back on "quays." The town authorities consented to the removal of these quays, and the buildings were brought forward. Behind the one-story shops many of the older buildings may still be seen, showing the former street line.

Wesley had passed through Gateshead on several occasions. During his first visit to Newcastle in 1742 he lodged in an inn at the Gateshead end of Tyne Bridge. This bridge, on which were houses and shops, was swept away by a great flood in 1771.¹ Daniel Defoe visited Button, a publisher, whose shop was on the bridge.

All the through traffic in Wesley's time was by way of the steep and narrow street called Bottle Bank [Botl, A.S. for village = the Bank or hill of the village], as Church Street, an easier gradient, was not formed until 1790.

The Gateshead Methodists appear to have worshipped for a time at Newcastle. In 1812 they used Methuen's long room, connected with an inn at the lower end of the town. Three years afterwards, within a stone's throw of the spot on which Wesley stood, they built a chapel, with accommodation for 700, at a cost of £1600, which they occupied until 1861, when High West St. Chapel was erected. The old building in High St. is now a place of amusement.

Mid-way between the two chapels lived Mr. John Vickers. Dr. Punshon married one of his daughters here, and was afterwards

1. A full account of this disaster appears in *The Annual Register* Vol. xiv. p.p. 155-6. T.E.B.

united to her sister in Canada. The late Judge Waddy was born in Gateshead. His father while in the circuit, had as one of his colleagues the famous Hodgson, Casson.

H. F. FALLAW,
Gateshead.

[1. THE EJECTED RECTOR OF GATESHEAD.

In the church history of Gateshead the name of the Rev. Thomas Weld is worthy of a note. At the period in the seventeenth century when the ancestors of John Wesley (Bartholomew and John) were suffering for nonconformity, Thomas Weld was rector of St. Mary's. His living (£27 13 8) was in the bishopric of Durham. 'He was turned out by Mr. Ladler, who had a dormant presentation to the living' from Bishop Thomas Morton. Rector Weld 'not submitting to the ceremonies,' found 'the place too hot for him, and he was forced to quit it, and go over to New England.' There he anticipated the work of Wesley and Fletcher, of the next century, in attacking antinomianism with a vigorous pen, 'The Rise, Reign, and Ruin of Antinomianism' is part of the lengthy title of one of his treatises. He found New England Calvinism deflecting from the lofty moral standard of the fathers. (On this tendency see Dr. L. Woolsey Bacon's *History of American Christianity*, p. 105). T.E.B.

2. EARLY QUAKERISM IN GATESHEAD.

George Fox records that Alderman Leger, in 1657, declared that "Quakers would not come into any great towns, but lived in the Fells, like butterflies." So Fox soon faced Alderman Leger and the clergy, and invited them to a meeting. "But they would not come at us," says Fox. They refused to allow a meeting in Newcastle. "Who are the butterflies now," said Fox. "As we could not have a public meeting among them," writes the Quaker "we got a little meeting among Friends and friendly people at Gateside (Gateshead), where a meeting is continued to this day, in the name of Jesus." Mr. J. R. Boyles, F.S.A. in his *Vestiges of Old Newcastle and Gateshead*, (1890) deals with the Quakers in Gateshead, and considers that they were persecuted by fellow nonconformists and churchmen "for no other fault than that of peacefully assembling to worship God according to the dictates of their own conscience."

The records of both Quakerism and Methodism in adjacent Fells would form an interesting chapter in a history of mystical and experimental religion in and around Gateshead. T.E.B.]

THE REBELLION IN IRELAND. 1798.

LETTER BY THE REV. ADAM AVERILL TO THE
REV. JOHN REYNOLDS, SENIOR, FROM JENTOVER
DURROW, JUNE 7th, 1798.

Adam Averill is well known to readers of Irish Methodist History as a clergyman in deacon's orders, a Methodist preacher, and a fervent evangelist. He was the first President of the "Primitive Wesleyan Conference" in Ireland. When

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he was a young man of twenty one who had been deacon about three months (1777), he happened to call at the house of Mr. Persse, a barrister in Dublin, found the family at dinner, and consented to join them. He heard Mr. Persse address the gentleman who sat next him, saying—"well Mr. Wesley, we interrupted you in the anecdote you were telling" The name of Wesley startled the young clergyman. He had often heard of the Methodist leader, and now for the first time met him. In the evening he went with Mr. Persse to Whitefriar Street Chapel, sat in the pulpit, and heard Wesley preach.

The following letter by him was in possession of Mr. Samuel Rush of Upper Norwood in 1898. The Rev. John Reynolds, to whom it was addressed was Mr. Rush's grandfather, one of Wesley's preachers from 1786 to 1851.

[T.E.B.]

MY VERY DEAR BROTHER,

Your much-esteemed favor having wandered to and fro after me three-quarters of a year, has at length found me in the midst of a very disturbed country. Yet, I have infinite cause to praise the Lord of all our mercies. His Church is in perfect peace, tho' many who go by the name of His disciples are every way disturbed. I have taken the tour of the whole kingdom of Ireland, since last Conference, and have reason to adore the rich mercies of God through Jesus Christ, for the exertion of his paternal care in favour of our connection exclusively, I think, of all other parties in the land. We are not indeed as to numbers getting much forward, in that respect, I apprehend we shall be found rather on the decline ; but while the destructive spirit of party and open outrage has almost swallowed up all other sects amongst us, we are through mercy enabled to stand still, looking for, and experiencing the salvation of God. We are blessedly free from internal dissensions save in Lisburn, where a spirit of reform had offered itself through Kilham's principles, which seemed to threaten our whole connection with a convulsion, from the impetuous zeal of those who appeared at the head of it. But I trust God hath acknowledged the exertions of His servants to check it, as I have heard nothing of it lately. In the north of this kingdom, where Presbyterians are very numerous, they appear, generally speaking, divided into two parties, Calvinists and Arians, there the Papists are a wretched poor tribe of Idolators, who now begin to read the Scriptures. A good omen. The Church of England, Methodists only excepted, are of Gallio's party. There are a few Moravians

and Quakers who have religion in a low degree. But Methodists alone are proved to have that religion which can support them in the midst of such trials and convulsions as in these later times have been unheard of in the British Empire.

On the 1st of Apr^l I returned to my house after my tour, and found it entirely deserted. The Clergyman, Rector of the Parish, which I left in it, not being resolute enough to stand by the flock when the wolf came. My house had been broken open, as were all my lock up places in it, my pulpit torn down, and my little Chapel greatly abused, my picture defaced with swelling threats to use the original in the same manner, and of the leads of my house they took about 800lbs. to help their ammunition.

Soon after this matters took a more favourable turn, the military being let loose for plunder and pillage on the country in w^h we all gladly suffered, as this attack was only on property. Many discoveries were now made, which showed the infernal plot was general for the overturning of Government and a massacre of Protest^{ts}. Martial law was enforced with mildness on the culprits y^t were taken, until Lord Edw^d Fitzgerald was taken; I believe at y^t very time he was about to lay aside the masque. Now y^e hellish match took fire, & thousands flocked openly to the standard of rebellion. They made themselves masters of three towns about 20 miles from Dublin before a force sufficient to defeat them could be got together; but their possession of these towns was short & bloody, they were soon beat out of them w^h great carnage, leaving but in them the savour of most abominable cruelties. The horrid signal, to universal insurrection, was now given by stopping the Mail Coach on various roads, and the scheme took, as far as y^e wretches had power and courage for it every where.

The counties of Kildare, Carlow, Wicklow, and Wexford, were all in a flame; but our God blasted all their hellish designs from the beginning, when they had first exhibited a specimen of their cruelties by burning whole families in their houses, taking, as I am informed, children who were striving to escape on their pikes and casting y^m into the flames. Nor do their women seem any longer to have the feelings of humanity. A thirst for blood extinguishing in them all the tender affections of nature with the timidity peculiar to their sex, so y^t they not only prompt the men to cruelty, but are themselves agents in the business.

Now every place is threatened, and such is y^e general alarm y^t none in the country dare confide in his most intimate neighbour, or hitherto faithful domestic, that is a Romanist, believing the whole sect united in the plot of rebellion and murder, all the

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Protestants fly to arms, assembling themselves, with women and children, into garrisons in towns and villages, leaving their houses in country places waste, the Protestants about me being the only exception I know in this case.

I have long been convinced that God was about to visit with some heavy judgment this land for its iniquities, particularly for Sabbath breaking, the most prominent feature in our national transgressions, and which carries in its train all other evils. Wherefore when the yeomen were raising I found it was a compact with the *wicked one*, in order to fill the corps more readily, that the Sabbath should be sacrificed to him. *That* being the principal day for learning discipline and all other drudgery. I found *this* was stamping with authority a vice y^t hitherto had only been countenanced, and which must in the end bring on a greater calamity than the yeomen were calculated to prevent. I therefore durst not but reprehend this business in public and private, so as to incur what I expected, the resentment of Sabbath-breakers insomuch that my neighbours amongst them threatened they would not interfere to protect my property if the evil day should come. To this threat I was fully reconciled, trusting in Him whose cause I pleaded more than in all the armies upon earth who rebel against Him. The time they looked for is now come. I blame them not for leaving me to provide for myself under the protection of Him whom I have chosen.

A few Protestants whom the Lord has given me through the faith of the Gospel, assemble every night with women and children, in my house, where without Arms, we solemnly devote ourselves to the Shepherd of Israel, and we are becoming every day stronger in faith thro' His grace. My dear Brother pray for us that our faith may be *omnipotent* and that God's glory may wonderfully spring out of these troubles. A letter from you at the opening of our Conference w^d greatly strengthen y^e hands of your very weak, unworthy, but sincere brother in the Gospel.

AD^M. AVERILL.

Jentover Durrow, June 7, 1798.

NOTES AND QUERIES.

544. JOHN BARNES OF PEMBROKE, *Author of THE CHRISTIAN'S POCKET COMPANION.* 1765. (*Preface* by John Wesley, July 30, 1764).

It is rarely that we are able to correct, or add anything

to the late Rev. R. Green's *Wesley Bibliography*, but the Rev. M. H. Jones's extracts from the Moravian MSS., at Haverfordwest throw new light on the "paymaster of the Fort in Pembroke," as the probable author of the above named devotional manual. The Rev. R. Butterworth, a few years ago discovered that the author could not have been the courteous clergyman of St. Mary's Church, as Mr. Green cautiously suggested was "possible," for the Rev. David Lewis was the minister of St. Mary's; neither did clergy of the other churches bear the name of Barnes. "Parochial and diocesan researches," says Mr. Butterworth, "have failed to supply information as to Mr. Barnes. His published works are his sole memorial. Wesley's preface can be read in the pages of Tyerman. Its chief point is a comparison between the manual of Mr. Barnes and the better-known *Golden Treasury* of Bogatzky, which first appeared in 1754. The author's love of Methodism appears in almost every page: half of the hymns quoted are from Wesley's Collections, while the meditation for February 17, on Rev. iii. 18, is transferred verbatim from the Notes on the New Testament (published a few years before,) and signed 'J. W.' Mr. Barnes's manual, issued at Carmarthen, has been out of print considerably more than a century, but it contains many a chioce saying that might be heard with profit in the congregation and class-meeting."

In the year when Wesley wrote the preface to the *Christian's Pocket Companion*, Mr. Barnes produced his short *Dialogue between a Member of the Church of England and a soul under Conviction of Sin*. The dedication runs:—

Readers,

I present you with the following little Dialogue, wherein you will find an answer from the Lord to the general Objections made by Souls under Conviction: If they are blessed to you I shall rejoice with you, and am
Your Soul's sincere Friend,

J. BARNES.

Then follow fifty questions and answers, "the former supposing deep conviction and fear of the wrath to come and the latter presenting an unsurpassable collection of texts for the guidance and comfort of penitents."

In John Barnes's *Christian Pocket Companion*, of which the compiler of this note possesses a curious little oblong copy, bound in sheep-skin, with the remains of a clasp, is an

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advertisement of the above 'Dialogue' and also of the following :

Lately published. Price 2d.

TWENTY Charges against the Methodists answered by the word of God, for their Encouragement, and Conviction of their Enemies.

Local Bibliographers will note the following place-names on the title-page of *The Christian's Pocket Companion*. "CARMARTHEN, Printed for and sold by the Author at *Pembroke* : Mr. *Edmonds*, at the *Coventry-Cross, Holborn* ; and at the *Foundery, in Moorfields, London*. MDCCLXV."—T.E.B.

545. GREEN'S WESLEY BIBLIOGRAPHY—Add the following edition to No. 105 : *Redemption Hymns*.

Eighth Edition Wilmington : Printed by James Adams, 1770. This, though a reprint of the English Eighth Edition, may perhaps be the First American Edition—printed in the State of Delaware.

I have also a copy of the following not mentioned in Green's *Bibliography* : *The Experience of some of the most Eminent Methodist Preachers with an Account of their Call to and Success in the Ministry. In a Series of Letters written by themselves to The Revd. John Wesley, & all*. Dublin : Printed by Barnett Dugdale, No. 150 Corpel Street, 1783, pp. 262. There is a small engraving of Wesley on the title page surrounded by a circular ornamental border. This is the second volume. I have not seen a copy of the first.

D. B. BRADSHAW.

546. BOOKS, TRACTS, PAMPHLETS &C. ON METHODISM IN THE BODLEIAN LIBRARY, OXFORD.—Mr. James T. Lightwood sends us a useful list of the above. We propose to annotate this by reference to Green's *Wesley Bibliography*, and *Anti-Methodist Publications*, and collections made by members of the W.H.S. There are copies of some of these publications at the Methodist Publishing House, and in Mr. Brigden's collection. We hope to publish the list, or the first portion of it in our next issue. In the meantime we are willing to lend it to any member of the W.H.S. to whom it may be at service or who will assist in annotating it.

547. IS THERE IN EXISTENCE A MAP OF WESLEY'S ITINERATIONS? The Itinerary prepared by the late Rev. Richard Green is invaluable.

A Map would be a serviceable addition ; indeed it would

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complete the Itinerary. Ireland and perhaps Scotland and Wales, would have to be treated separately. If this were done, a map of England could be given which would be large enough to carry the distinctive markings necessary to indicate Wesley's journeys.

It might be possible to use maps prepared for general sale and add the markings to indicate Wesley's journeys.

It is a large and costly task. It may have been considered and found impracticable. That may be the result of further consideration.

If it could be done, it would be of much service to many members of the W.H.S., and others.

May 22, 1919.

GEORGE EAYRS.

We should be grateful if Mr. Eayrs would begin this task by making a map for *one year* of Wesley's journeys, using, of course, *eighteenth century* surveys, especially Cary's, and old road maps, such as Paterson's of 1784, and Ellis's Atlas & *Compleat Chorography*, 1768.

T.E.B.

548. RUSSELL'S PORTRAITS OF MRS CHARLES WESLEY AND HER SON CHARLES.—The following cutting, dated 27, Dec. 1900, is from a newspaper. Can any one tell us where these paintings by John Russell, R.A. may be seen to-day? Were they sold?

"Two portraits interesting to Methodists are offered for sale in Messrs. Shepherd Brothers' Winter Exhibition of Works by Early British Masters. They are both by John Russell, R.A. One is the likeness of Mrs. Charles Wesley wife of the great hymn writer, and brother of John Wesley. The other is that of their son, Charles Wesley the eminent musician. The price asked for the pair is about £125."

CORRIGENDUM.

In Dr. Simon's article on *The Deed of Declaration* (*Proc. Decr. 1919*), p. 90, "Wolverhampton" should be "*Wednesbury*."