

Ireland
and the
Centenary
of
American Methodism.

WESLEYAN METHODISM IN IRELAND.

EIGHTH YEAR.

The Irish Evangelist,

A Journal of the Present, and Herald of the Future.

A MONTHLY BROADSHEET OF

REVIVAL AND OTHER INTELLIGENCE,

WITH SPECIAL REFERENCE TO THE

Irish Branch of the Wesleyan Methodist Church.

EDITED BY

THE REV. WILLIAM CROOK.

The character and aim of "THE IRISH EVANGELIST" will be sufficiently indicated by the following general outline of its

Contents:

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| <ol style="list-style-type: none">1. BIOGRAPHICAL Sketches of Irish Wesleyan Ministers—Biographical Sketches of Eminent Irishmen—Memorials of our Departed Members.2. HISTORICAL: Outlines of Irish Ecclesiastical History—Studies in Church History—Irish Antiquities—Sketches of Methodism in Ireland in former days.3. EXPOSITORY: Brief Expositions of Important Passages of Scripture.4. DEVOTIONAL Papers, bearing on the culture and discipline of the heart. | <ol style="list-style-type: none">5. LITERARY: Brief Reviews and Notices of Current Literature.6. EVANGELISTIC: Papers on Street Preaching—Home Missions—Bible Classes—Sunday Schools—Class Meetings, &c.7. REVIVAL and General WESLEYAN INTELLIGENCE.8. YOUNG MEN: Papers on Mental Improvement—Books, Reading, &c.9. POETRY: Original and Select.10. Monthly Summary of News—Occasional Papers on Astronomy, Natural History, &c. |
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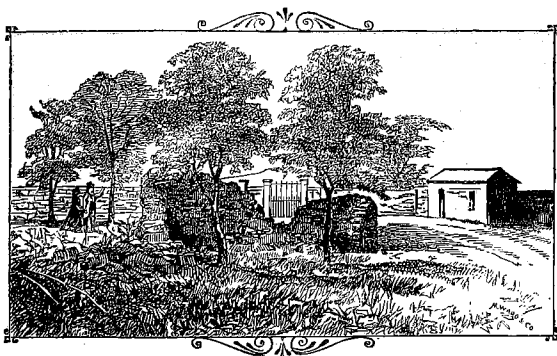
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EMBURY PREACHING HIS FAREWELL SERMON TO THE PALATINES, when leaving Limerick for America, 1760. See page 74.

Ireland
and the
Centenary
of
American Methodism.



*Ruins of Embury's House at Ballingran, County Limerick (from the field looking towards the Entrance-gate.) Offices on the right.—
See pp. 77-78.*

1866.

Ireland

and the

Centenary of American Methodism.

CHAPTERS ON THE PALATINES; PHILIP EMBURY AND MRS. HECK;

AND OTHER IRISH EMIGRANTS,

WHO INSTRUMENTALLY LAID THE FOUNDATION OF

THE METHODIST CHURCH

In the United States of America,

CANADA, AND EASTERN BRITISH AMERICA.

BY

THE REV. WILLIAM CROOK,

Author of "Memorials of the late Rev. William Crook."

Second Thousand.

"Joseph is a fruitful bough, even a fruitful bough by a well: whose branches run over the wall: the archers have sorely grieved him, and shot at him, and hated him: but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob."—GENESIS xlix. 22-24.

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1866.

“ When we consider the peculiar difficulties of their field of labour, the poverty of their societies, the formidable barbarism which Popery has imposed upon the Celtic population, the popular tumults and rebellion, the wretched accommodation of the itinerants, and the continual drain upon their congregations by foreign emigration, and yet their persistent labour and success, it may indeed be doubted whether the energy of Irish Methodism has had a parallel in the history of the denomination. And its blessings, not only to America, but to the Wesleyan Foreign Missions, and to England itself, in the gift of many eminent preachers, entitle it to the grateful admiration of the whole Methodist world.”—DR. STEVENS'S *History of Methodism*, iii. p. 426.

TO THE
REV. ROBINSON SCOTT, D.D.,

THE FIRST DEPUTATION FROM THE IRISH CONFERENCE

TO THE
General Conference of the Methodist
Episcopal Church,

OF
The United States of America :

THIS BOOK IS DEDICATED

As a Memorial of Private Friendship.

MARCUS WARD AND CO., PRINTERS,
BELFAST AND DUBLIN.

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Preface.

THE substance of several of the following Chapters appeared at intervals in the *Irish Evangelist* within the last few years. At the time of writing them I had no idea of reproducing them in a book; and they now assume a more permanent form at the request of many who read them, as they originally appeared in the *Evangelist*.

Early in the present year, I received several letters from many of our ministers and friends, urging me to rewrite the entire series, with such changes and additions as I might deem necessary, and publish a little book as a memorial of Ireland's place in connection with the origin of American Methodism. I felt the subject was one of great interest,—the occasion of the approaching Centenary of American Methodism one that could never

occur again in our time ; and I wished some one with fewer claims upon his time and attention, and more ability, would undertake the task. I wrote to my friend Dr. Scott, offering to place at his disposal any papers in my possession illustrative of the subject, and urging him to give up six months to the preparation of a book worthy of Irish Methodism on such an occasion. But, shortly after, he was completely prostrated by a serious attack of illness, which rendered anything in the way of study or literary labour out of the question, and made absolute rest imperative.

There was no time to be lost, as the book, if it appeared at all, should be published by September ; and, under these circumstances, being unwilling that nothing should appear from Ireland on such an occasion, I consented to undertake the work, and the present little volume is the result. How far it is worthy of the occasion it is not for me to say.

During several months it has occupied every leisure hour that I could command, consistently with the claims of an arduous and important field of labour ; and, if it were task-work to me, I could not have done it. I felt an interest in the subject I could not express, and feel somewhat lonely now as I send off the closing lines to the printer.

Several of the chapters are entirely new, and the

whole has been rewritten throughout, incorporating any new information that the researches of the last two or three years have brought to light. I went both to Ballingran and Drumsna, so as to secure the most recent and reliable information about Embury and Strawbridge, and have spared no labour to make the book as accurate as possible. On a careful revision of these sheets, before sending them out into the world, I do not know a single date or fact on which I have any remark to offer.

I have read every book on the subject by our brethren in America on which I could lay my hand, and have made free use of them. More than ordinary acknowledgments are due to the able and accomplished historian of the Church, the Rev. Dr. Stevens, and to the Rev. J. B. Wakeley.

Of course, the principal facts embraced in this book must be already familiar to those on both sides of the Atlantic who have thoroughly studied the subject, and for them it is not written. I aim at presenting, principally, to our rising young people, a brief, popular sketch of the honoured place to which Irish Methodism is entitled in the approaching Centenary of American Methodism.

It will be seen that of Irish Methodism, past and present, I am not ashamed; but that on the contrary, I believe that it will be loved, and prized, and honoured, precisely in proportion as its history, difficulties, and triumphs are known. Some in England and America, who may, perchance, honour these pages with a perusal, may deem me enthusiastic. Be it so. Perhaps, if they understood Irish Methodism as well as I do, they would think me somewhat tame.

Perhaps I should add that this book must plead my apology for the non-appearance of some tracts on the Plymouth Controversy, which I gave the public reason to expect some months since, and for which many enquiries have been made. I am not insensible to these enquiries, and hope fully to redeem my pledge ere long.

The entire of this book, including the plates, was brought out by Messrs. Marcus Ward & Co., of Belfast. I wish that I had reason to believe that my share of the work was as well done.

I commend this Book to the friends of Irish Methodism everywhere, and to the blessing of Almighty God.

WILLIAM CROOK.

SLIGO, *August 31st, 1866.*

H.

The Palatines in Ireland.



“ Although they were not understood,
Yet from their spirit and their blood
Did flow a fair and fertile flood
Of thoughts and deeds both great and good.”

THOMAS JORDAN, 1645

Ireland

and

The Centenary of American Methodism.

CHAPTER I.

The Palatines in Ireland.

PALATINATE OF THE RHINE—POSITION—NAME BLOTTED FROM MODERN MAPS—PERSECUTIONS OF THE PALATINES BY THE ROMANISTS—TURENNE AND LOUIS XIV.—BURNING OF TOWNS AND VILLAGES—FLIGHT OF THE PALATINES TO THE CAMP OF MARLBOROUGH—RELIGIOUS CHARACTER OF THE PALATINES WHEN IN GERMANY—ARRIVAL OF 7,000 IN ENGLAND—ENCAMPED AT CAMBERWELL AND BLACKHEATH COMMONS—EMIGRATION OF 3,000 TO AMERICA—SETTLEMENT OF REMAINDER IN IRELAND, PRINCIPALLY ON LORD SOUTHWELL'S ESTATE, COUNTY LIMERICK—NAMES OF THOSE WHO THUS SETTLED IN 1709—REV. JOHN WESLEY ON THEIR EMIGRATION—TESTIMONIES AS TO THE CHARACTER OF THE PALATINES AND SERVICES IN IRELAND—INFLUENCE OF ROMANISM AND PROTESTANTISM ON IRISH CHARACTER.

THE PALATINATE OF THE RHINE was one of the seven ancient electorates of Germany. It was long united to Bavaria, but was separated in 1294. It was divided into the Upper and Lower Palatinate: the former

situated near the source of the Rhine, with Amberg for its capital ; the latter, on both sides of the lower Rhine, bordering on France, and having amongst its principal cities Heidelberg, Manheim, Deux Ponts, and Darmstadt. For between three and four hundred years this beautiful State remained in the possession of the Palatine House, but the Upper section was lost by the defeat of the Elector Palatine, Frederic V., son-in-law of James I. of England, at the battle of Prague, in 1620. The Palatinate was horribly ravaged by Tilly in 1622, and by the French in 1688. In the wars which followed the French Revolution, it was divided among different Sovereigns of Germany, and hence its name has disappeared from our modern maps.

The position and great wealth of the Palatinate frequently attracted the attention of its more powerful neighbours, and led to its inhabitants being familiar with the horrors of war. But “at no period of their history were the Palatines subjected to greater atrocities than during the reign of Louis the Fourteenth, the professed patron of the arts and sciences ; and this, too, just at that period in the history of France denominated the golden age of its refinement. At one time the principal cities of the Lower Palatinate were pillaged and burned ; the defenceless inhabitants were hunted into the fields and woods, where many of them, stripped of their clothing, were left to perish with cold ; others were not even permitted to take refuge in German districts, but were driven into the French territory, and forced to remain. The sacred quiet of the

grave was no security against French avarice. The silver coffins of the ancient Salic emperors, in the Cathedral of Spire, were removed, and the venerated bones scattered upon the ground. In the struggle between France and Germany for the Spanish succession, which involved nearly all the European powers, these scenes were renewed. In the space of only two months, it is said, they levied contributions to the amount of nine millions of florins. Houses and villages were laid waste by fire and sword.”* In short, “the entire country was laid waste; the Elector Palatine could see from the towers of Manheim, his capital, no less than two cities, and twenty-five villages, on fire at once.”† Under these circumstances the terrified inhabitants fled in thousands, with their children, to the camp of the Duke of Marlborough, who, with Eugene, Prince of Savoy, commanded the allied armies.

The reader will eagerly ask, “What had these Palatines done? What was their crime?” The answer is, they were Protestants of a sturdy type, and this was crime enough in the eyes of Turenne, and his bigoted Popish master, Louis the Fourteenth. Germany was the birth-place of Luther, and of the Reformation: the principles of the Great Reformer found their way into the hearts and homes of the inhabitants of the Palatinate, and they gloried in bearing his honoured name. It was this which brought down upon their

* Rev. George G. Saxe, M.A.

† Dr. Stevens's *History of the M. E. Church*, I., 49.

defenceless heads the wrath of the Papacy, as upon the Waldenses, and Albigenses, with whom they were probably connected by blood ;* and which ultimately drove them to seek a home for themselves and their children under the Protestant flag of Old England. Before we bid farewell to Germany, the reader would probably like to ask whether there is any evidence of the piety and devotedness of the Palatines when in their own country? On this important point I have not been able to find any information of a satisfactory kind. At the same time, we must remember that Germany was not merely the home of Protestantism, but of Moravianism also ; and the presumption is that such an important section of professing Protestants, as inhabited the Palatinate, with so inspiring a history, were not strangers to the religion of COUNT ZINZENDORF, PETER BOHLER, CHRISTIAN DAVID, and other great lights of the Moravian Church of that day. The following extract from a paper on "Palatine History," by the REV. G. MILLER, of Canada—himself an Irish Palatine, like Embury—supplies the best information on the subject which has fallen in my way. Mr. Miller says, "We have proof in corroboration of the fact, that the Palatines on leaving Germany and settling in Ireland were not all destitute of the salutary effects of

* The bloody persecutions of the Waldenses led to their emigration in crowds into Bohemia, and other parts of Germany, where they united with the Lutherans and Moravians.—See an interesting series of papers on "*The Palatines in America*," by G. P. Disosway, Esq.

the German Reformation. They came to the country possessed of some of the best theological works, written by their reformed Divines. Often have I heard an aged grandfather read, in the spirit of ardent devotion, some of those books. To the juvenile hearer, it appeared, he felt what he read, though not understood by him, as the reading was in the German language. They also seemed divested of the perplexities of thought, occasioned by the theological controversies which prevailed among Calvinists, Anabaptists, Socinians, and other parties, in their country. Aware of the unprovoked sufferings of the past, in the theatre of Papal tyranny, violence, and bloodshed, they ever seemed fixed in their views respecting Protestantism and Popery, as unalterably antagonistic." This old worthy was one of the original band who found a home in Ireland, and, doubtless, there were not a few of the same type amongst those who took refuge in the camp of Marlborough.

In the year 1709, Queen Anne, hearing of the distressed condition of this interesting people, sent a fleet to Rotterdam, and brought about seven thousand of them to England. They were encamped and fed at Camberwell and Blackheath Commons. About three thousand of this number were sent to New York, then a British settlement; "but, not having been received kindly, they went to Pennsylvania, and, being there greatly encouraged by the Quakers, they invited over some thousands of German and Swiss Protestants, who soon made this country flourishing."* Many of

* Haydn's *Dictionary of Dates*. Vincent's Edition.

these ultimately settled in North Carolina. We give a few of the names of those who settled in America—Frantz Lucas, Deitrich Klein, Conrad Frederick, Ludwig, Henrich Newkirk, Keiser, John Martin, Casper Hartwig, Christopher Warner, Hermanus Hoffman, Rudolph, Neff, Schmidt, Schumacher, Lenhard, John Peter Zenger, Philip Müller, Schaffer, Peter Wagner, Straub, Henrich Man, Eberhard, Kremer, Franke, Ross, Peter Becker, Christian Meyer, Godfry Fidler, Weller, George Mathias, Christo Hagedorn, Finck, John William Dill, Bernhard, Conradt, Bellinger, &c., &c.

Owing to the conflicting statements of those who have written on the subject, I have experienced considerable difficulty in ascertaining the probable number that ultimately settled in Ireland. We have seen that about 7,000 came in the first instance to England, and that of this number about 3,000 were sent to the British settlements in North America, a large proportion of whom ultimately settled about Pennsylvania, North Carolina, and Maryland. Of the remaining four thousand, a few families settled in England, and a few more in the County Kerry, and other parts of Ireland : but the main body settled on the estate of Lord Southwell, in the neighbourhood of Rathkeale, County Limerick. One or two documents, now before me, say that “about fifty families settled on Lord Southwell’s estate.”* A carefully-written paper by the Rev. G. G. Saxe, M. A., says—“Of those who remained, five hundred families removed to Ireland, and settled princi-

* Dr. G. M. Roberts, and Dr. Stevens.

pally in the County of Limerick.”* Mr. Wesley, who is generally very accurate, named one hundred and ten families as the gross number that originally settled on Lord Southwell’s estate. The following is his record, under date *Friday, June 23rd, 1758* :—“ I rode over to Court-Matrix, a colony of Germans, whose parents came out of the Palatinate, about fifty years ago. Twenty families of them settled here; twenty more at Killiheen, a mile off; fifty at Balligarane, about two miles eastward; and twenty at Pallas, four miles farther.”† At a later date he speaks of the Germans at Killfinnen,‡ and elsewhere, but the probability is that these came over at a subsequent date, and were not amongst the original settlers of 1709. The probability is that from five hundred to a thousand persons settled on Lord Southwell’s estate: many more about Newmarket,§ and Killfinnen in the County Limerick, and that the remainder were scattered in various parts of Ireland, the majority of whom ultimately found a home and a final resting-place in the far West. The following is a tolerably complete list of the names of those families who settled on Lord Southwell’s estate: in several instances there were two or more families of the same name :—Baker, Barhman, Barrabier, Benner, Bethel, Bowen, Bowman, Bovinizer, Brethower, Cole, Coach, Corneil, Cronsberry, Dobe, Dulmage, EMBURY,

* *Ladies’ Repository*. May, 1859.

† Wesley’s *Journal*, II. p. 429.

‡ *Ibid*, III. p. 214. (June, 1765.)

§ Probably identical with Pallaskenry.

Fizzle, Grunse, Guier, Heck, Hoffman, Hifle, Heavener, Glozier (probably Legear of our day), Lawrence, Lowes, Ledwich, Long, Miller, Mich, Modlen, Neizer, Piper, Rhineheart, Rose, Rodenbucher, Ruchle, Switzer, Sparling, Stack, St. John, St. Ledger, Strangle, Sleeper, Shoemaker, Shier, Smeltzer, Shoulface, Shanewise, Tesley (probably Teskey of our day), Tettler, Urshelbaugh, Williams, and Young. They were allowed eight acres of ground under lease, for each man, woman, and child, at five shillings per acre, and the Government, in order to encourage the Protestant interest in the country, engaged to pay their rent for twenty years. It also supplied each man with a musket, called "a Queen Anne," to protect himself and family. Those capable of bearing arms were enrolled in the free yeomanry of the country, and were known as the "German Fusiliers," or "True Blues," commanded by one Captain Brown. It is probable that Lord Southwell's leases were for three lives, or fifty years, and that, on the expiration of this period, an exorbitant rent was demanded for the land ; which will explain the fearful tide of emigration which set in about the year 1760, and to which Mr. Wesley several times refers in his journal.

The following extracts will be read with interest. They will serve to show that the wretched policy of driving industrious Protestants from Ireland—with which we have been so sadly familiar in modern times—was not unknown in our unhappy land more than a century ago. "*Wednesday, 16th July, 1760.*—I rode

to Newmarket, which was another German settlement. But the poor settlers, with all their diligence and frugality, could not procure even the coarsest food to eat, and the meanest raiment to put on, under their merciful landlords; so that most of them, as well as those at Balligarane (Ballingran), have been forced to seek bread in other places, some of them in distant parts of Ireland, but the greater part in America."* "*Friday, June 14, 1765.*—About noon I preached at Ballygarene (now called Ballingran), to the small remains of the poor Palatines. As they could not get food and raiment here with all their diligence and frugality, part are scattered up and down the kingdom, and part gone to America. I stand amazed! Have landlords no common sense (whether they have common humanity or no), that they will suffer such tenants as these to be starved away from them."† "*Thursday, May 21, 1767.*—I preached about noon at Balligarane, to what is left of the poor Palatines. Many are gone to America; many scattered up and down in various parts of the kingdom. Everywhere they are patterns of industry and frugality."‡

I copy the following notices of this interesting people from two books written towards the close of the last century. "The Palatines have several other villages (beside Court-Matrix) in the county, and have intermarried with the natives. They generally have freehold leases for three lives, and are not cottiers to any

* Wesley's *Journal*. III. p. 10.

† *Ibid.*, III. p. 214.

‡ *Ibid.*, III. p. 266-7.

farmer. The labour of the natives is commonly balanced with rent—the Palatines are paid for their work in money. Their customs differ from the Irish; they sometimes have their feeding land in common; they sow their potatoes with the plough in drills, and plough them out—one third of the dung does in this method. They plough without a driver; a boy has been known to drive four horses; and some ploughs have a hopper which sows the land. Their course of crops is—1, potatoes; 2, wheat; 3, wheat; 4, oats. 1, potatoes; 2, barley; 3, wheat; 4, oats.”*

“The Palatines preserve their language, but it is declining; they sleep between two beds; they appoint a Burgomaster, to whom they appeal in all disputes. They are industrious men, and have leases from the proprietor of the land at a reasonable rent. They are consequently better fed and clothed than the generality of the Irish peasants. Besides, their mode of husbandry, and crops, are better than those of their neighbours. . . . They keep their cows housed in winter, feeding them with hay and oaten straw; their houses are remarkably clean, to which they have stable, cow-house, and lodge for their plough, and neat kitchen gardens. The women are very industrious, and perform many things which the Irish women could never be prevailed on to do. Besides their domestic employments and the care of their children, they reap the corn, plough the ground, and assist the men in everything. In short, the Palatines have benefited the country by

* Young's *Tour in Ireland*, II. p. 138. (1779.)

increasing tillage ; and are a laborious, independent people, who are mostly employed on their own small farms.”*

Mr. and Mrs. HALL, in their valuable work on Ireland, give the following description of the Palatines, which many will read with interest. “Even now they are very different in character, and distinct in habits from the people of the country. We viewed several of their houses in the neighbourhood of Adare ; and the neatness, good order, and quantity and quality of the furniture—useful and ornamental—too surely indicated that we were not in a merely Irish cabin. Huge fitches of bacon hung from the rafters ; the chairs were in several instances composed of walnut-tree and oak ; massive and heavy, although rudely carved chests, contained, as we were told, the house linen and woollen, and the wardrobes of the inhabitants. The elders of the family preserve, in a great degree, the language, customs, and religion of their old country ; but the younger mingle and marry with their Irish neighbours.

“The men are tall, fine, stout fellows, as our Irish friend said *to follow* ; but there is a calm and stern severity and reserve in their aspect that is anything but cheering to a traveller to meet ; particularly after being accustomed to the brilliant smiles and hearty ‘God save ye kindly,’ so perpetually on the peasant’s lips, and always in his eyes. This characteristic is also remarkable in the cottages. . . . In their dealings they are considered upright and honourable. Like the Quakers of

* Ferrar’s *History of Limerick*, p. 412-13. (1786.)

old, they do not interfere with either politics or religion; are cautious as to land taking, and in the troublous times, when the generality of persons were afraid to walk forth, the quiet Palatine pursued his avocations without let or hindrance, being rarely, if ever, molested. Many of the old Palatines used to have their Bibles buried with them, and this accounts for our being unable to find any other than English Bibles in their houses. We failed, indeed, to discover any books in their own language; but one of the elders told us they had given many of them to the soldiers of the German Legion, as keepsakes, while that body was quartered in the neighbourhood. They are at present, both as regards their customs and traditions, only a relic of the past; and yet one so strongly marked and so peculiar, that it will take a long time before all trace of the 'Fatherland' is obliterated. Their superstitions, also, savour strongly of the banks of the Rhine; but they are careful in communicating them, which may proceed from their habitual reserve. They retain the names of their ancestors, such as 'Fritz,' 'Meta,' 'Ella,' 'Ruth,' 'Ebenezer,' which are common among them, and sound strangely when mingled with the more aboriginal Dinnys and Nellys."*

The industry and social comfort which distinguish the Palatines have attracted the attention of all who have written about them, and deservedly so. But it is another and more difficult thing to explain the cause of their superiority to many of the peasantry around

* Mr. and Mrs. S. C. Hall on *Ireland*.

them. KOHL, himself a German, resolves it into a matter of race. He says—"It is an everlasting subject of controversy in Ireland, between the friends of the Irish (or Celts) and the adherents of the English, between the Celtomanes and the Anglomanes, whether the misery and the poverty of Ireland are attributable to the English and their tyranny alone, or in a still greater measure to the indolence and torpidity of the Irish character. These Germans, flourishing on the same soil, and under the same political relations, seem to decide this question not much in favour of the Celts."* But the true cause of the poverty and wretchedness of the Irish Celts lies deeper than the mere fact of race :—it is **POPERY** that has impoverished them and kept them down, shedding its baneful influence like the Upas tree over all beneath its influence, as seen in Spain, beneath the sunny skies of Italy, and in poor priest-ridden Ireland. On the contrary, it is **PROTESTANTISM** that has elevated the Palatines, the sturdy inhabitants of Ulster, and the thousands of stalwart Methodists, respectable, and respected, who are to be found in our various circuits throughout the land. Many of these, for intelligence, manly vigour, and success, will compare favourably with any of the same class that could be produced in England, or Scotland, or Germany. That Old Book, the free use of which is denied the vast proportion of the inhabitants of this unfortunate land, has said plainly enough—and

* *Travels in Ireland.* By J. G. Kohl. London, 1844. A book well worth reading.

Ireland from north to south attests its stern truth—
 “HE THAT TILLETH HIS LAND SHALL HAVE PLENTY
 OF BREAD ; BUT HE THAT FOLLOWETH AFTER VAIN
 PERSONS SHALL HAVE POVERTY ENOUGH.” (PROVERBS,
 xxviii. 19.)*

* The following touches one aspect of the case against Popery:—

“It was once endeavoured to be explained to me, that the comparative lowness of condition of the Irish (Romish) peasantry arose from a fact that might not have been brought before me—namely, that an Irish Romanist’s year has but 200 days”! I confessed that the proposition was novel to me, and my informant, with perfect gravity, thus logically, and, as he considered, unanswerably, demonstrated it:—“You will allow,” said he, “an Irishman has 52 Sabbaths, in which he should not work. Granted. Then there are 52 days. Not an Irishman that doesn’t attend at least one market weekly: there go 52 more days. Find an Irishman, if you can, that does not attend one fair a month: there go 12 more days. Where is the man, if he be at all respectable, that won’t devote his afternoon, or half-day, to the wake or funeral of his friend or neighbour: and it’s a poor neighbourhood that there won’t be one death in the week: there go 26 days more. Then, you know there are Saints’-days, and holy-days, and our birth-days; and maybe Dan will be getting up a precursur, or a tithe-maiting, or the likes o’ that, which a man is bound to attend for the love of Ould Ireland; and now make your reckoning, and see whether a man will have more than 200 days in a year he can call his own.”—R. Montgomery Martin, on *Ireland Before and After the Union*, p. 191. A book well worth the attention of the so-called Protestants of our degenerate times, who hand over the Constitution of the country by piecemeal into the hands of the Man of Sin,

and call their apostacy from the principles which cost their fathers their blood by the agreeable name—Liberalism !

“ We think our fathers fools, so wise we grow ;
Our wiser sons, no doubt, will one day think us so.”

The gross number of Palatines at present on the Rathkeale Circuit is about 600, of whom 244 returned themselves as Methodists at the last Census ; and many more would have so entered themselves but that they misunderstood the matter, and as they were not actually church members, went in with the Episcopalians. About 300 are Episcopalians, and from 20 to 25 have, by intermarriages, gone over to Rome. The grandfather of the present Lord Southwell married a French lady, a Romanist, and himself and family joined the Romanists, which will, to some extent, explain the growing influence of Popery on the estate. Lord Dunraven, of Adare, on whose property many of the Palatines live, has also gone from the Church of England to the Church of Rome, so that it is no matter of surprise if some of the congregation follow so influential an example.



II.

Origin and Progress
of
Methodism amongst the Palatines.



“ Nearly forty years ago, that excellent man, Mr. Edwards, of Bedfordbury (Mr. Fletcher’s leader), told me that he and the other leaders in London lamented that Mr. Wesley and his brother should spend so much time in Ireland, and send so many preachers thither. Mr. Wesley replied : ‘ *Have patience, and Ireland will repay you.* ’ ‘ We could hardly think it,’ said the good man ; ‘ but when Mr. Walsh came we saw that Mr. Wesley’s faith was better than ours.’ ”—Moore’s *Life of Wesley*, vol. ii., p. 132. 1825.

CHAPTER II.

Origin and Progress of Methodism amongst the Palatines.

CHARACTER AND APPEARANCE OF THE PALATINE VILLAGES—
BALLINGRAN—CHARACTER OF THE PALATINES PRIOR TO THE
INTRODUCTION OF METHODISM—MR. WESLEY'S TESTIMONY—
SOME HONOURABLE EXCEPTIONS—PHILIP GUIER—INTRODUC-
TION OF METHODISM INTO LIMERICK BY ROBERT SWINDELLS
—HIS BRAVERY IN PREACHING ON THE KING'S PARADE, MARCH
17, 1749 — "SWADDLERS"—MRS. BENNIS, OF LIMERICK —
THOMAS WALSH THE ULTIMATE FRUIT OF SWINDELLS'S SERMON
ON THE STREET—WALSH'S CHARACTER AND VALUE AS A MAN
AND A MINISTER—SWINDELLS AND THE FIRST METHODIST
CLASS IN LIMERICK—MOTHER OF THE REV. WILLIAM MYLES—
THOMAS WILLIAMS—HIS POPULARITY, CALVINISM, AND FALL
—ORIGIN OF METHODISM AMONGST THE PALATINES—FIRST
CLASS AT NEWMARKET—WESLEY'S FIRST VISIT TO THEM—
WALSH COMMENCES TO PREACH AMONGST THE PALATINES—
COWNLEY AND OTHER LABOURERS—WESLEY'S SECOND VISIT
TO LIMERICK—FIRST IRISH CONFERENCE—WESLEY AND CAL-
VINISM—PHILIP GUIER AND FIVE OTHERS RECEIVED ON TRIAL
AS PREACHERS—WESLEY'S FIRST VISIT TO BALLINGRAN IN
1756 — THOMAS WALSH PREACHING IN IRISH — WESLEY'S
SEVENTH VISIT TO IRELAND—IRISH CONFERENCE OF 1758—
PHILIP EMBURY AND WILLIAM THOMPSON RECEIVED ON TRIAL
—ILLNESS OF WALSH—HIS DEATH, AND MENTAL SUFFERING
EXPLAINED — IMPORTANT DOCUMENT, RESPECTING WALSH'S
LAST ILLNESS, FROM THE REV. JOHN DINNEN — CHARLES
WESLEY'S LINES ON HIS DEATH—WESLEY'S FURTHER VISITS

TO THE PALATINES—DEATH OF PHILIP GUIER—WESLEY'S LAST VISIT—GREAT REVIVAL AMONGST THEM—REV. MR. INGRAM, OF LIMERICK—WESLEY'S FINAL TESTIMONY AS TO THE CHARACTER OF THE IRISH CONFERENCE IN 1789—HIS INTEREST IN IRELAND, AND IN THE PALATINES, AND HIS REMARKABLE PREDICTION CONCERNING IRELAND, AND ITS FULFILMENT.

WE HAVE SEEN that Court-Matrix, Killiheen, Ballingran, and Pallas were the principal settlements of the Palatines in the County Limerick, and that fifty families out of one hundred and ten settled at Ballingran. So far as I can learn, these places as villages had no existence previous to the arrival of the Germans. The name now given to the village was probably the designation of the townland, and, when the Germans settled on the ground, the name of the townland passed over to the new German village or settlement. On taking possession, the Palatines erected small, neat cottages, with farm houses, &c., each man on his own ground; but the houses were rather in small detached groups than in the form of a street. Court-Matrix was an exception to this arrangement, as it was built in the form of a square. The houses, a hundred years ago, were probably twice or three times more numerous than at present; and, as it was in the summer when Mr. Wesley always visited these villages, it is no matter of surprise that he was literally charmed with them, as they must have presented a most lively and picturesque appearance to the eye of a stranger.

As the Palatines had brought no German minister with them, and for many years after their settlement in

Ireland understood little or no English, they lost the habit of attending on public worship, and gradually (to use Mr. Wesley's language) "became eminent for drunkenness, cursing, swearing, and an utter neglect of religion."* As a class, they were attached to the form of godliness, and some of the elder ones, doubtless, knew something of its power; but, having no Protestant minister worthy of the name within reach, and no one to care for their souls, they rapidly degenerated, abandoned even the form of godliness, and became distinguished for every kind of wickedness. One shudders, even at this distance, as he thinks upon the moral state of this interesting people, and the proud flood of ungodliness in the midst of which they and their children dwelt, during the forty years which intervened from their coming to Ireland, and the day when first they heard the Gospel of Christ from the lips of a Methodist preacher.

Amid the general degeneracy, it is likely that there were some honourable exceptions, though their names are unknown to us. But, one name demands special notice here—the honoured name of PHILIP GUIER.† He lived at Ballingran, and was Burgomaster, or Magistrate, and also master of the German School in that place. Before the introduction of Methodism he had considerable influence amongst the Palatines, and after his union

* Wesley's *Journal*, II. p. 429.

† I find this name spelled Geyer, Guyer, Gier, and Guier. I prefer the last form as it is thus spelled in the list of original settlers, given in former chapter.

with the Methodists, that influence, as we shall see by and by, considerably increased. For the present I must pass from Philip; his honoured name will come up again in the course of this narrative.

The first Methodist preacher who proclaimed the gospel in Limerick, was ROBERT SWINDELLS, on the 17th of March, 1749. He was one of the choice spirits of the Itinerancy; and as a preacher, a special favourite with Wesley. He came over with John Wesley on the occasion of his second visit to Ireland, in March, 1748, and accompanied him in his tour, preaching with great power. He accompanied Charles Wesley in the autumn of the same year, to Cork, and various parts of the South of Ireland—a visit which issued in the introduction of Methodism into Bandon, and other important centres of Methodist influence in the South. After Charles Wesley's return to England, Swindells remained, with COWNLEY, LARWOOD, JONATHAN REEVES, THOMAS WILLIAMS, WILLIAM TUCKER, and CHARLES SKELTON. In the true spirit of Methodist evangelism, these brave itinerants traversed the entire country, preaching in the street, after the primitive fashion. Swindells had no invitation to Limerick, but had an impression that he should go. On Patrick's Day, he opened his commission by preaching on the King's Parade twice. With characteristic intrepidity, he selected the hours when the crowds were coming out of mass, and speedily was surrounded by a noble congregation. He seems to have got a patient, respectful hearing at the first service; but did not fare quite so well at the second. Mr. Myles

intimates that "no rudeness was offered to him" at either service, but that the people were delighted with the hymns and singing.* This is a complete mistake, as the following extract proves. "I saw Mr. Robert Swindells, who was the first that came here to preach, pass by my door with a great mob after him, who hallooed and made a great noise, and sometimes personally insulted him. Upon my inquiring who he was, they told me that he was one of the people called 'Swaddlers';† but I had no desire or intention of hearing him preach, yet I thought it a pity that a portly, well-looking man, and by every outward appearance, a gentleman, should be so shamefully used, and felt a particular concern for him. I did not go to hear him, nor would my pride suffer me to mix with such a rabble; but afterwards, hearing a great account of the sermon from a person who

* Rev. W. Myles on *Methodism in Limerick*,—*Wesleyan Magazine*, 1825. 595.

† This name was first given to John Cennick, a Moravian (formerly a Methodist) under the following circumstances. In 1746, he preached in Swift's Alley, in Dublin (I suppose on Christmas Day), from the words "Ye shall find the babe wrapped in swaddling clothes," &c. A priest was in the congregation, who, as Mr. Wesley naïvely says, "probably did not know the expression was in the Bible—a book he was not much acquainted with"—and he called Cennick a "swaddler." The mob thought the designation quite too good to be lost, and when the Methodists assembled the following year in Dolphin's Barn, they called them "swaddlers." The name spread with remarkable rapidity. Hence, in 1749, in the famous riots at Cork, the mob shouted through the streets, night and day, "Five pounds for a swaddler's head!" &c.

was there, I resolved to go in the evening, in company with him, which I did, and was much affected.”* Singularly enough, this lady’s name was the first entered in the class paper, when a few days after, a society was formed in Limerick. She became distinguished amongst the Methodists of that day for eminent devotedness, and for many years was a particular friend and valued correspondent of Wesley’s. Swindells, so far from being intimidated by the mob, preached again on the following day, at the Market House, in the Irishtown, and doubtless with a reception of a similar kind. As I write these lines, I feel a respect which I cannot utter, nor yet repress, for this honoured and devoted man. To think of him, without money, or friends, or patronage—a solitary Methodist preacher—alone and yet not alone, standing up to preach the glorious gospel of the blessed God, on the open street, in popish Limerick, A HUNDRED AND SEVENTEEN YEARS AGO! What a fearless, intrepid heart must have throbbed within that manly breast! If any man should think that Swindells displayed small courage then, let him try it *now*, or on next Patrick’s Day, and I venture to predict his courage will cool down as rapidly as that of the immortal “hundred” from England and Scotland who essayed the conquest of Ireland, in the summer of 1853.†

* Mrs. Bennis’ *Letters to Rev. John Wesley*.

† One of the best of this notable band, on his way to his six weeks’ campaign in the South, preached in one of our churches on Sunday morning. I was behind him in the pulpit. The sermon was founded on Psalms xviii. 29—“For by thee have I run

One of the texts from which Swindells preached on the Parade on Patrick's Day was "Come unto me all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28). Among his congregation was a young man, a Romanist, educated for the priesthood, whose soul was oppressed, like Bunyan's Pilgrim, with the burden of guilt, and whose anguished spirit was panting for a message like this. It was the first Methodist sermon he ever heard. It was the dawn of a new day in his history, as well as in the life history of a multitude in Ireland and England whom no man could number. A few weeks after he heard THOMAS WILLIAMS with deep and growing interest, and joined the society at Newmarket, September 29th, 1749. Early in 1750, under the ministry of WILLIAM TUCKER, he obtained a glorious sense of sins forgiven. That young man—the first-fruits of street-preaching in Ireland to

through a troop; and by my God have I leaped over a wall." The sermon was very glowing; and the preacher would remind one of Job's description of a war-horse. He was literally impatient to reach the moral battle-field. He thought that the condition of the Romanists of Ireland was to be traced to the indolence and want of "English pluck," on the part of Irishmen, Methodists of course included. In vain I assured him that he was likely, ere long, to know more about it. He got to the end of his route by Wednesday evening, without even attempting a single service; and in the only service he held there, a woman struck him with an iron instrument, amid a serious riot, inflicting a slight wound on the right hand. On the very following Sabbath, after the delivery of the brave discourse above referred to, I heard him preach, with his hand in a sling, from the same pulpit. The text now was, *My soul cleaveth to the dust!*

Christ—within a brief period expanded into a Methodist evangelist, second only to Wesley himself, for seraphic piety, sanctified enthusiasm in the glorious work of winning souls to Christ, and genuine apostolic success. “Thou knowest my desire,” he wrote; “thou knowest there has never been a saint upon earth whom I do not desire to resemble in doing and suffering thy whole will. I would walk with thee, my God, as Enoch did. I would follow thee to a land unknown, as Abraham did. I would renounce all for thee, as did Moses and Paul. I would, as did Stephen, seal thy truth with my blood!” Concerning him, Southey says “that his life might indeed almost convince a Catholic that saints are to be found in other communions as well as in the Church of Rome.” Wesley, writing to his brother Charles, said of him, “I love, admire, and honour him, and wish we had six preachers in all England of his spirit.” When, twenty years later, he was laid in his grave, after a brief but extraordinary career, the Methodists of England and Ireland mingled their tears over the early removal of THOMAS WALSH—

“One of the few—the immortal names,
That was not born to die.”

About a month after Swindells's first visit, he returned and formed the first Methodist class in Limerick. Meantime, Williams had visited Limerick, and attracted considerable attention by preaching, like Swindells, on the street. It is likely that a riot would have ensued at Limerick as bad or worse, if possible, than the famous

riot which has given Cork such an unenviable notoriety in the annals of Methodism, but that a regiment of Highlanders was just then quartered in the city, about sixty of whom had been members of the infant church at Athlone. They attended the services on the street, and sung the Methodist hymns with great spirit and effect. Mr. Wesley says "they were men fit to appear before princes;" of most commanding appearance; in their absence Swindells and Williams would, in all probability, have been torn to pieces by the infuriated mob.

Mr. Myles says that Williams "formed the first society in Limerick," but the testimony of Mrs. Bennis is most conclusive in favour of Swindells, as given above. "In about a month after Mr. Swindells returned, and finding many were willing to receive the Word, he soon established a society, of which I was determined to be one; I was one of the first that joined; I believe the first that stood up and gave him my name."* Amongst the first-fruits of Williams's ministry in Limerick was a lady, who a few years after became the mother of the late Rev. WILLIAM MYLES, author of the well-known "Chronological History of Methodism."†

Swindells now went on to Cork, leaving Williams in charge of Limerick. "He was a man of showy talents, who was listened to by all sorts and conditions."‡ His

* Mrs. Bennis' *Letters*.

† *Memoir of the Rev. William Myles*, by the late Rev. Dr. Beecham, in *Wesleyan Magazine*, May, 1831.

‡ Alexander Knox, Esq., speaking of Williams when in Derry.

popularity was immense, and within a brief period 300 members were enrolled in society. Mr. Myles adds, "But when discipline and the doctrine of self-denial came to be explained and enforced in the society meetings, two-thirds of them fell away before twelve months had elapsed." Williams, before he left England, as the result of contact with the Moravians, became tinged with Calvinism, and "leaned" to some Antinomian errors, not unlike the Plymouth heresy of our day. He was, to all appearance, a devoted, zealous man, but was not in Wesley's confidence. Calvinism subsequently wrought his ruin. After his expulsion, Wesley speaks of him as one "to whom 'the syren song' would be grateful, that believers who are notorious transgressors in themselves have a sinless obedience in Christ." He joined the Church of England, and became incumbent of High-Wycombe, Buckinghamshire. He happened to be the first of Wesley's preachers that the Palatines heard. He was preaching on the street one day in April, 1749, surrounded by a vast crowd. Many of the Palatines from Newmarket were in town attending the assizes. They joined the crowd, and heard with great delight. Some of the older ones said, "This is like the preaching we used to hear in Germany." They were attracted to hear again and again, and ultimately invited him and his brave companions to visit their settlements.* It is impossible to say whether it was Swin-

* I follow Mr. Myles in the above account. I find another account in the hand-writing of the late Rev. John Dinnen, who was stationed on this circuit in 1786 :— "How the Gospel was in-

dells or Williams who first embraced this invitation, but I think it likely that it was Williams. Swindells, within a few months, had penetrated all the Palatine settlements, and by Sept., 1749, we find a society formed at Newmarket, of which Thomas Walsh was a member.

The progress of Methodism amongst this interesting people was very rapid. Under date, *Monday, June 4, 1750*, Wesley writes:—"I rode to Newmarket, a village near the Shannon, eight miles, as they call it, from Limerick. I found the spirit of the people while I was preaching; but much more in examining the society. Four or five times I was stopped short, and could not go on, being not able to speak, particularly when I was talk-

roduced amongst the Palatines—Two women who lived in Court-Matrix fell out, and used the woman's weapon, the tongue, very freely. As no strokes were given, one of them heard of a court called the Bishop's Court, in Limerick, which she was told took cognizance of abusive language. She set off to Limerick filled with rage and revenge. When she arrived in the city the court was shut for that day. She determined to stay till next day, and as she walked through the street she heard singing in Quay Lane. Curiosity led her to stop, and she heard a sermon which reached her heart. She returned home free from wrath and revenge, told her neighbours what she had heard, and invited them to come to Limerick and hear for themselves. They did so, and as the result a preacher was invited, and preaching has continued there ever since."—*MS. Sketch of the Rev. John Dinnen*, p. 22. 1788.

It is probable that both these statements are correct, as Mr. Dinnen's narrative may refer to the introduction of Methodism to Court-Matrix and Mr. Myles's to Newmarket, where we had the first society amongst the Palatines.

ing with a child, about nine years old, whose words astonished all that heard. The same spirit we found in prayer, so that my voice was well nigh lost among the various cries of the people.”* It was, in all probability, at this meeting, that Wesley first met Thomas Walsh, which interview issued in Walsh’s entrance on his glorious career as a Methodist Itinerant. “I opened my mind,” says Walsh, “to that man of God, the Rev. Mr. John Wesley. I spoke my thoughts freely and without disguise, desiring his advice on the occasion, which he sweetly and humbly gave me; adding, withal, that I might write to him afterwards. I did so, giving him a brief account of my conversion to God, and of what I experienced in my soul concerning preaching.” His answer was as follows:—“My dear Brother,—It is hard to judge what God has called you to till trial is made. Therefore, when you have an opportunity, you may go to Shronil,† and spend two or three days with the people there. Speak to them in Irish.” Swindells and Williams had already formed a society at Shronil, where Mr. Wesley says he “found a handful of serious, loving people.” Morgan, Walsh’s biographer, calls the inhabitants “Protestant Dissenters.” They were probably Palatines, who came from Germany at a more recent date than the original settlers. In July, 1750, Walsh opened his commission as a Methodist preacher, amongst this “serious, loving people, by preaching from Rom. iii., 28:—“Therefore, we conclude that a man is

* Wesley’s *Journal*, II. p. 184.

† Not Thornhill, as Dr. Smith says.

justified by faith, without the deeds of the law." And, in the true spirit of the primitive Itinerancy, on the following morning from Rom. v. 1—"Being justified by faith, we have peace with God, through our Lord Jesus Christ." Such was the commencement of what Wesley regarded as the most fruitful ministry which he had ever known.

It is probable that Philip Guier was appointed the leader of the infant churches in the Palatine settlements during this, Wesley's first visit. From this period, till his next visit, in August, 1752, according to his plan at that time, all the Itinerants labouring in Ireland spent a brief period in each place. Thus, the Palatine settlements were favoured with the ministry of COWNLEY (whom Wesley regarded as the best preacher in the Connexion), LARWOOD, SKELTON, WILLIAM TUCKER, THOMAS READE, JONATHAN REEVES, JOHN HAUGHTON, JACOB ROWELL, and other veterans of that heroic period, and speedily the moral wilderness bloomed and blossomed as the rose.

In August, 1752, Wesley visited Limerick for the second time, on which occasion he held the first Conference with his Itinerants in Ireland. The record in his journal is characteristically brief:—"I spent Friday and Saturday in conference with our preachers, and the next week spake with each of the members of the society, many of whom, I now found, "were rooted and grounded in love," and "zealous of good works."

Happily we have some valuable notes of the proceedings of this first Irish Conference. The Rev. Samuel

Wood came into possession of some notes taken by one of the preachers present, which he published in the *Irish Methodist Magazine*, for 1807, and which were republished in Myles's *History of Methodism*. The notes of Jacob Rowell, which were much more full and accurate, have been found of late years, and leave us little to desire in the way of information relative to the proceedings of the Conference. The following composed the Conference:—JOHN WESLEY, SAMUEL LARWOOD, JOHN HAUGHTON, JOSEPH COWNLEY, JOHN FISHER, THOMAS WALSH, JACOB ROWELL, THOMAS KEAD, ROBERT SWINDELLS, JOHN WHITFORD, and JAMES MORRIS, all of whom, with the exception of Morris, may be regarded as Wesley's staff of Itinerants then labouring in Ireland. Wesley had reason to suspect that the Calvinistic leaven had injured more of his Itinerants than Williams, and he dreaded its baneful influence upon preachers and people as he did the plague. Hence, a large proportion of the time of this first Conference was given up to this subject. In answer to the question, "What wrong doctrines have been taught?" we find the answer, "Such as border on Antinomianism and Calvinism." Baxter's *Aphorisms on Justification* were then "read carefully, and the Scriptures referred to examined, and all objections considered and answered." This course was all the more necessary because of the influence of Mcrauvian teaching upon Methodism at that time, and many of these devoted labourers were young men who had had but little time or opportunity for obtaining clear views as to the doctrinal teaching of the Word of God

on these controverted points. At this Conference, Philip Guier, of Ballingran, James Morris, John Ellis, James Wild, Samuel Levick,* and Samuel Hobart, were received as "fellow-labourers." Philip was received as what Wesley called "a Local Preacher," as distinguished from an Itinerant. Wesley never intended him to travel, but made him the first Methodist pastor of the Palatines.

In 1756, Wesley again visited Limerick, and now for the first time preached in Ballingran, the home of PHILIP EMBURY and BARBARA HECK, of whom more by and by. Doubtless both were members of his congregation on the occasion of this interesting visit. The following is Wesley's record; how little he thought the mighty and far-reaching influence some in that congregation were destined to exert by and by! "*Wednesday, June 16.*—In the afternoon I rode to Ballygarane (Ballingran,) a town of Palatines who came over in Queen Anne's time. They retain much of the temper and manners of their own country, having no resemblance of those among whom they live. I found much life among this plain, artless, serious people. The whole town came together in the evening, and praised God for the consolation. Many of those who are not outwardly joined with us walk in the light of God's countenance; yea, and have divided themselves into classes, in imitation of our brethren, with whom they

* Called George Levick in new edition of *British Minutes*, and also in the *Irish Minutes*, copied from them. Misprinted *Lerick* in *Myles*. Fourth Edit. 1813.

live in perfect harmony." "*Friday*, 18.—In examining the society, I was obliged to pause several times. The words of the plain, honest people, came with so much weight, as frequently to stop me for a while, and raise a general cry among the hearers. I rode back through Adair, once a strong and flourishing town, well walled and full of people—now, without walls and almost without inhabitants—only a few poor huts remain. At a small distance from these are the ample ruins of three or four convents, delightfully situated by the river, which runs through a most fruitful vale."* Thomas Walsh accompanied Wesley in this tour, preaching to large congregations both in Irish and in English.

Amongst the Itinerants stationed in Ireland between Wesley's sixth and seventh visits, in addition to some of those already named, were CHRISTOPHER HOPPER, one of Wesley's choice men; John MURLIN, the "weeping prophet;" THOMAS OLIVERS, one of the ablest men of his day; NICHOLAS GILBERT, whom Wesley calls "an excellent preacher;" and PAUL GREENWOOD, whom Atmore denominates "a primitive Christian." All of these honoured men in turn visited the Palatine settlements, and rejoiced in success worthy of apostolic times.

In June, 1758, Wesley visited Ireland for the seventh time, accompanied by Swindells, as a travelling companion. On this occasion he spent several days in Limerick, and the Palatine settlements in the neigh-

* Wesley's *Journal*, II. p. 354.

bourhood. The following is his record. "*Saturday, June 17.*—I met Thomas Walsh once more in Limerick, alive, and but just alive. Three of the best physicians in these parts have attended him, and all agree that it is a lost case; that by violent straining of his voice, added to frequent colds, he has contracted a pulmonary consumption, which is now in the last stage, and consequently beyond the reach of any human help. O what a man, to be snatched away in the strength of his years! Surely thy judgments are a great deep."

"*Wednesday, 21.*—Our little Conference began, at which fourteen preachers were present. We settled all things here which we judged would be of use to the preachers or the societies, and consulted how to remove whatever might be an hindrance to the work of God."

"*Friday, 23.*—I rode over to Court-Matrix, a colony of Germans, whose parents came out of the Palatinate about fifty years ago. Twenty families of them settled here; twenty more at Killiheen, a mile off; fifty at Balligarane (Ballingran), about two miles eastward; and twenty at Pallas, four miles further. Each family had a few acres of ground, on which they built as many little houses. They are since considerably increased in number of souls, though decreased in number of families. Having no minister, they were become eminent for drunkenness, cursing, swearing, and an utter neglect of religion. But they are washed since they heard and received the truth which is able to save their souls. An oath is now rarely heard among them, or a drunkard seen in their borders. Court-Matrix is built in the form of a square,

in the middle of which they have placed a pretty large preaching-house, but it would not contain one-half of the congregation, so I stood in a large yard. The wind kept off the rain while I was preaching. As soon as I ended it began."* This was Wesley's final interview with Walsh, whom to his latest hour he regarded as the most remarkable man he had ever known. Speaking of his biblical knowledge, Wesley said, "I knew a young man who was so thoroughly acquainted with the Bible that if he was questioned concerning any Hebrew word in the Old, or any Greek word in the New Testament, he would tell, after a little pause, not only how often the one or the other occurred in the Bible, but also what it meant in every place. His name was Thomas Walsh. Such a master of biblical knowledge I never saw before, and never expect to see again."† It is rather a remarkable coincidence that at this Conference, when Wesley, in the mysterious providence of God, was called to bid farewell to Thomas Walsh, PHILIP

* Wesley's *Journal*, II. p. 429.

† Walsh's Hebrew Bible fell into the hands of the late Rev. Fossey Tackaberry, who prized it above gold. Mr. Tackaberry lost his life during the famine fever of 1847. He expired in the arms of the Rev. James S. Waugh, President of the Australian Conference, who was then stationed with him in Sligo. Mrs. Tackaberry gave Walsh's Bible to Mr. Waugh, in memorial of his devoted attention to Mr. Tackaberry during his final illness, and he brought it to Australia when leaving Ireland. During the recent visit of the Rev. Dr. Jobson to Australia, Mr. Waugh presented him with this Bible, and it is now in the possession of Dr. Jobson.—(See *Australia, with Notes by the Way.*) Should not this Bible be presented to the library of our new College in Belfast?

EMBURY,—whose name and memory are destined to last long as time itself,—and WILLIAM THOMPSON,—afterwards one of the leading spirits of the Connexion, and the first President of the British Conference,—were received on trial as travelling preachers.

Walsh lingered till the following April, and then, after a lengthened and most distressing period of mental conflict and gloom, the dark cloud broke, he exultingly cried out, “HE IS COME! HE IS COME! MY BELOVED IS MINE, AND I AM HIS; HIS FOR EVER!” and, uttering these words, his pure and noble spirit gently passed away to see Him as He is. He died in one of the rooms over Whitefriar Street Chapel, Dublin, on the 8th of April, 1759. His remains sleep in “the Cabbage Garden,” off Cathedral Lane, till the morning of the resurrection. I am ashamed to add, no stone was ever erected to his memory, and the spot where his precious dust reposes must be for ever unknown.*

* “Till I read the memoir of the late REV. WM. CROOK I supposed that Thomas Walsh had been buried in Patrick’s. I had the books of Nicholas Without searched, and found that he was buried in the ‘Cabbage Garden,’ as ‘Mr. Walsh:’ his baptismal name is not inserted.”—*Letter from J. Ouseley Bonsall, Esq., to the Author.*

Mr. Bonsall adds a note on “the Cabbage Garden,” which, as it relates to the final resting-place of many of the first and second race of Dublin Methodists, is worth transcribing:—“Cabbage Garden—the unsuitable designation of a place of interment is as follows:—Formerly there was no parish in Dublin of Nicholas Without. A portion of Luke’s parish, southward, was formed into a distinct parish, and, to provide a burial-ground for it, a piece of a large garden, known as the

Melville Horne, and many others, have written freely by way of explaining the sad and fearful gloom which for so long a period overhung the dying bed of this honoured and devoted man. For my own part, I believe the cause to have been purely physical—the result of a physical agent acting upon a shattered nervous system—with which religion had nothing whatever to do. Dr. Stevens shrewdly says, “Disease and drugs have much effect on the shattered sensibilities;” and I have pleasure (even at the risk of being charged with a digression) in publishing the following important document, from under the hand of the late Rev. JOHN DINNEN, which, if I mistake not, gives the true explanation of Walsh’s unaccountable depression. Mr. Dinnen says, “It often pained me that Walsh’s biographer left him rather in the shade in his last moments. The following anecdote was related to me by his brother,

city Cabbage Garden, was enclosed for the use of the newly-formed parish. The remainder continued to be used for the growth of vegetables. Hence the name ‘Cabbage Garden.’ I have before me a map of Dublin, 1768, in which said Cabbage Garden is marked, no building being then close to it or beyond it. Since then the city has extended.”

In a subsequent letter, Mr. Bonsall says :—“A little anecdote of Thomas Walsh, connected with Whitefriar Street Chapel, and which, I believe, is now known only to myself, is :—During his last illness (for during it his abode was the lobby of that chapel) one room was his sleeping apartment, another his sitting room. On a pane of glass, in his sitting room, he wrote, with a diamond, in Hebrew, Greek, Latin, and English, the same sentence—‘*Never satisfied with myself.*’”

Doctor Walsh, who was eminent in his profession, and a truly pious man :—‘ When Thomas and I were boys,’ said the Doctor, ‘ I dreamed that we were going to school, and stopped at a small house, where a dove perched on Thomas’s shoulder. He then ran across a green field which we had to pass, but was stopped by a stile, which he could not get over until I helped him across. This dream made a deep impression upon my mind. When my brother was ordered by his English physicians to his native air, he came to the County Limerick in a very low state. While he remained with us he was little better from the change of place. On his return to Dublin I accompanied him as far as Roscrea. When taking leave of him, I expressed my fears that I should not see him again. He replied in a very impressive manner, “ *I shall not die till I see you again.*” A few weeks after, I read an account of his death, in one of the Dublin newspapers. I made all the haste I could to Dublin, and upon my arrival found to my great satisfaction, that he was still alive. I rapped at Mr. Huband’s door. “ John,” said Thomas, “ is at the door.” I walked past the bed-side to an arm chair which stood between the bed and a table on which some medicine was placed, which he had been ordered, and part of which he had lately taken. I examined this medicine, and found that either from the mistake or inattention of the apothecary’s boy, too large a quantity of laudanum had been infused, which had produced a sad effect upon my brother. I ordered him a repellent, which operated successfully in a short time. My brother was restored

to his usual state of mind. Shortly after, lifting up his hands, in the full triumph of faith, he exclaimed, "*He is come! He is come! My Beloved is mine and I am his—his for ever!*" and immediately expired. My dream I interpreted thus,' said the doctor. 'The dove perching upon Thomas's shoulder was his call to the ministry; the green field the gospel field; and the stile was death, in which I conceive I was useful to him by my repellent.'"* Charles Wesley vied with John in love for Walsh, and admiration of his character, and on hearing of his lamented death, expressed his feelings in lines which even he but rarely surpassed. In passing from the honoured name of Thomas Walsh, I cannot more appropriately close this brief notice of his character and worth, than by giving the reader a few stanzas from this grand tribute to his memory.

Did he not labour day and night,
In ministerial works employed?
His sweet relief, his whole delight,
To search the oracles of God;

* From *Biographical Sketch of the late Rev. John Dinnen*, in his own handwriting, in the possession of the author, p. 23. 1788.

Mr. Dinnen died between twenty and thirty years ago, in Coleraine; and this document lay in the hands of his widow, who gave it to me, subject to certain restrictions as to publishing some parts of it, bearing on the Division of 1816. On her death, it was sent to me (with some letters to Mr. Dinnen from the late Rev. Henry Moore), by my kind friend Mrs. M'Elwain, of Coleraine. I hope by and by to publish this document, with some illustrative notes.

To listen at the Master's feet,
To catch the whispers of His grace,
And long for happiness complete,
And gasp to see His open face !

Did he not triumph in the cross,
Its prints as on his body show ;
Lavish of life for Jesu's cause,
Whose blood so free for him did flow ?
He scorned his feeble flesh to spare,
Regardless of its swift decline ;
His single aim, his ceaseless prayer,
To attain the righteousness divine.

Impatient to be truly great,
Ambitious of a crown above,
He coveted the highest seat,
He asked the grace of perfect love ;
He asked, alas ! but knew not then
The purport of his own desire—
How deep that cup of sacred pain,
How searching that baptismal fire !

Tried to the last, but not forsook,
But honoured with distinguished grace ;
Heavenward he cast a dying look,
And saw once more his Saviour's face.
"He's come ! my well-beloved," he said,
"And I am His, and He is mine !"
He spoke, he gazed, he bowed his head,
And sunk into the arms divine ! *

In July, 1760, we find Wesley again amongst the Palatines, when, for the first time, he speaks of the ravages of emigration amongst them, to which I have

* Jackson's *Life of Rev. Charles Wesley*, II. p. 145.

already referred. In the following quotation he bears a testimony as to the change wrought amongst them by the Gospel, which is creditable alike to them, and to the noble band of men by whose instrumentality they "were translated out of darkness into God's marvellous light." "*Wednesday, July 9.*—I rode over to Killiheen, a German settlement, near twenty miles south of Limerick. It rained all the way, but the earnestness of the poor people made me quite forget it. In the evening I preached to another colony of Germans at Ballygarane (Ballingran). The third is at Court-Mattrass (Court-Matrix), a mile from Killiheen. I suppose three such towns are scarce to be found again in England or Ireland. There is no cursing or swearing, no Sabbath-breaking, no drunkenness, no ale house, in any of them. How will these poor foreigners rise up in the judgment against those that are round about them?"*

In June, 1762; June, 1765; May, 1767; May, 1769; May, 1771; May, 1773; May, 1775, Wesley visited one or more of the Palatine settlements, and has recorded his impressions of the progress of religion amongst the in each instance; but my space will not allow of giving his remarks in detail. During this period the Palatines were favoured with the ministry and labours of WILLIAM THOMPSON, JOHN MORGAN, SAMUEL LEVICK, BARNABAS THOMAS, JAMES DEMPSTER,† THOMAS ROURKE,

* Wesley's *Journal*, III. p. 9.

† He subsequently went to America, and was the father of the late distinguished Rev. JOHN DEMPSTER, D.D.—so well

JOHN HILTON, THOMAS OLIVERS, JAMES DRAVES, GEORGE STORY, THOMAS TAYLOR, RICHARD BOURKE, JOHN MASON, JOHN DILLON, STEPHEN PROCTOR, JOHN GOODWIN, PETER JACO, FRANCIS WRIGLEY, and a host of less familiar names, all of whom were men who were mighty in their generation—men of renown. Amongst those “less familiar names” was that of William Collins, an early Bandon preacher, and a man of God, under whom “the Bandon Society was doubled in a twelvemonth.” “Another proof,” says Wesley, “at present, that a prophet is not without honour, even in his own country.”

In May, 1778, on the occasion of his seventeenth visit to Ireland, Wesley, “his eye not dim, or his natural force abated, appears again amongst the Palatines, and thought them as loving and simple-hearted as ever.” “*Thursday, May 7.*—I preached once more to the loving, earnest, simple-hearted people of Newmarket. Two months ago, good Philip Geier (Guier) fell asleep, one of the Palatines that came over and settled in Ireland between sixty and seventy years ago. He was a father to this and the other German societies, loving and cherishing them as his own children. He retained all his faculties to the last, and after two days’ illness went to God.”

He also visited Kilfinnen, and under date *Friday, 8,*

known in the Methodist Episcopal Church. See *Lectures and Addresses* by Rev. John Dempster, D.D. Edited by Rev. Davis W. Clark, D.D. (now Bishop Clark). Cincinnati: Poe & Hitchcock.—A remarkably fresh and thoughtful book.

says:—"Finding the poor people at Ballygarane (Ballingran) whom I had not seen these five years, were very desirous to see me once more, I went over in the morning; although the notice was exceedingly short, yet a large number attended"* He thought that this was a final visit, and he bid his friends amongst the Germans, and at Limerick, a fond farewell. Concerning Limerick he writes:—"I examined the society, and have not known them for many years so much alive to God, and I do not remember to have ever found them so loving before; indeed, the whole city seemed to breathe the same spirit. At three in the afternoon I preached my farewell sermon, on 1 Cor. xiii., 13." But the worthy old veteran was destined to see his German and Limerick friends again, and yet again, before the last memorable parting came!

In May, 1787, we find him again amongst the Palatines at Kilfinnen, and never found his friends in Limerick so affectionate as now.

In May, 1789, when about eighty-six years of age, this marvellous old man visited Ireland for the TWENTY-FIRST AND LAST TIME! His old friends, the Germans, seemed to have a strange hold upon him to the very last! Protracted as this chapter has been, I must give Wesley's last record concerning the Germans and Limerick in full. "*Tuesday, May 12.*—I pushed on to Limerick, where the Rev. Mr. Ingram (one of the chaplains of the cathedral) gladly received me, so did Mrs. Ingram, and all the lovely family; where I wanted nothing

* Wesley's *Journal*, IV. p. 116.

which the kingdom could afford. At six the house would not contain the congregation. I preached on 'There is one God,' and it seemed as if all under the roof were sensible of His presence." "*Wednesday, 13.*—I was not well able to preach in the morning, so Joseph Bradford took my place. But about eleven I preached at Pallas, about twelve miles from Limerick. All the remains of the Palatine families came hither from Ballingarane (Ballingran), Court-Matrix, and Rathéal (Rathkeale), in all which places an uncommon flame has lately broken out, such as was never seen before. Many in every place have been deeply convinced, many converted to God, and some perfected in love. Some societies are doubled in number, some increased six or even ten-fold. All the neighbouring gentry were likewise gathered together, so that no house could contain them; but I was obliged to stand abroad. The people, as it were, swallowed every word, and great was our rejoicing in the Lord." "*Thursday, 14.*—I preached in the morning on Rev. ii. 4, 5; in the evening on Luke iv., 18. All the congregation were, for the present, much affected—with many, I trust, the impression will continue."* This is Wesley's last record concerning the Palatines; he saw his German friends no more! Before leaving Ireland he wrote, "This day I enter on my eighty-sixth year. I now find I grow old. 1. My sight is decayed, so that I cannot read a small print, unless in a strong light. 2. My strength is decayed, so that I walk much slower than I did some

* Wesley's *Journal*, IV. p. 436.

years since. 3. My memory of names, whether of persons or places, is decayed, till I stop a little to recollect them. What I should be afraid of is, if I took thought for the morrow, that my body should weigh down my mind, and create either stubbornness, by the decrease of my understanding ; or peevishness, by the increase of bodily infirmities ; but thou shalt answer for me, O Lord my God."* The slanderers of this noble and apostolic man have been many ; but it is one thing to slander Wesley, it is another and a far more difficult thing to copy his bright example. Let any man, whose mind is unwarped by prejudice, read Wesley's Journal of his final visit to Ireland, and produce anything like it, if he can, from the pen of a man eighty-six years of age, within the entire range of English literature. What a grand pattern of faithful, devoted, self-denying labour he has bequeathed to the ministers who bear his honoured name ! I have sometimes thought, suppose him to have lived in our day, with the railway, the steam press, and the rich and varied appliances of the nineteenth century at his command, and who could possibly estimate the influence of such a life upon the thought and action of mankind.

About the period of Wesley's final visit to the Palatines, the late REV. JOHN DINNEN was stationed on the Limerick Circuit, with the REV. JONATHAN BROWN. I copy the following notice from the MS. sketch of this venerable minister's life and labours, before referred

* Wesley's *Journal*, IV. p. 444.

to :—"In Limerick we found a pleasing, friendly people, many of them truly devoted to God. We spent the year in much peace, and I believe great good was done in the name of the Lord. We preached frequently abroad, and met with much opposition from the mob, particularly in Garrim, famed for hostility to the Gospel; and they suffered for it by some of the inhabitants, who espoused our cause. The Rev. Mr. Ingram and his friendly family treated us with much respect and love. One of his daughters was in our society. Mr. Wesley, Dr. Coke, and many of our friends, were kindly entertained in this family. The country part of the circuit was pleasant, and we had the satisfaction of seeing a rising work. Many of our members were Palatines, who were sent to the County Limerick by Queen Anne. They had their land free for some years. After a while they had the same land for five shillings an acre. When I travelled the circuit some of them paid one guinea and a half, and lived well, finding godliness truly profitable."*

In July, 1789, Wesley presided for the last time in the Irish Conference, now composed in the main of Irishmen, as the great majority of the English brethren long since had retired from Ireland. Wesley's final testimony as to the Irish Conference—which then had in its number such familiar names as JOHN CROOK, THOMAS BARBER, GUSTAVUS ARMSTRONG, SAMUEL WOOD, DAVID GORDON (the spiritual father of Gideon Ouseley), MATTHIAS JOYCE, MATTHEW STEWART, WILLIAM WILSON,

* MS. *Sketch of Rev. John Dinnen*, p. 21. 1788.

THOMAS RIDGEWAY, GEORGE BROWN, ANDREW HAMILTON, sen., and jun.; JAMES M'MULLEN, JOHN MALCOMSON, JOHN and THOMAS KERR, ALEX. MOORE, LAURENCE KANE,* and many more—is worth transcription here:—
 “*Friday, July 3.* — Our little Conference began in

* I find the following interesting notice of Laurence Kane in Mr. Dinnen's *Autobiographical Sketch*. “I found Mr. Laurence Kane in Cork, when I came to it, for which I was thankful. When I first travelled the Cork Circuit, he then lived in Youghal, his native place. His parents were rigid Papists, and of course Laurence was of their mind. He was bound to be a ship-carpenter; and was fond of cock-fighting, and similar amusements. One Sunday evening, as I was going to the Court-House to preach, Laurence, with some others, pelted me with snow-balls. He afterwards came to preaching, and was deeply convinced of sin. He sold his game cocks, and walked to Cork bare-foot to buy a Bible. He joined our society, was converted to God, and endured violent persecution from his parents, his mother in particular. He travelled a while in our Connexion, and returned to Cork to support his aged parents by keeping an academy. He slept with Mr. John Stuart, and spent his leisure hours with us with great profit. I had not seen him for twelve years. During that time he made great proficiency in learning and grace. He could read his Bible in several languages.”—*Sketch of Rev. John Dinnen*, p. 45. 1797.—He subsequently went to America, and became a minister in the Methodist Episcopal Church. He held a public discussion with the Rev. Samuel Pelton, a Calvinistic minister, at Haverstraw, Rockland, New York, in April, 1821, which was published in a 12mo. volume, a copy of which now lies before me. He meets the varied sophisms of his Calvinistic opponent with considerable skill and effect. I have also some of his published sermons, which are most interesting, as showing how a converted Romanist could preach, when, by the grace of God, transformed into a Methodist.

Dublin, and ended Tuesday, 7th. On this I observe, I never had between forty and fifty such preachers together in Ireland before, all of whom, we have reason to hope, alive to God, and earnestly devoted to his service. I had much satisfaction in this Conference, in which, conversing with between forty and fifty travelling preachers, I found such a body of men as I hardly believed could have been found together in Ireland—men of so sound experience, so deep piety, and so strong understanding. I am convinced they are in no way inferior to the English Conference, except it be in number.”*

Here we must part with this venerable man, and with this branch of my subject also.† He visited Ire-

* Wesley's *Journal*, IV. p. 445.

† It would have proved a most agreeable task to have traced the history of Methodism amongst the Palatines down to our own day, and I had collected materials for doing so. But I have already traced that history far beyond what was necessary to illustrate my subject, and going any further into detail would seriously increase the size and price of this book, and perhaps proportionately limit its circulation.

Suffice it to say, that Graham and Ouseley frequently visited this interesting people, and that many prominent members of the Conference in more modern times have laboured amongst them with great success, amongst whom I may name from those still left with us, who connect the present generation of Irish preachers with the noble host who have crossed the flood—Thomas Waugh, John Nelson, John Carey, William Reilly, and Robert Masaroon—now the most veteran of our number. For many years past we have held an annual Field meeting amongst the Palatines at Adare, which is an occasion of great interest. I cannot say how long since this meeting was established ;

land, as we have seen, twenty-one times, embracing about six years of his public life, and thought the time well spent. He gave to Ireland the labours of some of the best of his Itinerants, and, in return, Ireland gave to him some of the choicest spirits he had ever known ; and to English Methodism some of the most influential names that grace its history. He bestowed a vast amount of personal labour upon the Palatines of Irish birth, and in addition sent the best of his Itinerants among them, as (besides those already named) SAMUEL BRADBURN, RICHARD BOARDMAN, JOSEPH PILMOOR, THOMAS WRIDE, THOMAS DAVIS, RICHARD WATKINSON, DANIEL JACKSON, and ANDREW DELAP,—to name no more ; and those Irish Palatines, in the mysterious providence of God, laid the foundation of the mighty fabric of American Methodism—the grandest development of Christianity since Apostolic times—and their sons and daughters have consolidated the rising fabric of Methodism in many parts of the world ;—thus impressively verifying his own prophetic statement—
“ HAVE PATIENCE, AND IRELAND WILL REPAY YOU.”

but a sermon on *The Redeemer's Elevation and Attraction*, preached at this meeting on June 24, 1833, by the late Rev. William Stewart, now lies before me ; and this meeting was an institution then of many years' standing.

I cannot soon forget one of these occasions, about ten years ago, when it fell to my lot to preach in connection with the Rev. William Cather and the Rev. Thomas C. Laurence, now of Australia. I am not sure that I have enjoyed a service more since.

Since the above was in type, the following came to hand from

the venerable and Rev. Thomas Waugh, now the Father of the Irish Conference ; giving an account of his first visit to the Palatines nearly sixty years ago :—

“It was impossible to visit the Palatine settlements, in my early day, without being deeply interested. It is almost sixty years since I first spent a night with them, on my way to Kerry. I was kindly received by the Burgomaster ; but, having rested a little, and been refreshed, he said, ‘You must preach for us.’ I pleaded weariness, having had a long and fatiguing journey, but was told that no preacher, passing through, was excused from giving them a sermon. I urged that there had been no notice given, and, of course, there could have been no expectation of such thing, and could not have a congregation. ‘Well,’ said he, ‘You shall see ; please come with me.’ I accompanied him to where the little preaching-house occupied the centre of a green, skirted by cottages, into one of which he requested me to enter, visit and pray with a sick sister, and then all would be ready. He opened the chapel door, from above it drew out a cow’s horn, put it to his mouth, and made the vallies ring. On hearing it, every man dropped his spade, suspended his agricultural employment, and obeying the well-known signal, hastened to the house of worship ; so that, on my coming out from my patient, I found the preaching-house furnished with a serious, praying congregation, and delivered to them my Master’s message. Some of the early settlers, I should think, were the very old men of that day, for their German accent still clung to them. On quitting one house the patriarch squeezed my hand most affectionately, saying, ‘*Got pless you, my tear young man!*’”



III.

Philip Embury and Mrs. Heck

At Ballingran.



“ It is interesting to notice how some minds seem almost to create themselves, springing up under every disadvantage, and working their solitary and irresistible way through a thousand obstacles. Nature seems to delight in disappointing the assiduities of art, with which it would rear dulness to maturity, and to glory in the vigour and luxuriance of her chance productions. She scatters the seeds of genius to the winds, and though some may perish among the stony places of the world, and some may be choked by the thorns and brambles of early adversity, yet others will now and then strike root in the clefts of the rock, struggle bravely up into sunshine, and spread over their sterile birth-place all the beauties of vegetation.”—

WASHINGTON IRVING.

CHAPTER III.

Philip Embury and Mrs. Heck At Ballingran.

EMBURY AND HIS PARTY LEAVING FOR AMERICA—PARTING SCENE A HUNDRED AND SIX YEARS AGO—BALLINGRAN—METHODIST CHURCH—RUINS OF EMBURY'S HOUSE—MRS. HECK'S HOUSE, AND OLD MRS. RUCKLE—EMBURY'S BIRTH—EDUCATION—APPRENTICED TO A CARPENTER—CONVERSION—APPOINTED A LEADER AND LOCAL PREACHER—HIS SERVICES IN CONNECTION WITH THE BUILDING OF THE CHURCH AT COURT-MATRIX—WESLEY PREACHING AT BALLINGRAN IN 1756—CONFERENCE AT LIMERICK IN 1758—EMBURY AND WILLIAM THOMPSON RECOMMENDED FOR OUR ITINERANCY—CHARACTER OF THOMPSON—EMBURY'S MARRIAGE IN NOVEMBER, 1758—PAUL HECK AND BARBARA HIS WIFE—EMIGRATION OF EMBURY, PAUL AND BARBARA HECK, AND OTHERS TO NEW YORK IN 1760.

IT IS NOW just one hundred and six years since one summer's morning a group of emigrants might have been seen at the Custom-house Quay, Limerick, preparing to embark for America. At that time emigration was not so common an occurrence as it is now, and the excitement connected with their departure was intense. They were Palatines, from Ballingran, and were accompanied to the vessel side by crowds of their companions and friends, some of whom had come sixteen miles to

say farewell for the last time. By a very slight effort of imagination you can vividly recall the scene. One of those about to leave—a young man, with a thoughtful look and resolute bearing—is evidently the leader of the party, and more than an ordinary pang is felt by many as they bid him farewell. He had been amongst the first-fruits of his countrymen to Christ, had been the leader of the infant church, and in their humble little sanctuary had often ministered to them the Word of Life. He is surrounded by his spiritual children and friends, who are anxious to have some parting words of counsel and instruction. He enters the vessel, and from its side once more breaks amongst them the bread of Life. And now the last prayer is offered ; they embrace each other ; the vessel begins to move. As she recedes, uplifted hands, and, better still, uplifted hearts, attest what all felt. But none of all that vast multitude felt more, probably, than that young man. His name is PHILIP EMBURY. His party consisted of his wife, Mary Switzer, to whom he had been married in Rathkeale Church about a year and a-half before, two of his brothers and their families, Peter Switzer, probably brother to his wife, Paul Heck, and Barbara his wife, Valer Tettler, Philip Morgan, and a family of the Dulmages. The vessel arrived safely in New York on the 10th of August, 1760. Who that pictures to his mind that first band of Christian emigrants leaving the Irish shore but must be struck with the simple beauty of the scene? Yet who amongst the crowd that saw them leave, or the thousands whose eye will fall upon

this sheet, could have thought that two of that little band were destined, in the mysterious providence of God, to influence for good, countless myriads of Adam's children, and that their names should live long as the sun and moon endure? Yet so it was. That vessel contained PHILIP EMBURY, the first leader and Local Preacher on the vast American Continent; and BARBARA HECK, "a mother in Israel," one of its first members—the germ from which, in the good providence of God, has sprung the METHODIST EPISCOPAL CHURCH OF THE UNITED STATES—a church which has now more or less under its influence about eight millions of the germinant mind of that new and teeming hemisphere! "There shall be an handful of corn upon the top of the mountain, the fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth." If the reader and I had stood by the side of Bruce as he discovered the source of the Nile, we would have stooped, and exultingly have drank with him of the virgin stream; and as we gazed upon the tiny rivulet, gurgling from the bosom of the rock, and thought upon the noble river which gave life and fertility to Egypt, as taking its rise in this tiny stream, we would have felt a throb of mysterious joy. But we may feel a joy deeper and holier far, as we gaze upon the vast and ever-growing Methodist Episcopal Church of America, and trace the origin of that noble and fertilizing stream to the soil of old Ireland, and to the infant Methodist Church at Ballingran.

Ballingran is not a bewitching place. It is situated

about two miles from Rathkeale, and sixteen from Limerick. In its immediate neighbourhood are Killiheen and the other Palatine settlements, already named. It was on a fine summer's day, about ten years ago, when my eye first rested upon it, and though nothing was further from my mind at that time than the idea of ever writing a line about it, yet I have a vivid impression of the emotions which filled my bosom as I thought of the far-reaching influence this little village was exerting now, and was destined to exert to the end of time.

The village has between two and three hundred inhabitants, about one third of whom are Methodists, who worship stately in a little church which is in the centre of the settlement. The houses are, for the most part, good comfortable cottages, with a healthy, cleanly "well to do" air, which, alas! is not too common in Ireland. The village is irregularly built, and this somewhat lessens its picturesque effect; still, the general impression left upon the mind is truly pleasing.

Yonder is the little Methodist Church: let us look at it first. It stands in a small square, detached, and is surrounded by a neat wall. There is a little grass plot in front, and the general external appearance is pretty fair. But what of the inside? When I saw it first, this was still better—neat, chaste, simple—a church after John Wesley's own heart. I am sorry to say that time and damp have told most seriously upon it within the last few years, and it is now sadly in want of thorough repair. Why should not our friends in the neighbour-

hood raise as much as would repair and beautify this little church, the site of which is truly admirable, and at the same time, erect a tablet to the memory of Philip Embury and Barbara Heck, in this the Centenary year of American Methodism? And there is EMBURY'S house! or rather the remains of it, for the roof and part of the walls are gone. Still, enough of it remained to form a clear conception of what it was when Philip and his young wife formed the attraction of its fire-side. It was a good comfortable cottage, beyond the average of respectable Irish farm houses, and remarkably well situated. I was shown a little room, which was Philip's room—his closet—where he often poured out his heart to God, after his hard day's work, for directions in relation to his sermon for the following Sabbath; and on this spot, no doubt, he sought a wisdom higher than his own in relation to the great event of his life—his emigration to the far West. What a spot for thought, and for prayer too! How little a man can know of what is the life work which his great Father in heaven has prepared for him! I found a beautiful lilac tree in full bloom growing in the centre of the house, in impressive contrast with the ruin and desolation of the house itself. I cut two slips and planted them in our minister's garden. I am happy to say that they have thriven and expanded in a style worthy of the name of Embury. I went to see the house more recently, after I had formed the resolution to publish this little book. Time has wrought sad changes within the last few years; little now is left but part of one wall, and of one of the

gables. Speedily, Embury's house will be amongst the things that were. But the name and life-work of Embury will bid defiance even to the iron tooth of time! They will be dear to the heart of unborn millions from age to age, long as time shall last.

Mrs. Heck's house has shared better fortune. It is still standing in venerable age, apparently with sufficient constitutional stamina to be an ornament and prominent attraction of Ballingran for many years to come. When I saw it first, old Mrs. Barbara Ruckle (connected by marriage with Mrs. Heck) lived in it, and a grand old woman she was as I have met with since. When I saw it last she was gone to join her kindred in the house above. She had so much individuality of character that she stands out alone before my mind, in many respects unlike any one else whom I have ever known. She bore Mrs. Heck's honoured name, Barbara Ruckle; lived in her house, and caught her mantle too! I fancy that Mrs. Heck was just such another woman.

Mrs. Heck's maiden name was Barbara Ruckle. Her father, Sebastian Ruckle, lived and died in this house, and here "the elect lady" of American Methodism was born! On the occasion of her marriage with Mr. Paul Heck, she removed to his house, which stood not very far from our little church, and every trace of which has long since passed away. There is nothing very particular about Mrs. Heck's house. It is an ordinary comfortable cottage, with a nice garden before the door. It will interest many in America to know that the Methodist ministers are still hospitably entertained in

the house which was the birth-place of BARBARA HECK.

Philip Embury was born in Ballingran in the latter end of the year 1728. There is a family record which says that he was baptized September 29, 1728. He had several brothers, all of whom ultimately found a home and a grave in America. He was educated under the care of good Philip Guier, and was subsequently sent to an English school, probably at Rathkeale. After leaving school, he was bound apprentice to a carpenter at Ballingran, and was by repute a good tradesman. He grew up without religion, and it is impossible to tell either which of Wesley's Itinerants he first heard preach, or the circumstances which led to his conversion. It is probable that he heard Mr. Wesley on the occasion of his visit to Limerick, in August, 1752; and there is a tradition in his family, to the effect that he always traced his conversion to a sermon which he heard from Wesley. Be this as it may, the evidence of his conversion is clear as the noon day sun. A small book, in the possession of his family, has the following interesting entry, in his own handwriting:—"On Christmas Day, being Monday, ye 25th of December, in the year 1752, the Lord shone into my soul by a glimpse of his redeeming love, being an earnest of my redemption in Christ Jesus, to whom be glory for ever and ever. Amen.—PHIL. EMBURY." He was shortly after appointed a leader, and was eminently consistent and faithful. Within a brief period he became a Local Preacher, and,

with good Philip Guier, was generally recognized as a kind of pastor of the Palatines.

The first Methodist church amongst the Palatines was built at Court-Matrix. It owed a good deal to the exertions of Embury. The Switzers, who were relatives of Embury, lived at Court-Matrix, and the presumption is that he lodged with them during the period in which he worked at the church. Be this as it may, an interesting member of their family circle exerted a marvellous influence over Embury, which ultimately determined the sphere of his life work. It is probable that the principal portion of the timber work in connection with the first church amongst the Palatines was done by Embury's own hand, as in the case of "the cradle of American Methodism." We have no record of the opening services of this church, but Embury preached in it repeatedly. The Ballingran church was not built for more than thirty years after Embury's emigration.*

As we have already seen, Wesley preached in Ballingran for the first time in June, 1756, and pro-

* This church at Court-Matrix is principally interesting, as having been put up in good part by Embury's own hands, and also from the fact, that in it Wesley and all the veteran Itinerants of the early day ministered the word of life. It is sinking fast to ruin now, and should be repaired and turned into a Methodist School-house, and a new church, commemorative of Embury, erected on a site which would command Rathkeale, Killiheen, and Court-Matrix. Such a church might be built for from £500 to £700, and would prove a lasting blessing to this entire district of country.

bably not far from the house of Embury and of Mrs. Heck. Philip had now preached locally for some time, and with considerable acceptance. Doubtless, Wesley and he met on this occasion, and it is far from improbable conversed on the subject of Embury's joining the heroic band who formed the Itinerancy of that day.

In 1758, on the occasion of Wesley's seventh visit to Ireland, he held a Conference for the second time, in Limerick. The solemn shade of death seemed to overhang Walsh, and Wesley's heart was sad. At this Conference, amongst those recommended for our Itinerancy, were PHILIP EMBURY, of Ballingran, and WILLIAM THOMPSON, of Ballinamallard, near Enniskillen. In the notes of the proceedings of the British Conference, of August 12th, 1758, as found in the last edition of the English "Minutes,"* in answer to the question, "Who are now proposed for travelling preachers?" we have the following names: William Harwood, William Thompson, Philip Embury, John Furz, and ten more. Some of them, as William Thompson and John Furz, were then appointed to a Circuit, and the remainder, doubtless including Embury, were placed on Wesley's list of reserve; many of whom subsequently went out to travel.

WILLIAM THOMPSON became one of the leading spirits of the Connexion, and had perhaps more to do with moulding the ecclesiastical framework of Methodism, than any other man that could be named. Mr. Atmore, speaking of him, says, "Mr. Thompson was a man

* Edited by the late Rev. William L. Thornton, M.A., p. 712. 1862.

of remarkably strong sense, a fertile genius, a clear understanding, a quick discernment, a retentive memory, and a sound judgment. His mind, naturally endowed with strong parts, was greatly improved by reading and close thinking, so that as a minister, he was a workman who needed not to be ashamed, rightly dividing the word of truth."

"He was supposed by many to be one of the closest reasoners and most able speakers that ever sat in the Methodist Conference. After the death of Mr. Wesley, he took a very active part in the affairs of the Connexion; and the outlines of the present form of government originated principally with him. The Conference showed in what light they viewed him, by choosing him for their first President, after the decease of the Rev. John Wesley, in the year 1791." He travelled several years in Ireland, and died at Birmingham, May 1, 1799. "On the day of his interment," Mr. Atmore says, "his body was carried into the chapel in Cherry Street, Birmingham, and solemnly laid before the pulpit during the time of service. Mr. Bradburn addressed a crowded audience on the occasion, from the words of David, respecting Abner (2 Sam., iii. 38), 'Know ye not that there is a prince and a great man fallen this day in Israel?' The preachers in the Birmingham District were the supporters of the pall, and the funeral was attended by the greatest number of people ever remembered, on such an occasion, in Birmingham before."*

Embury, as we have seen, was not amongst those

* Atmore's *Methodist Memorial*, p. 420-22. See also *Dr. Bunting's Life*, p. 81.

who were appointed to a Circuit at this Conference, but was placed on the list of reserve, to be called out as a vacancy might arise. I have already hinted that he had a tender feeling for a relative of his own, Miss Mary Switzer, of Court-Matrix ; and the presumption is, that, not being amongst those now appointed to a Circuit, he resolved to get married, and preach locally, like his friend, Philip Guier. Accordingly, he got married to Miss Switzer, in Rathkeale Church, in November, 1758, and thus abandoned the idea of joining the noble and self-denying band of men who formed the Itinerancy of that day in Ireland. It is more than probable that, had Embury been appointed to a Circuit at that Conference, America would never have recognized in his honoured name the founder of the Methodist Episcopal Church. But Providence had a grand life-work for him to do in another land, far distant from the land of his birth, and right nobly and manfully he did it.

I think it likely that, at the time of his marriage, Embury had no idea of emigrating, but that his intention was to remain in Ballingran, and preach from Sabbath to Sabbath as usual, supporting himself and family by his farm and his daily work as a carpenter. About the year 1760, as we have already seen, there was a considerable increase in the rents on Lord Southwell's estate, which issued in the emigration of many of the Palatines, and which, with the prospect of a young, rising family, led him to decide on seeking a home in the New World, whither many of his kindred from Germany had already gone.

There were two or more families of the name of Heck at Ballingran, all of whom ultimately found a home in America, where one family, at least, took the name of Hick. Paul Heck was a Methodist in Ballingran, where he married Barbara Ruckle, whose family also lived in Ballingran. He resolved to join Embury's party, and, with his wife, together with several other families, left Limerick in the summer of 1760, and arrived with Embury in New York in the month of August, as stated above.

Wesley, as we have seen, visited Ballingran again in 1760. But what a sad change within the brief space of two years ! Philip Embury, the beloved and faithful preacher, was gone. Paul Heck and his noble wife were gone. Many families—the hope of the infant church of Ballingran—were also gone. As he thought upon the desolation and loneliness of Ballingran, he wrote indignantly in his Journal:—"But the poor settlers, with all their diligence and frugality, could not procure even the coarsest food to eat, and the meanest raiment to put on, under their *merciful* landlords ; so that most of these, as well as those at Ballingarane (Ballingran), have been forced to seek bread in other places ; some of them in distant parts of Ireland, *but the greater part in America.*"* But could Wesley have seen, in the distance, the Methodist Episcopal Church of the United States as the offspring of the present desolation, what a rainbow of hope would have glittered on the breast of the dark cloud that now overhung Ballingran !

* Wesley's *Journal*, III. p. 10. (1760.)

IV.

Philip Embury and Mrs. Heck.

Origin of Methodism in New York.



“ Land where the bones of our fathers are sleeping,
Land where our dear ones and fond ones are weeping,
Land where the light of Jehovah is shining,
We leave thee lamenting, but not with repining.

“ Land of our fathers, in grief we forsake thee,
Land of our friends, may Jehovah protect thee,
Land of the Church, may the light shine around thee,
Nor darkness, nor trouble, nor sorrow confound thee.

“ God is thy God: thou shalt walk in His brightness.
Gird thee with joy, let thy robes be of whiteness;
God is thy God! let thy hills shout for gladness;
But ah! we must leave thee—we leave thee in sadness.

“ Dark is our path o'er the dark rolling ocean;
Dark are our hearts; but the fire of devotion
Kindles within:—and a far distant nation
Shall learn from our lips the glad song of salvation.

“ Hail to the land of our toils and our sorrows!
Land of our rest!—when a few more to-morrows
Pass o'er our heads, we will seek our cold pillows,
And rest in our graves, far away o'er the billows.”

—CHRISTIAN EMIGRANTS' FAREWELL.

CHAPTER IV.

Philip Embury and Mrs. Heck.

Origin of Methodism in New York.

PROBABLE CAUSES OF EMBURY'S SILENCE FOR SIX YEARS IN NEW YORK—WORSHIPPED WITH THE LUTHERANS—DEATH OF TWO OF HIS CHILDREN—ARRIVAL OF SECOND PARTY OF IRISH PALATINES IN 1765—MRS. HECK AND THE CARD-PLAYERS—PROOF THAT EMBURY WAS NOT PRESENT—FULL REFUTATION OF THIS SLANDER—EMBURY'S FIRST SERMON AND THE ORIGIN OF METHODISM IN AMERICA—HIS OWN HIRED HOUSE—REMOVAL OF THE LITTLE CHURCH TO THE "UPPER ROOM" IN BARRACK STREET—EARLY MEMBERS OF THE CHURCH—REMOVAL TO THE "RIGGING LOFT" IN 1767—ARRIVAL OF CHARLES WHITE AND RICHARD SAUSE FROM DUBLIN—CAPTAIN WEBB, HIS PREACHING AND SUCCESS.

WE HAVE SEEN that Philip Embury and his party, including Paul and Barbara Heck, arrived in New York in August, 1760. The presumption is, that Embury attempted some religious service shortly after landing; but, being constitutionally timid and retiring, and meeting with little or no encouragement, and having no suitable place in which to conduct the services, he abandoned the idea of attempting any public services, at least for the present. It is probable that in a new and strange land he found it increasingly difficult to support his wife and young family, and that this was

not without its influence in his ultimate decision. It is also fair to assume that the Irish emigrants were located in various parts of the city, so that the difficulty of getting even a few of them together may have been very considerable. He joined the Lutherans, and we have the testimony of his son, Mr. Samuel Embury, that he never abandoned the practice of family worship. During the period in which Embury's "talent lay hid in a napkin" several of his children were born, who were baptized amongst the Lutherans. Two of these died in infancy—Catherine Elizabeth, his first-born, aged two years; and John Albert, aged three.

In August, 1765, a second party of Palatine emigrants arrived in New York, from Ballingran and the neighbourhood. Amongst them were Paul Ruckle, Luke Rose, Jacob Hick, Peter Barkman, Henry Williams, and their families. Mr. Ruckle was related to Embury, and brother to Barbara Heck, who, as we have seen, with her husband, Paul Heck, had accompanied Embury in 1760. Jacob Hick and his wife had been Methodists in Ireland, and were amongst the earliest friends of the infant Methodist Church in New York. I take Jacob Hick to have been the founder of the Hick family, mentioned in the "Old Book," and the ancestor of John Paul Hick, so frequently mentioned in Wakeley's *Lost Chapters*. His wife, doubtless, was an excellent woman, and amongst the earliest friends of Methodism in New York; but she is not to be confounded with Barbara Heck, "the heroine of American Methodism," as in my judg-

ment the Rev. J. B. Wakeley has done in his beautiful book. Jacob Hick, his wife, and family, lived and died in New York; whereas, Paul Heck and Barbara his wife, went with Embury from New York to Salem, in 1770, and ultimately were connected with the first class in Canada, where they died; having had the honour of being identified with the origin of Methodism both in the United States and in Canada, as I shall show by and by.

Many of the Palatines who accompanied Embury and Barbara Heck from Ireland, had by this time lost even the form of godliness, and had become adepts at card playing and other sinful amusements. Several of those who accompanied Paul Ruckle had but little respect for religion, and in the evenings, when both parties met after the day's labour, card-playing formed the staple amusement. There is not the slightest shadow of evidence that Embury ever played with them, or even witnessed them playing. One evening in the autumn of 1766, a large company were assembled playing cards as usual, when Barbara Heck came in, and burning with indignation, she hastily seized the cards, and throwing them into the fire, administered a scathing rebuke to all the parties concerned. She then went to Embury's house, and told him what she saw, and what she had done, adding, with great earnestness, "*Philip, you must preach to us, or we shall all go to hell, and God will require our blood at your hands!*" Philip attempted a defence by saying, "How can I preach, as I have neither house nor congregation?"

"Preach," said this noble woman, "in your own house, and to your own company." Before she left, she prevailed on Philip to resolve to make the attempt, and within a few days, Embury preached the first Methodist sermon in New York, in his own hired house, to a congregation of five persons.* Such was the origin of the Methodist Episcopal Church of the United States—now the largest and most influential Church in the great American Continent. "Who hath despised the day of small things."

As Embury has been charged both in America and on our side of the Atlantic with being one of the party playing cards when Mrs. Heck addressed him, this is the proper place to examine the charge, and prove that it is utterly without foundation. So far as I know, this charge was first published by the late Rev. Dr. Bangs, in his *History of the Methodist Episcopal Church*. He published it on the authority of a gentleman in New York, who claimed to be the grandson of Mrs. Barbara Heck; but, on thorough examination, this gentleman's grandmother was proved to have been a very different person from Mrs. Barbara Heck, and his version of the circumstances are completely at issue with the facts of the case, as detailed by the representatives of Mrs.

* The names of the first Methodist congregation in America are worth transcribing here :—Barbara and Paul Heck, John Lawrence (afterwards married to Mrs. Embury), Mrs. Embury, and "Betty," an African servant:—thus impressively foreshadowing Methodism as the church of black and white, bond and free.

Heck and Philip Embury. The latter, with one consent, assert that Embury was not present, and this has ever been the tradition in both their families. This gentleman, who is, doubtless, a good man, relied upon tradition for his relationship to Mrs. Heck, the heroine of American Methodism ; but tradition failed to sustain his claim, and the most distinguished advocates of that claim had to bow to the overwhelming evidence on the other side, and were forced to admit that it could not be sustained. And could any sensible man receive a serious slander against Embury resting on no better foundation than this? If the tradition failed on the main issue—the question of relationship to Barbara Heck—does not the entire evidence of the witness fall to the ground?

The following is Dr. Bangs's account, as found in his History:—"Philip Embury, and a batch of emigrant Methodists from Ireland, had so far given up their profession as to become card-players, when another family arrived from Ireland, amongst whom was 'a mother in Israel,' to whose zeal in the cause of God they were all indebted for the revival of the spirit of piety among them. Soon after their arrival, this good woman ascertained that those who had preceded her had so far departed from their 'first love' as to be mingling in the frivolities and sinful amusements of life. The knowledge of this painful fact aroused her indignation; and, with a zeal which deserves commendation, she suddenly entered the room where they were assembled, seized the pack of cards with which they were playing,

and threw them into the fire. Addressing Embury, she said, 'You must preach to us, or we shall all go to hell together, and God will require our blood at your hands.'"* Dr. Porter and others in America, and Dr. Dixon, Dr. George Smith, and others in England, have copied Dr. Bangs's account, and thus it has obtained currency in England and America.

On this statement of Dr. Bangs, I beg to offer two or three remarks :—

1. It will be borne in mind that we have no evidence against Embury but this extract, and the person who supplied it to Dr. Bangs, supposed himself to be the grandson of Mrs. Heck, the elect lady in question—a claim which, when thoroughly sifted by the Rev. John Carroll, of Canada,† fell to the ground, and the entire story falls with his claim.

2. Dr. Bangs himself, published an account identical substantially with ours, which he received from some of the aged Methodists in New York, between forty and fifty years ago, which is worth transcription here. "Having thus destroyed their playthings, *she went to Mr. Embury*, the local preacher, and prostrated herself before him, entreated him with tears to call a meeting and preach to them, enforcing her entreaties by admonishing him, that unless he complied the people would go to hell, and that God would require their blood at his hands."‡

* Dr. Bangs's *History of the Methodist Episcopal Church*, I. 47.

† See Carroll's Correspondence with Wakeley, in *Toronto Christian Guardian* for 1859.

‡ Dr. Bangs in *American Methodist Magazine*, 1823, p. 381.

3. We have the evidence of the Rev. Abraham Biniger, a Moravian Minister who accompanied Embury to Canada, and who ultimately laid him in his grave. He stated most distinctly that Embury was not present, but that he was at home, and that there the mother of American Methodism went and expostulated with him.*

4. The following most important letter from the Rev. William M. Chipp, of the Methodist Episcopal Church, to the Rev. J. B. Wakeley, must set this slander for ever at rest :—"In the winter of 1846, by invitation, I accompanied a number of English Wesleyans in a missionary tour in the southern section of Canada East. In the course of the week we came to Philipsburgh, a town not far from the northern line of Vermont. I was requested, by several of these English ministers, in the remarks I might offer that evening, to refer to the introduction of Methodism into the United States. In complying with that request, I mentioned the name of Philip Embury. That moment the chairman arose, and desired me to pause for a moment, remarking, 'The son of Philip Embury is in the house.' He requested Mr. Embury to come upon the platform, and he did so. I was introduced to him in that public manner. . . . I proceeded to speak of Philip Embury's agency in introducing Methodism in America. In referring to the party of card-players, I spoke of Mr. Embury as being present, and the rebuke that Mrs. Heck administered to him. At that time I supposed that the commonly-received account was the true one. A few weeks after this meeting, the Rev. John

* Wakeley's *Lost Chapters*.

B. Shelley, of the British Conference, at that time labouring in Canada, visited me at St. Albans, Vermont, when I was stationed there, and informed me that the son of Embury complained that I had innocently done injustice to the memory of his father in my address at Philipsburgh, and that the commonly-received version was not correct. Mr. Shelley said also that Mr. Embury's son had requested him to inform me that he had frequently heard his father converse on the subject, and his account of it was as follows:—"Mrs. Heck went one evening to a neighbour's house, and found a company engaged in playing cards. *Philip Embury was not present.* Some of those present had been Methodists in Ireland. Mrs. Heck administered to them a reproof, and threw the cards away. She then went to Mr. Embury's house, and found him alone. She entreated him with tears to preach to the people, and said, "We shall all go to hell together, and God will require our blood at your hands." At first he declined, but finally consented, and in the course of the week preached his first sermon in America to five persons in his own house.' Mr. Shelley further informed me, on the authority of Philip Embury's son, that his father always maintained a regard for religious things, and kept up the worship of God in his family. I have most implicit confidence in the statement that Philip Embury's son made to me through Mr. Shelley."

Can anything be more conclusive than this important document? Mr. Samuel Embury was the first Metho-

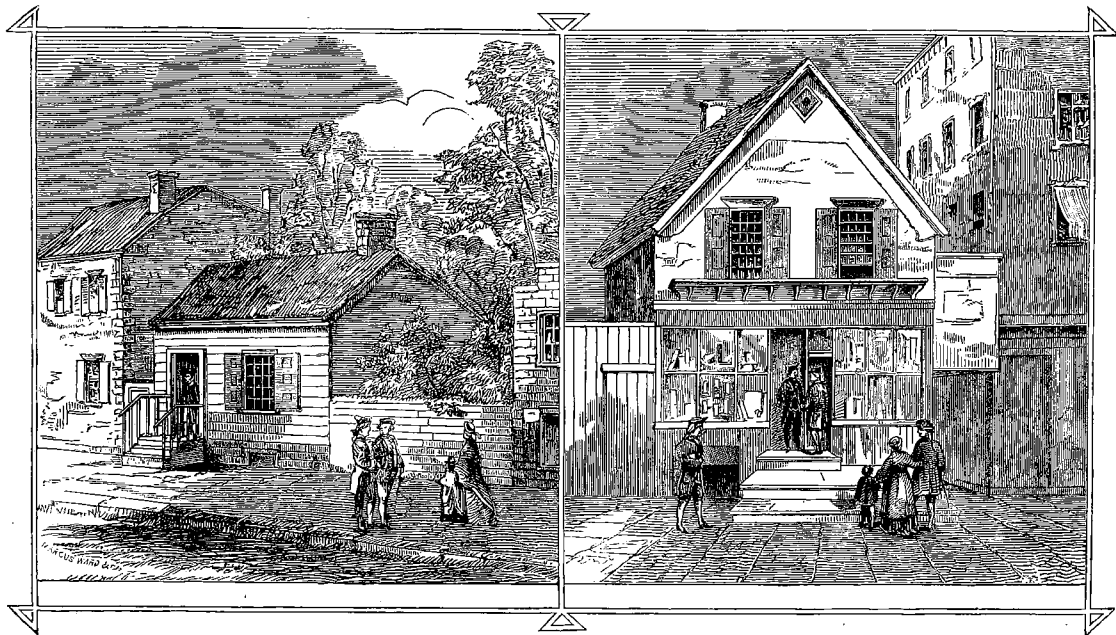
dist Class Leader in Canada, and Mrs. Heck was a member in that first class. I think that I may regard this question as finally set at rest. The slander should be forthwith expunged from every Methodist book on both sides of the Atlantic, and every Methodist should indignantly repudiate it, and challenge the proof.* Until I see a conclusive reply to the above, I shall regard this sheet as having wiped off a foul stain from the honoured name and memory of Philip Embury.

Embury's first sermon was, as we have seen, preached in his own hired house, to a congregation of five persons, and, so far as I can ascertain, in October, 1766. The house stood in Barrack Street, now Park Place, New York. It was an humble cottage, with a single window in front, but neat and comfortable. This was the first Methodist Meeting-house in America, and here the first class met Sabbath after Sabbath. What a hallowed and memorable spot! I have stood in the humble, time-honoured dwelling in which the illustrious Bard of Avon was born. I have played when a child, and mused in riper years, along the banks of the Boyne, at the spot where KING WILLIAM, of "immortal memory,"

* Mrs. Heck sent a letter from New York to a friend in Ballingran, in which she gave an account of the transaction identical with the above. This letter was preserved for many years, and old Mrs. Ruckle told me she had often read it, and had it in her possession for a long time. It was subsequently taken to America by Mr. Christopher Ruckle, who emigrated some years since, and settled, I think, in the State of Ohio.

routed the Popish army and secured for us and our children a Protestant Constitution and Government; and have gazed on many another classic spot in Old England, Scotland, and Ireland; but I question whether any other spot would have the same charms for me as the humble cottage in which Philip Embury of Ballingran first preached the Gospel in New York. The house is long since demolished, but a good picture of it has been preserved, from which our engraving is taken. It is impossible to look on it without deep interest.

In a short time the congregation so increased under the faithful ministry of Embury, that it was found necessary to obtain a larger room; and, accordingly, the infant Church hired a large "upper room" in Barrack Street, about ten doors from the barracks, now called Augusta Street. "Here," says Peter Parks, of New York, "a great excitement took place among the people; many were awakened and some converted. Among them that were converted was my grandmother, Catherine Taylor, and my mother Mary Parks. At this time Mr. Embury formed a class of all the members then in society, which was twelve. There were three musicians belonging to the sixteenth regiment of the British troops, then stationed in the barracks in Barrack Street. Their names were James Hodge, Addison Low, and John Buckley: they were exhorters, and assisted Mr. Embury in the meetings. There were some souls got awakened and converted in the poor-house. Mrs. Deverick was one, and, through her instrumentality, Mr. Embury was called to



PHILIP EMBURY'S HOUSE, in Barrack St. (now Park Place), New York, in which the first Methodist Sermon was preached in America, in Oct. 1766.—See pp. 95, 96.

"THE RIGGING LOFT," Horse and Cart Street (now William Street), New York, in which Embury and Captain Webb preached in 1767.—See page 97.

preach in the poor-house. By this means, the master of the poor-house, Billy Littlewood, was awakened and converted.* Thus "mightily grew the Word of the Lord and prevailed;" so that, early in 1767, we find that the little church had outgrown "the Upper Room," the second Methodist preaching place in New York, and had hired the far-famed "Rigging Loft," in Horse and Cart Street, now called William Street, and not far from John Street, so noted in American Methodism. This loft was long and narrow, sixty feet by eighteen. Here they erected a desk and benches, and here Embury preached on Sabbath mornings at six o'clock, and on Sabbath evenings, and, after a time, on Thursday evenings also. About this time CHARLES WHITE and RICHARD SAUSE, who were both Methodists in Dublin, arrived from Ireland, and proved an important accession to the rising church. Both were pretty well off in the world, and nobly identified themselves with the interests of the little church worshipping in the "Rigging Loft." They were liberal contributors to John Street Chapel—"The Cradle of American Methodism"—and earned for themselves an enduring renown by being amongst the first trustees of Methodist property in America, as we shall see by and by.

When the little church had been worshipping for about three months in the "Rigging Loft," one Sabbath evening a strange-looking military gentleman appeared amongst them. He was dressed as an officer,

* From a document found among the manuscripts of the late Rev. Ezekiel Cooper.

in full regimentals, and had lost one of his eyes at the siege of Louisburgh. He wore a green shade over the eye, and his appearance caused general excitement and inquiry. The fears of the little church speedily gave place to great joy on learning that he was a Methodist, who had been converted, under Wesley, at Bristol, some three years before ; that he was now barrack-master at Albany ; and, best of all, that he was a Local Preacher, who would assist Embury in ministering to the infant church the Word of Life. His name was CAPTAIN WEBB—a name second only to that of Embury in the history of the planting of American Methodism. He preached in his regimentals, his trusty sword lying on the desk, and drew vast crowds. His word was attended with uncommon power. “The sword of the Spirit” was “buried up to the hilt” in the refuges of lies, in which many slept at ease in Zion ; and the “Rigging Loft,” Sabbath after Sabbath, resounded with the joyful notes of victory as the wail of penitence gave place to songs of praise to a pardoning God. Under his ministry, and that of the faithful Embury, multitudes found peace and joy through believing, and the words of the prophet received a beautiful illustration—“The children that thou shalt have shall say in thine ears, The place is too strait for me ; give place to me that I may dwell.” Speedily the building of a church was proposed, and arrangements made to carry the project into effect. In the next chapter I shall show the part borne by Irish genius and liberality in the noble enterprise of erecting

John Street Chapel — "THE CRADLE OF AMERICAN METHODISM."*

*Dr. Coggeshall, a distinguished transatlantic authority in such matters, said to my friend, the Rev. Dr. Scott, that he thought Captain Webb was an Irishman. Of course, I should like to think so too ; but, though I have made a thorough search in every available quarter, I have not been able to find any record as to the place of his birth, and I venture to think that it will never be found out. John Prichard published a funeral sermon on the occasion of his death, and Mr. Atmore read the service. Both printed anything they knew of him nearly seventy years ago, and, doubtless, if they knew of the place of his birth, or could have found it out, it would have been printed in his funeral sermon. He sleeps in Portland Chapel, Bristol, where a neat monument has been erected to his memory, on which it is stated that "he founded the first Methodist churches" in America,—a statement which is not historically correct. A likeness of the veteran Captain, with the shade over his eye, may be seen in Crowther's *Portraiture of Methodism*. Second Edit. 1815.



U.

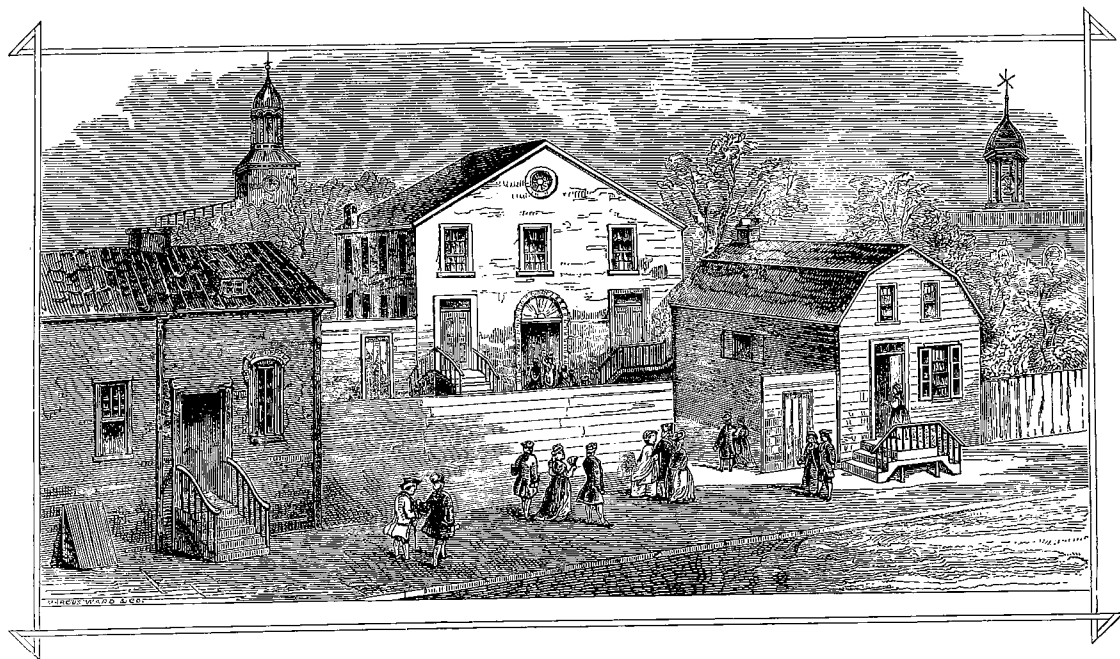
Philip Embury and Mrs. Heck:

"The Cradle of American Methodism."



"A few years since I visited John Embury and his worthy companion. He was then ninety-eight years old. The scenes of early Methodism in New York were vivid in his recollection, and he referred to them as readily as if they had recently occurred. He said: 'My uncle, Philip Embury, was a great man—a powerful preacher—a very powerful preacher. I had heard many ministers before, but nothing reached my heart till I heard my uncle Philip preach. I was then about sixteen. The Lord has since been my trust and portion. I am now ninety-eight. Yes! my uncle Philip was a great preacher.' *Letter from Rev. William Case, of Canada, to Rev. Dr. Bangs.*"

—SEE LIFE AND TIMES OF THE REV. DR. BANGS.



THE OLD METHODIST PREACHING-HOUSE, John Street, New York ; "THE CRADLE OF AMERICAN METHODISM."
Dedicated by Philip Embury, October 30, 1768.—See Chapter V. (The Parsonage to the right.)

CHAPTER V.

Philip Embury and Mrs. Heck:

"The Cradle of American Methodism."

IMPORTANT LETTER FROM "T. T." (THOMAS TAYLOR) TO WESLEY
—VALUE OF THIS LETTER IN FIXING THE DATE OF EMBURY'S
EMIGRATION AND THE ORIGIN OF METHODISM IN NEW YORK
—LEASE OF JOHN STREET PROPERTY, AND TRUSTEES—
EMBURY THE FIRST TRUSTEE AND FIRST TREASURER OF THE
CHAPEL FUND—IRISH CONTRIBUTIONS TO THE ENTERPRISE
—MRS. HECK THE ARCHITECT OF THE CHURCH—EMBURY'S
OPENING SERMON, IN OCTOBER, 1768—DESTRUCTION OF THE
"RIGGING LOFT," 1854.

THE ORIGINAL CHAPEL, built upon the site of the present noble John Street Methodist Episcopal Church, New York, as being the first Methodist Church on the American Continent, has been denominated "The Cradle of American Methodism." In this chapter I purpose to show the place occupied by Embury and his Irish friends in this noble enterprise. I feel that I cannot more suitably introduce this branch of my subject than by giving the friendly reader the following most important letter in full. It was found by the late REV. CHARLES ATMORE amongst the papers of the late

REV. CHRISTOPHER HOPPER, was sent from New York to Mr. Wesley, signed "T. T.," and by him probably sent to Mr. Hopper. It is likely that Wesley sent it to Hopper, whom he regarded as one of his best men, with the idea of inducing him to throw himself into the great American movement. Be this as it may, it is inferior in point of interest to no document that could be published just now. It sheds a clear and beautiful light upon Embury and his Irish friends amidst the early struggles of the infant rising church. It will be seen that it is now upwards of ninety-eight years old, and was written more than a year and a-half before the arrival of Messrs. BOARDMAN and PILMOOR, the first preachers sent out by Wesley :—

"NEW YORK, 11th of April, 1768.

"REV. AND VERY DEAR SIR,—I intended writing to you for several weeks past, but a few of us had a very material transaction in view. I therefore postponed writing, until I could give you a particular account thereof. This was the purchasing of ground for building a preaching-house upon, which, by the blessing of God, we have now concluded. But, before I proceed, I shall give you a short account of the state of religion in this city. By the best intelligence I can collect, there was little either of the form or power of it till Mr. Whitefield came over, thirty years ago ; and, even after his first and second visit, there appeared but little fruit of his labours. But, during his visit fourteen or fifteen years ago, there was a considerable shaking

among the dry bones. Divers were savingly converted, and this work was much increased in his last journey, about fourteen years since, when his words were really as a hammer and as a fire. Most part of the adults were stirred up ; great numbers pricked to the heart ; and, by a judgment of charity, several found peace and joy in believing. The consequence of this work was, the churches were crowded, and subscriptions raised for building new ones. Mr. Whitefield's example provoked most of the ministers to a much greater degree of earnestness ; and, by the multitudes of people, young and old, rich and poor, flocking to the churches, religion became an honourable profession. There was no outward cross to be taken up therein—nay, a person who could not speak about the grace of God, and the new birth, was esteemed unfit for genteel company. But in a while, instead of pressing forward and growing in grace (as he exhorted them), the generality were pleading for the remains of sin, and the necessity of being in darkness. They esteemed their opinions as the very essentials of Christianity, and regarded not holiness either of heart or life.

“The above appears to me to be a genuine account of the state of religion in New York eighteen months ago, when it pleased God to rouse up Mr. Embury to employ his talent (which, for several years, had been, as it were, hid in a napkin), by calling sinners to repentance, and exhorting believers to let their light shine before men. He spoke at first only in his own house. A few were collected together, and joined in a little

society—chiefly his own countrymen, Irish. In about three months after, Brother White and Brother Sause, from Dublin, joined them. They then rented an empty room in their neighbourhood, which was in the most infamous street in the city, adjoining the barracks. For some time few thought it worth their while to hear ; but God so ordered it by His Providence, that, about fourteen months ago, Captain Webb, barrack-master at Albany (who was converted about three years since at Bristol), found them out, and preached in his regimentals. The novelty of a man preaching in a scarlet coat soon brought greater numbers to hear than the room could contain. But his doctrines were quite new to the hearers ; for he told them, point blank, that all their knowledge and profession of religion was not worth a rush, unless their sins were forgiven, and they had the witness of God's Spirit with theirs, that they were the children of God. This strange doctrine, with some peculiarities in his person, made him soon to be taken notice of, and obliged the little Society to look out for a larger house to preach in. They soon found a place that had been built for a rigging-house, sixty feet in length, and eighteen in breadth.

“About this period, Mr. Webb, whose wife's relations lived at Jamaica, on Long Island, took a house in that neighbourhood, and began to preach in his own house, and several other places on Long Island. Within six months, about twenty-four persons received justifying grace—near half of them whites, the rest negroes. While Mr. Webb, to borrow his own phrase, was

'Felling the trees on Long Island,' Brother Embury was exhorting all who attended on Thursday evenings, and Sunday mornings and evenings, at the 'Rigging House,' to flee from the wrath to come. His hearers began to increase, and some gave heed to his report, about the time the gracious providence of God brought me safe to New York, after a very favourable passage of six weeks from Plymouth. It was the 26th day of October last when I arrived, recommended to a person for lodging. I inquired of my host (who was a very religious man) if any Methodists were in New York? He informed me there was one Captain Webb, a strange sort of a man, who lived on Long Island, and sometimes preached at one Embury's, at the 'Rigging House.' In a few days I found out Embury. I soon found what spirit he was of, and that he was personally acquainted with you and your doctrines, and had been a helper in Ireland. He had formed two classes, one of the men and another of the women, but had never met the Society apart from the congregation, although there were six or seven men, and about the same number of women, who had a clear sense of their acceptance in the Beloved.

"You will not wonder at my being agreeably surprised in meeting with a few here who have been, and desire again to be, in connexion with you. God only knows the weight of the affliction I felt in leaving my native country; but I have reason now to conclude God intended all for my good.

"Mr. Embury has lately been more zealous than

formerly—the consequence of which is, that he is more lively in preaching, and his gifts, as well as graces, are much increased. Great numbers of serious people came to hear God's Word, as for their lives, and their numbers increased so fast, that our house, for this six weeks past, would not contain the half of the people.

“We had some consultation how to remedy this inconvenience, and Mr. Embury proposed renting a lot of ground for twenty-one years, and to exert our utmost endeavours to collect as much money as to build a wooden tabernacle. A piece of ground was proposed, the ground-rent was agreed for, and the lease was to be executed in a few days. We, however, in the meantime, had two several days for fasting and prayer for the direction of God and His blessing on our proceedings, and Providence opened such a door as we had no expectation of. A young man, a sincere Christian and constant hearer, though not joined in Society, would not give anything towards this house, but offered ten pounds to buy a lot of ground, went of his own accord to a lady who had two lots to sell, on one of which there is a house that rents for eighteen pounds per annum. He found the purchase-money of the two lots was six hundred pounds, which she was willing should remain in the purchaser's hands on good security. We called once more upon God for His direction, and resolved to purchase the whole. There are eight of us, who are joint-purchasers, among whom Mr. Webb and Mr. Lupton are men of property. I was determined the house should be on the same footing as the Orphan House at Newcastle,

and others in England; but as we were ignorant how to draw the deeds, we purchased for us and our heirs, until a copy of the writing from England was sent us, which we desire may be sent by the first opportunity.

"Before we began to talk of building, the devil and his children were very peaceable; but since this affair took place, many ministers have cursed us in the name of the Lord, and laboured with all their might to shut up their congregations from assisting us.* But he that sitteth in heaven laughed them to scorn. Many have broke through, and given their friendly assistance. We have collected above one hundred pounds more than our own contributions, and have reason to hope, in the whole, we shall have two hundred pounds more, so that, unless God is pleased to raise up friends, we shall be at a loss. I believe Messrs. Webb and Lupton will borrow or advance two hundred pounds rather than the

* Perhaps I may as well add, in a foot-note, a fact which will illustrate the injury which Embury's Church sustained, as the result of being cursed by the "Dutch Calvinists" and others, in the name of the Lord. During the period of the Revolutionary war, when New York was in the possession of the British troops, every church in the city was turned into a barrack, and all religious services, of course, suspended during the entire period, *with the solitary exception of Wesley Chapel, John Street!* Meantime, not a single service was given up in it, or the slightest inconvenience experienced. On the contrary, it being the only Church available in the city, it was crowded by eager multitudes, and the collections rose, Sabbath after Sabbath, to an unprecedented amount. Perhaps it was all a matter of decree—I don't know. I only know that it was a matter of fact.

building should not go forward ; but the interest of money here is a great burden, which is seven per cent. Some of our brethren proposed writing to you for a collection in England, but I was averse to this, as I well knew our friends there are overburdened already. Yet, so far as I would earnestly beg, if you would intimate our circumstances to particular persons of ability, perhaps God would open their hearts to assist this infant Society, and contribute to the first preaching-house on the original Methodist plan in all America. But I shall write no more on this head.

“There is another point far more material, and in which I must importune your assistance, not only in my own name, but in the name of the whole Society. We want an able, experienced preacher—one who has both gifts and graces necessary for the work. God has not despised the day of small things. There is a real work in many hearts, by the preaching of Mr. Webb and Mr. Embury ; but, although they are both useful, and their hearts in the work, they want many qualifications necessary for such an undertaking, where they have none to direct them. And the progress of the Gospel here depends much on the qualifications of the preachers.

“I have thought of Mr. Helton ; for, if possible, we must have a man of wisdom, of sound faith, and a good disciplinarian—one whose heart and soul are in the work ; and I doubt not but, by the goodness of God, such a flame would be soon kindled as would never stop, until it reached the great South Sea. We

may make many shifts to evade temporal inconveniences, but we cannot *purchase* such a preacher as I have described. Dear Sir, I entreat you, for the good of thousands, to use your utmost endeavours to send one over. I would advise him to take shipping at Bristol, Liverpool, or Dublin, in the month of July, or early in August. By embarking at this season, he will have fine weather on his passage, and probably arrive here in the month of September. He will see with his own eyes, before winter, what progress the Gospel has made. With respect to the money for payment of a preacher's passage over, if they could not procure it, we would sell our coats and shirts, and pay it. I most earnestly beg an interest in your prayers, and trust you and many of our brethren will not forget the Church in this wilderness.

“ T. T.”

This is a noble document, “ providentially found,” as Mr. Atmore says, equally creditable to the head and heart of the writer. I am sorry that the most diligent search has failed to find out more of the anonymous writer than his name, THOMAS TAYLOR ; that he was an Englishman, well-known to Mr. Wesley ; and one of the illustrious eight who formed the first Methodist Trustees on the great American Continent.

This important document supplies corroborative evidence of the accuracy of 1760 as the date of Embury's emigration, and is most conclusive as to his having commenced the regular services, as given in last chapter, in 1766. Mr. Taylor says that Embury commenced the

services "about eighteen months ago." Supposing him to have preached his first sermon in his own house, in October, 1766, if we add eighteen months to that date, it will bring us down exactly to April, 1768—the date of this letter. Mr. Taylor says that, at the period when Embury commenced in New York, "his talent had lain in a napkin for several years"—namely, from 1760, the date of his arrival, till October, 1766. Nothing more satisfactory as to the true date of his emigration, and of the commencement of the regular religious services, can be desired; and could the Methodist Episcopal Church of the United States have a more appropriate year in which to celebrate the first Centenary of its existence than the grand prophetic year 1866?

By comparing this document with the lease of John Street property, we ascertain the name of the writer, and also the names of those who shared the responsibility and honour with him of forming the first Methodist Trustees on American soil. The writer says, "There are eight of us, who are joint-purchasers." The lease bears date 29th of March, 1768, and is between Mary Barclay, executrix, and Andrew Barclay, Leonard Lisenard, and David Clarkson, executors of the last will and testament of Henry Barclay, late of the city of New York, clergyman, deceased, on the one part; and *Philip Embury*, William Lupton, Charles White, Richard Sause, Henry Newton, Paul Heck (husband of Mrs. Heck), and Thomas Taylor (the writer of this letter), all of the city of New York, and Thomas Webb

(Captain Webb), of Queen's County, of the other part.
On the outside is written :—

" MARY BARCLAY, and others, }
 to Lease."
 PHILIP EMBURY, and others, }

Thus, Mr. Taylor's letter and the original lease unite in giving Embury a leading place in the spirited enterprise of securing a site for "The Cradle of American Methodism." He was the first Trustee of American Methodism, as he was her first preacher. Who can tell how much of the ultimate success of this enterprise, as well as of the noble and flourishing church of which it was destined to form the "cradle," sprung from the days of fasting and solemn prayer on the part of Embury, Mrs. Heck, and that brave little band of first Trustees?

The "Old Book," containing the names of all the subscribers to the new church, has been found, and is a document of rare historic interest. The following is the preamble, of which Bishop Janes has expressed his profound admiration. I give it entire, inasmuch as it serves to illustrate Embury's position in the infant Church :—

" Preamble of the Subscription List, with the names of the Subscribers, and respective Sums given annex :—

" A number of persons, desirous to worship God in spirit and truth, commonly called Methodists (under the direction of the Rev. Mr. John Wesley), whom it

is evident God has been pleased to bless in their meetings in New York, thinking it would be more to the glory of God and the good of souls had they a more convenient place to meet in, where the Gospel of Jesus Christ might be preached without distinction of sects or parties ; and, as Mr. Philip Embury is a member and helper in the Gospel, they humbly beg the assistance of Christian friends, in order to enable them to build a small house for the purpose, not doubting but the God of all consolation will abundantly bless all such as are willing to contribute to the same."

Then follow the names, nearly 250 in all, from Captain Webb, who gave £30, down to coloured servants, who gave 1s. 6d. or 2s., making £418 3s. 6d. Amongst the subscribers we find:—Richard Sause, £13 5s.; Charles White, £5 ; Paul Heck (husband* of Mrs. Heck), £3 5s.; David Embury (Philip's brother), £2 ; and several others from Ireland. Embury's name does not appear in the list. He was poor, and had no money to give ; but he contributed something to the enterprise which silver and gold were too poor to buy.

The idea of building a church originated with Mrs. Heck, who said that she had made it matter of special prayer. Strange to tell, this noble woman also was the architect of the church, having supplied the plan, which was thoroughly approved and adopted by general con-

* Not son, as Wakeley says. She had no son Paul. This mistake arose from confounding Mrs. Hick, with Mrs. Barbara Heck.

sent. The length was sixty feet, by forty-two in width. It was built of common stone, covered with blue plaster. It had a gallery, but for many years had no stairs, but the people ascended by a ladder. The seats had no backs at first, as the funds were low. The timber work was done by Embury and David Morris. Embury's own hand constructed the pulpit.

The "Old Book" proves that Embury was also the first Treasurer of the Chapel Fund, and that he had the entire burden and responsibility, until relieved by the appointment of Mr. Lupton. Some idea of his services in this department may be gathered from the following receipt from the mason who built the chapel:—

"Received, New York, 7th October, 1769, of Mr. William Lupton, forty-three pounds, which, with the different sums I have before received from Mr. Philip Embury, amounts to the sum of five hundred and eleven pounds, which is in full of all demands from the Methodist Preaching-House.

£511.

"SAMUEL EDMONDS."*

The opening sermon was preached by Embury, October 30th, 1768—just two years after his first sermon in his own house—from Hosea, x. 12, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you." With characteristic simplicity he said, that the best conse-

* Grandfather to Judge Edmonds, the Spiritualist. *Wakeley.*

eration of a pulpit was to preach a good sermon in it.

Such was the first Methodist Church in New York, "The Cradle of American Methodism," and such its opening service—simple, appropriate, beautiful. The honest carpenter from Ballingran—the founder of American Méthodism—preaching the opening sermon in the first Methodist Church in the goodly land of his adoption, and amongst a people who loved and prized him. What hath God wrought! What a marvellous change now, within one hundred years!

From this date "The Rigging Loft" was abandoned as a Methodist preaching-place, and John Street Church became the head-quarters of Methodism in the city. Embury's church was demolished in 1817, to make way for a new and enlarged edifice, adapted to the rising fortunes of the church, and in turn this new building gave place, in 1841, to the present noble church, known as John Street Church, the third built on this site. "The Rigging Loft" outlived Embury's church many years. It was taken down in 1854, during some improvements in the street in which it stood. Many old Methodists bid it a fond adieu, as a place hallowed by precious memories. The timbers were still sound, and were converted into walking-sticks. An ivory head was placed upon each, with the inscription, "Rigging Loft, 1766. Philip Embury."* Both timber and ivory will crumble to dust beneath the iron tooth of time, but the name of PHILIP EMBURY will last long as time itself.

* It should have been 1767.

VI.

Philip Embury and Mrs. Heck

At Camden:

Death of Embury.



"Why, this tree of Methodism has grown in one hundred years, so that it now not only casts its shade over the whole of this land, but many others sit also in its shadow. But here was its beginning in this *God-educated, God-empowered* local preacher, upon whose ashes we gaze to-day; and if I had before me to-day all the Methodists of this land, I would say to them that when you depart from the simple but vital, God-approved truths and aith which Embury preached and exercised, you largely lose your power for good.

"This occasion illustrates another truth, that the way of *duty* is the path to *true honour*. Read up carefully the history of our race, and you will find that those persons who have come to the possession of true and immortal fame, are those who have simply done their duty in their respective spheres. Men have sometimes gained notoriety by other than dutiful or good deeds; but where is undying reputation, immortal honour to be found? Ministers in our own Church who have sought distinction and honour in the ministry, by seeking this place or that place, have sometimes in a measure and for a time succeeded; but to-day they are forgotten, while the memory of this humble local preacher lives and shall live while the world endures, all because he did his duty in his identical place. Take the case of the Dairyman's daughter. How humble was her sphere, but in it she did her duty, and there is no name of a queen on earth so truly honoured as is hers. So, too, the name of PHILIP EMBURY will live when the name of Napoleon shall be forgotten."—*From an Address at the re-interment of Embury's remains at Cambridge, New York, April 20th, 1866, by the REV. BISHOP JAMES.*

CHAPTER VI.

Philip Embury and Mrs. Heck

At Camden:

Death of Embury.

ARRIVAL OF THOMAS ASHTON AND ROBERT WILLIAMS FROM IRELAND—WILLIAMS THE FIRST ITINERANT IN AMERICA, AND THE SPIRITUAL FATHER OF JESSE LEE—ASHTON AND HIS COLONY AT ASHGROVE—REV. ABRAHAM BININGER—ARRIVAL OF BOARDMAN AND PILMOOR—EMBURY, PAUL AND MRS. HECK REMOVE TO CAMDEN—EMBURY FORMS A CLASS AT ASHGROVE—BECAME A MAGISTRATE—HIS DEATH IN 1773 CATHERINE LOWE—DEATH OF TWO OF HIS CHILDREN—MRS. EMBURY, PAUL AND BARBARA HECK REMOVE TO CANADA—ASHTON AND CEMETERY AT ASHGROVE—REMOVAL OF EMBURY'S REMAINS TO ASHGROVE IN 1832—ORATION ON THE OCCASION BY JOHN NEWLAND MAFFITT—HIS TOMB.

WESLEY CHAPEL, JOHN STREET, was about ten months under Embury's care as the pastor, when two other illustrious strangers arrived from Ireland—THOMAS ASHTON, from Dublin, "of blessed memory," and ROBERT WILLIAMS. Williams is allowed on all hands to have been one of the foremost spirits of his day—the first who issued a Quarterly ticket in America, the first who published a book, the first of the heroic

band of the Itinerancy who had the courage to enter into the holy estate, and the first of the same noble host who slept in Jesus beneath the green sward of the New World. His success in winning souls to Christ was truly marvellous. Bishop Asbury, in a splendid eulogy pronounced over his remains in 1775, said of him, "Probably no one in America has been an instrument of awakening so many souls as God has awakened by him." Amongst the fruit of his memorable ministry was JESSE LEE, the apostle of Methodism in New England—a man whose conversion was worth tens of thousands of ordinary converts to American Methodism. And does America really owe to Ireland her first Itinerant preacher, as well as her first lay preacher, and that Itinerant ROBERT WILLIAMS, the spiritual father of JESSE LEE? We shall see by and by. I shall be much mistaken if, when I come to Williams's honoured name, the debt of American Methodism to Ireland will not assume new proportions in the eyes of Methodism on both sides of the Atlantic. For the present I must follow the story of Embury's life till we see him laid in his final resting-place.

ASHTON was a gentleman of means, and on coming to New York in August, 1769, went north of New York near Cambridge, and founded a colony, to which he gave his name Ashgrove. Many of his countrymen, the Irish Palatines, went from New York and settled on his property, and many more at Camden, Salem, not far from Ashgrove. Peter Switzer, Mrs. Embury's brother, procured two hundred

acres of land at a trifling rent, at East Salem, along the winding Battenkill, and in due time many others of the Irish Palatines, including Philip and David Embury, Paul Heck and his noble wife, and the Dulmage, Tetler, Lawrence, Morgan, and other families, settled about Camden, Salem. Amongst those who removed from New York with them was the Rev. ABRAHAM BININGER, a Moravian minister, who, by the way, had accompanied Wesley to Georgia.

In October, 1769, Messrs. Boardman and Pilmoor arrived in New York, from England, and took charge of Wesley Chapel, John Street. Embury was truly glad to be thus honourably released from his laborious services in connexion with Methodism in New York, and be at liberty to devote some attention to the interests of his family. Accordingly, he removed from New York, with his wife and three children, in April, 1770, and joined the colony at Salem. We find an entry in the "Old Book," under date, April 10, 1770, of £2 5s. for "a Concordance for Philip Embury;" this was probably a parting gift from the little church to Philip, as they bid the founder of American Methodism farewell. It is the last entry in connexion with his name.

In 1770, Embury formed a Society at Ashgrove, composed principally of Irish Palatines, including Paul and Barbara Heck, and also the worthy Thomas Ashton. This was the first Methodist Society formed within the bounds of the present Troy Conference, which has now a membership of upwards of twenty-five thousand, between two and three hundred travel-

ling preachers, and a proportionate staff of efficient local preachers.

Embury lived on the farm with Peter Switzer, at Salem, and there, Philip, his youngest child, was born. He soon rose to a position of considerable influence in the neighbourhood, and was not only a preacher, but also a magistrate, who was familiarly designated "the Squire." I presume his position was identical with that of Burgomaster, occupied by Philip Guier in Ballingran.

In the month of August, 1773, Philip was mowing on his farm beneath a burning sun, and an attempt was made by some who worked with him to outdo "the Squire." He was young and vigorous, and imprudently drew upon his strength. It ended in pleurisy, of which, in a few days' illness, he died, "in the full triumph of that faith which he had preached to others," at the early age of forty-five. Singularly enough, he was attended, in death, by the venerable Abraham Bining, Wesley's early friend, who also laid him in his humble grave, in the beautiful and sequestered vale of Salem, beneath a giant oak, which, for more than half a century, was his only monument.

Bining, venerable in years and in piety, fell asleep at the advanced age of ninety-one, and rests in the same beautiful valley. He was Swiss by birth, and found a grave in the far West, near Wesley's friend, and his own, Philip Embury.

After Embury's death, his widow and her four children removed to a house which he had built about

a mile south of Switzer's farm. Here she managed to support herself, with the assistance of Catherine Lowe. Catherine was a young girl who accompanied the family of Peter Switzer from Ireland when she was about thirteen, and engaged to serve him till she was twenty-five, in consideration of his having paid her passage. Embury thought the bargain too severe, and, by making some new and milder terms with Peter, gained an invaluable friend for his family in Catherine Lowe. After a time, Philip's two younger children, Anna and Philip, died, and Catherine proved a faithful friend in this sad and mournful hour.

In 1778, Catherine Lowe married Edward Gainor, from Ireland. She lived a godly life, and died peacefully at the age of eighty years. Two of her daughters, Mrs. Flemming and Mrs. Buck, became "mothers in Israel," and have contributed a good many of the interesting facts given in this chapter.

Shortly after Catherine's marriage, the Revolutionary War became most troublesome around New York, and Embury's family, and others of the Irish Palatines, were exposed to great privations and annoyances, as they were suspected of being favourable to British rule in America. Ultimately, Mrs. Embury, with her children, Samuel and Catherine Elizabeth, Paul and Barbara Heck, and many other of the Irish Palatines, removed to Canada, "preferring the dominion of King George to a further participation in the sweets of liberty."*

* See an excellent paper, already referred to, by the Rev. George G. Saxe, A.M., in *Ladies' Repository*.

They settled about Augusta, Canada West, where we shall meet them by and by, when I come to speak of Canada. For the present I must bid them farewell.

I return and add a few closing words about Ashton, Ashgrove, and Philip Embury. Ashton became the chief pillar of the Ashgrove Methodist Society, and his house the friendly home of the Itinerants. "He left a legacy of three acres of land for a parsonage, and an annuity to the end of time for the oldest unmarried member of the New York Conference, the payment of which still reminds the preachers annually of his eccentric Irish liberality."* He was not a bachelor, but I presume wished to relieve the funds of the church, and hence, permanently endowed single blessedness. The wonder is, that in the progressive times in which we live a single claimant can be found.

On the Ashgrove property a small Methodist cemetery has been constructed, within which sleep Ashton himself, and many of the Irish Palatines, and DAVID BROWN and DAVID NOBLE—two of Embury's illustrious countrymen—well known in the ministry of the Methodist Episcopal Church. What more appropriate and beautiful final resting-place for the dust of Philip Embury?

For forty-nine years the dust of Embury had slept beneath the giant oak "where the grey-haired men of other days" had laid him; but, in 1832, when the Church had awoke to a consciousness of his value, it was resolved to exhume his bones, now crumbling to

* Dr. Stevens's *History of M. E. Church*, I. p. 84.

dust, and remove them to Ashgrove. A vast concourse of friends, to whom his name and memory were deservedly dear, assembled on the occasion. An oration was delivered by JOHN NEWLAND MAFFITT, a brilliant Irishman, from Dublin. It was subsequently printed, and had a large circulation at the time. I give a few paragraphs from it, as probably not one of my readers in Ireland ever saw it:—

“MY BELOVED HEARERS,—In this sequestered spot, where the quiet herds have grazed in peace, where the robin has sung his early song, and the snow-bird played with the descending flakes of winter, even here moulders the frame of a man. Bone after bone hath here returned to the dust from whence man was originally taken. Dig down now, after this lapse of years, dig down now, and see if here we can find EMBURY. Here the grey-haired men of other days laid him, the cold remains of a minister of Jesus, when his day of labour was over. Here, one day, when the hearse slowly wound along this path, they gathered, not to see the man of God in his mightiest strength when the oil of eloquence is on his lips, and the anointing of the Most High shines upon his face, but to see a minister of the New Testament, cold and lifeless as was his Saviour when taken down from the bloody cross on Calvary. Cold, cold in death was the pious, warm-hearted Embury when they laid him here.

“Summer and Winter came and went again. The grass grew tall and rank over this mound. It became level with the surrounding earth. The place was fad-

ing from the memory of man, for lo ! many who dug and covered this grave went themselves to their last resting-place, and laid their time-wearied heads on that coarse pillow of gravel.

“ I have made these preliminary remarks, suggested as they have been by the strange circumstances which have called us together. Not to bury the dead, not to disinter his mouldering remains, have we come together; not to shed a tear over EMBURY dead ! But to thank God that so good a man ever lived, and to rear a frail stone over his dust, which may tell his name and our reverence for his virtues for four or five generations yet to come. Then this very marble which we rear to-day shall gather the rust of years—the gnawing tooth of time shall eat away our inscription—and men shall wonder at the ragged fragment of a monument that shall cumber this ground, and guess by what wild chance it strayed away from its native quarry. We come here to-day, after a lapse of years, to rear a monument over one of the nursing fathers of Methodism in America.

“ No common dust moulders beneath our feet. Here fell a harnessed warrior of the cross. Embury was the founder of Methodism in the city of New York. We know not his path in another land beyond the blue waves of the Atlantic. He was my countryman, but whether his path was one of light or darkness, of gloom or glory, in his native isle, I know not. But this I know, and record it to his eternal honour, that he was deemed worthy by the Holy Spirit to institute Wesleyanism in the city of New York.

“Here let me beg the indulgence of my audience, while I take a farewell of the relics of the dead, which are so near me. He had, perhaps, no sympathizing friend to say *Farewell, and God be with thee!* in the last hour. The one who echoes his adieu over his grave was not then born; he had not breathed that breath of life which was then departing from Embury. But now, departed shade, I come on my pilgrimage to speak my farewell, and raise a stone above thy ashes. Farewell, my brother! more than brother, father in God! Farewell! until the red morning of the resurrection sparkles over yonder hills, and the tremendous voice of the trumpet shall bid thee come forth radiant in more beauty than ever earth beheld. Farewell, until I too shall pass to where thou art in thy resting place of peace. Farewell, until shadows stretch over time with a gloomy magnificence, and the night that knows no breaking sets in upon me. Farewell, my countryman! more than mine, the countryman of Jesus, a chosen vessel of his love, an instrument in his mighty hand of planting the precious seeds of the eternal kingdom on these Western shores in the trying early times. Often in the journey of life shall my memory revert to this scene—often shall I remember the once unknown and undistinguished grave. Often shall I gather, departed shade, from these memorials, a precious lesson of the eternal care of the Saviour over the wasting dust of his chosen. How shall I learn how worthless is time, how precious is eternity! Travelling back from future times, my memory will often repose on the spot, where thou,

my father, resteth in the full glory of recompense.
And now, till we meet, farewell.

“ . . . But see! a heavenly form breaks forth from the dust beneath our feet, scattering the soil of centuries from his radiant brow, and, fresh in the glow of a young immortality, Embury rises to the resurrection of the just. This is the day he long looked for, and thought of, and warned sinners of, when he was in life. It has come. He no longer needs a frail slab of marble to mark the spot of his grave, for now he is known as far as immortal souls can glance their untiring eyes—as far as the accents of Jesus’s voice can echo his welcome, No more he fills a stranger’s grave. No more he needs the eulogy of a man he never saw. No more he labours at his trade, for he has, through the strength of the Lord Jesus, wrought out a crown of eternal life, and he now takes it from the hands of celestial ones, who kiss his death-cold brow into the warmth of a beautiful immortality. Let me die the death, that I may wear the crown of Embury. Let me live the life, that I may win the spirit-watched grave of my departed countryman.”*

Though, perhaps, there is rather much of the tinselled eloquence of Charles Phillips, and too little of the manly vigour of Grattan about this address, still, when delivered in Maffitt’s best style, it produced a

* From “*An Oration delivered, June, 1832, at Ashgrove, Washington County, New York, over the grave of Philip Embury, the earliest minister in the American Methodist Church.* By REV. JOHN NEWLAND MAFFITT.

wonderful impression, and, by common repute, was regarded as his masterpiece. At its close, the dust of Embury was laid in the beautiful cemetery at Ashgrove. He sleeps near his friend Ashton, and next to his countrymen and companions in arms, David Noble and David Brown.

Over his honoured dust a neat marble tablet has been erected, bearing the following appropriate inscription :—

PHILIP EMBURY,

The Earliest American Preacher of the Methodist
Episcopal Church, here found his last
earthly resting-place.

“ Precious in the sight of the Lord is the death of
his saints.”

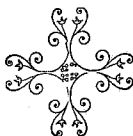
Born in Ireland, an emigrant to New York, Em-
bury was the first to gather a class in that city,
and to set in motion a train of measures
which resulted in the founding of
John Street Church, the Cradle
of American Methodism,
and the introduction
of a system which
has beautified
the earth with salvation,
and increased the joys of heaven.

I reprint this chapter substantially as it appeared in the *Irish Evangelist* for May, 1866. Since it was published, the remains of Embury have been again exhumed, and now finally repose at

Cambridge—a most charming spot—not far from Ashgrove. During the session of the Troy Conference at Cambridge, in April last, under the presidency of Bishop Janes, a day was fixed for the ceremony of removal. All the members of the Conference were present, and a large concourse of citizens. The Rev. John Pegg engaged in prayer, and an appropriate address was delivered by Bishop Janes, and also by the Rev. S. D. Brown, of the New York Conference. See the *New York Christian Advocate* for May 3, 1866, which contains a full report of the address of Bishop Janes.

As JOHN NEWLAND MAFFITT's name is connected in so interesting a way with that of Embury, the friendly reader will excuse the following extract, which illustrates, to some extent, his wonderful popularity in America when in the zenith of his power :—"Once, in the city of Boston, the writer of this gave out an appointment for Mr. Maffitt, at the close of the morning service, that he would preach that afternoon and evening in one of the largest audience-rooms in the capital of Massachusetts. It had not been known a moment before to the public that he was anywhere within the neighbourhood of Boston. The afternoon and evening came ; a sea-coast storm of wind and rain had set in soon after the morning hour, and before the second service of the day began it rained in torrents, and continued to rain more and more copiously from that time through the night. The tempest was so black with cloud, and fog, and rain, that the gas lights had to be lit in the afternoon to enable the audience to find their seats. There was not another man in Boston, nor in Massachusetts, excepting only Daniel Webster, who could have called out a hundred gentlemen under circumstances so utterly unpropitious. Mr. Maffitt's audiences, however, both afternoon and evening, made up of about the usual proportions of the sexes, were as brilliant as can be imagined. The place was the old Federal Street Theatre ; it was packed from pit to dome with the *élite* of Boston ; not only were all the seats, but the

aisles and corners were densely crowded—hundreds of ladies being obliged to stand below and in all the four galleries, because the whole living mass was so wedged in that no gentleman could move out of his place to make a vacancy. The more venturesome, crowded more and more by those pushing forward from the doors, clung to the front railings of the galleries, where they seemed to hang like bees when swarming; and when the preacher arose to read the first hymn, and the full head of gas was poured on the scene, it was both curious and exhilarating to behold what multitudes of human beings, gathered by so brief a notice, could be so crammed together. The next morning I was told by the sexton that, though all the ladies, and most of the gentlemen, were compelled to come in carriages, nearly as many arrived and rode away, after the house was full, as had been admitted. This, however, was the universal experience of Mr. Maffitt, for it was at this time only a few days before this visit to Boston that the street in New York on which stood the church in which he had been advertised to preach, had been so blocked by the masses of carriages and foot passengers striving to make their way to the spot that it had to be cleared by the help of the municipal authorities.”—From *Methodism Successful, and the Internal Causes of its Success*. By Rev. B. F. TEFFT, D.D., LL.D., p. 154, 155.



VII.

Robert Williams:
The First American Itinerant.



“To ROBERT WILLIAMS belongs the distinction of being the first Methodist Itinerant who crossed the Atlantic, and the first Methodist preacher, Itinerant or Local, who came to this country for the express purpose of preaching the Gospel. He was the pioneer of our Church in the States of Virginia and North Carolina. He was the first in America to enlist the press in the service of Methodism ; ‘the first Methodist preacher in this country who married, the first who located, and the first to die.’ Though ‘no man knoweth the place of his sepulchre,’ HIS NAME WILL BE HAD IN EVERLASTING REMEMBRANCE.”—From Letter of “W.,” in New York “*Christian Advocate*” of May 24, 1866.

CHAPTER VII.

Robert Williams:

The First American Itinerant.

DISPOSITION ON THE PART OF METHODIST WRITERS IN AMERICA TO DO FULL JUSTICE TO IRISH METHODISM—MISTAKE OF WAKELEY AND DR. STEVENS AS TO ROBERT WILLIAMS—HE WAS NOT A “LAY EVANGELIST,” BUT A MEMBER OF THE IRISH CONFERENCE—CAME TO AMERICA WITH ASHTON—WAS IN CHARGE AND ISSUED TICKETS BEFORE THE ARRIVAL OF BOARDMAN AND PILMOOR—HIS CHARACTER AND GREAT SERVICES—GERM OF “THE BOOK CONCERN”—HIS ENDURING MEMORIAL.

IRISH METHODISTS HAVE no cause to complain that our brethren in America have done but scanty justice to the influence and services of Irish Methodism. On the contrary, it gratifies me to say that the most prominent spirits in our transatlantic churches seem to vie with each other in doing full justice to “the old country.” Hence, I am sure they will rejoice to learn that ROBERT WILLIAMS, the first of the noble band of the Itinerancy, and the spiritual father of Jesse Lee, was, like Embury, an emigrant from Ireland, and forms a most important item, hitherto unknown, in the vast debt of American Methodism to Ireland.

Dr. Stevens, the accomplished Historian of the Methodist Episcopal Church, Mr. Wakeley, Mr. Lednum, and Bishop Asbury, have all done full justice to Williams's character and great services ; but none of them knew that he was an Irish Methodist preacher, and got the training in the saddle, in the days of the primitive Itinerancy in this land, which made him the noble man he was in America. Mr. Wakeley tells us that "Robert Williams was a Local Preacher from England, who came to this country in the early part of the year 1769." He evidently was not quite satisfied with his theory of Williams as a Local Preacher, and hence he adds, "There has always been more or less of mystery connected with his name and history. What little we know of him makes us anxious to know more."* Dr. Stevens has fallen into the same mistake. He says, speaking of the origin of Methodism in America, "The news of the dawn of their cause in the New World spread among the people before the Annual Conference was called upon to recognize and provide for it ; and, before the Itinerant missionaries could be despatched across the Atlantic, humbler men, imbued with the enthusiasm of the new movement, were ready to throw themselves upon the hazards of the distant field, that they might share in its first combats. One of these, Robert Williams, applied to Wesley for authority to preach there. Permission was given him, on condition that he should labour in subordination to the missionaries who were

* Wakeley's *Lost Chapters*, p. 190.

about to be sent out." Elsewhere he calls Williams a "lay evangelist," like Embury and Strawbridge, and speaks of Boardman and Pilmoor as the first of Wesley's Itinerants who appeared in America. Now, the truth is, that Williams was not a "lay evangelist" at all, but an accredited member of the Irish Conference. He was taken out to travel at the Conference of 1766, and his name will be found in the "Minutes" for that year, amongst the Irish appointments, as follows:—"North-West (about Derry)—John Johnston, James Morgan. North-East (about Belfast and Coleraine)—James Rea, *Robert Williams*." Under date Friday, April 3, 1767, Wesley writes, "At the end of Dromore I met Robert Williams, who showed me the way to Newry."* In 1767, he was stationed at Castlebar, amid the wilds of Connaught, with William Pennington.

Wesley had something against him this year, probably some slight opposition to the clergy, and the appointment stands thus in the "Minutes":—"Castlebar—W. Pennington, Robert W." At the Conference of 1768, he stands again for Castlebar, thus—"Castlebar—W. Collins, R. W.," from which we may infer that he had not fully recovered Wesley's confidence. The Castlebar Circuit of that day included the entire of the present Sligo District, and Williams preached in his regular "round" in Sligo, Boyle, Manorhamilton, and neighbouring towns. He was a vigorous dissenter, and, unfortunately, cared but little for the Established

* Wesley's *Journal*, III. 262. 1767.

clergy—a circumstance which may to some extent explain Wesley's want of confidence in him, and shed some light on the following notice from Wesley's Journal, written shortly before Williams's emigration to America :—"Friday, May 5.—I rode over the Black Mountains to Manorhamilton, so called from a poor wretch who settled here in the last century, who was famous for nothing else but hanging up all the Irish who fell into his hands. There was a general love to the Gospel here *till simple R. W. preached against the clergy*. It is strange every one does not see—1. The sinfulness of railing at the clergy ; if they are blind leaders of the blind, then (says our Lord) 'let them alone.' 2. The foolishness of it. It can never do good, and has frequently done much harm."* About March, 1769, tidings came to Ireland of Embury's success in New York, and Williams spoke to Wesley (who had had an urgent letter, as we have seen, from Thomas Taylor), offering to go, and asking his sanction and authority. Wesley consented to his going, with the understanding, as given above by Dr. Stevens, that he was to "labour in subordination with the missionaries who were about to be sent out." Wesley's High Church prejudices, taken in connection with the above note from his Journal as to Williams's preaching at Manorhamilton, will sufficiently explain this arrangement. Williams's impatient zeal panted for the moral conflict in the New World, and he resolved to be the first of Wesley's Itinerants who appeared in America. He

* Wesley's *Journal*, III. 343. 1769. The italics are mine.

was poor, and had no way of paying his passage ; but he wrote to his friend Ashton in Dublin, and persuaded him to emigrate with him, and pay his passage ! Hearing that Ashton was ready to leave, Williams hastily left Castlebar, sold his horse to pay his debts, and pay his way to Dublin, and, carrying his saddle-bags on his arm, set off for the ship, with a loaf of bread, a bottle of milk, and no money for his passage.* Ashton met him according to promise, and cheerfully paid his passage. They arrived in New York in August, 1769, "two months at least"† before Boardman and Pilmoor. Thus Ireland lost ROBERT WILLIAMS, and America gained "the apostle of Methodism" in Virginia and North Carolina, the spiritual father of Jesse Lee, of William Watters, the first native American Itinerant, and of a multitude whom no man could number.

Immediately on his arrival in New York, Williams assumed the pastoral charge of the society ; and we find in the "Old Book," to which I have so often referred, under date, 20th September, 1769—To cash paid Mr. Jarvis for a hat for Mr. Williams, £2 5s. To cash for a letter for Mr. Williams, from Dublin, 2s. 8d. ; and sundry charges for medicine, flannel, cloak, together with £3 16s. 8d. for the support of his horse—the first that carried a Methodist Itinerant in America ! By the way, beards were not in fashion in the days of the primitive Itinerancy ; or the church might have saved

* Jesse Lee's *History*, p. 27.

† See *Lednum*, chap. 8.

the following bill, under date, 26th July, 1770—To cash paid Mr. Mallory, for shaving preachers, £2 5s. 6d. There were three by this date, still Mr. Mallory's bill was smart enough.

Mr. Wakeley has published a Quarterly ticket, issued by Williams, and dated October 1, 1769. The following is a copy of this document—the first Methodist ticket issued in America :—

Psalm cxlvii. 11.

October 1, 1769.

“The Lord taketh pleasure in them that fear him, in those that hope in his mercy.”

HANNAH DEAN.

Robt. Williams, New York.

75.

This proves beyond all doubt that a member of the Irish Conference gave tickets to the Church in New York, at least a month before the arrival of Boardman and Pilmoor.

The following summary of the character and labours of this devoted Irishman is from the pen of Dr. Stevens :—
“Williams immediately began his mission in Embury's Chapel, and thenceforward, for about six years, was one of the most effective pioneers of American Methodism—the first Methodist minister in America that published a book, the first that married, the first that located, and the first that died.” We have but little knowledge of his career, but sufficient to show that he had the fire and heroism of the original Itinerancy. He was stationed in John Street Church some time in 1771. He laboured successfully with Strawbridge in founding

the new cause in Baltimore County. In the first published Conference Minutes he is appointed to Petersburg, Va. "He was the apostle of Methodism in Virginia." He followed Strawbridge in founding it in 1772, on the eastern shores of Maryland. In the same year he appeared in Norfolk, Va. Taking his stand on the steps of the Court-House, he collected a congregation by singing a hymn, and then preached with a plainness and energy so novel among them that they supposed he was insane. No one invited him home, in a community noted for hospitality—they were afraid of his supposed lunacy; but on hearing him a second time their opinion was changed. He was received to their houses, and soon after a society was formed in the city, the germ of the denomination in the state. In 1773 he travelled in various parts of Virginia. Jarrett, an apostolic churchman, and afterwards a notable friend of the Methodists, encouraged his labours, and entertained him a week at his parsonage. Jarrett wrote, later, an account of "the work of God in these parts"—Sussex and Brunswick Counties—and says, "It was chiefly carried on by the Methodists. The first of them that appeared there was Robert Williams, who was a plain, active, indefatigable preacher of the gospel. He was greatly blessed in detecting the hypocrite, razing false foundations, and stirring believers up to press after a present salvation from the remains of sin. He came to my house in the month of March, in the year 1773. The next year others of his brethren came, who gathered many societies both in this neighbourhood and in other places

as far as North Carolina. They now began to ride the Circuit, and to take care of the societies already formed, which were rendered a happy means both of deepening and spreading the work of God."*

"Williams formed the first Circuit of Virginia. A signal example of his usefulness (incalculable in its results) was the conversion of Jesse Lee. He was "the spiritual father" of this heroic Itinerant, the founder of Methodism in New England. Mr. Lee's parents opened their doors for him to preach. They were converted. Two of their sons became Methodist ministers, and their other children shared largely in the blessings of the gospel, which he proclaimed with such flaming zeal, holy ardour, and great success."† The religious interest excited by Williams's labours soon extended into North Carolina, and opened the way for the southward advancement of Methodism. "He bore back to Philadelphia," says Asbury, "a flaming account of the work in Virginia; many of the people were ripe for the gospel, and ready to receive us." He returned, taking with him a young man named William Watters, who was thus ushered into the ministry, and has ever since been honoured as the first native American Itinerant. Leaving him in the field already opened, Williams went himself south-westward, as Providence opened the way. Subsequently he bore the cross into North Carolina. He formed a six weeks' circuit from Petersburg southward over the Roanoke River, some distance into that

* Asbury's *Journals*, 1776.

† Wakeley's *Heroes of Methodism*, p. 174.

State, and thus became "the apostle of Methodism" in North Carolina, as well as Virginia. Like most of the Itinerants of that day, he located after his marriage, and settled between Norfolk and Suffolk, where, and in all the surrounding regions, he continued to preach till his death, which occurred on the 26th of September, 1775. Asbury was now in the country, and at hand to bury the zealous pioneer. He preached his funeral sermon, and records in his Journal the highest possible eulogy on him. "He has been a very useful, laborious man. The Lord gave him many souls to his ministry. Perhaps no one in America has been an instrument of awakening so many souls as God has awakened by him."* "He was a plain, pointed preacher, indefatigable in his labours," says a historian of the Church. "That pious servant of the Lord," says Watters, his young fellow-traveller in the south. "The name of Robert Williams," says our earliest annalist, "still lives in the minds of many of his spiritual children. He proved the goodness of his doctrine by his tears in public and by his life in private. He spared no pains in order to do good; standing on a stump, block, or log, he sung, prayed, and preached to hundreds, as they passed along from their public resorts or churches. It was common with him after preaching to ask most of the persons whom he spoke to some questions about the welfare of their souls, and to encourage them to serve God." He printed and circulated Wesley's sermons, "spreading them through the country, to the great ad-

* Asbury's *Journal*, 1775.

vantage of religion; they opened the way in many places for our preachers, where these had never been before. Though dead, he yet speaketh by his faithful preaching and holy walk.”*

When Asbury first heard of Williams’s publishing enterprise, he feared that it had been done “for the sake of gain,” and remarks in his *Journal*, “This will not do. It does by no means look well.” He wrote to Wesley on the subject, who, in reply, “enjoined that Mr. W[illiams] might not print any more books without his consent.” Hence, we find the following record on the “Minutes:”—

“None of the preachers in America to reprint any of Mr. Wesley’s books without his authority (when it can be gotten), and the consent of their brethren.

“Robert Williams to sell the books he has already printed, but to print no more, unless under the above restrictions.”

Elsewhere Dr. Stevens says—“The allusion to Robert Williams and his books, though brief, is full of significance;” it foreshadows the “Methodist Book Concern,” in our times one of the most potent arms of the Church. A contemporary historian says that, “previous to the formation of this rule, Robert Williams, one of the preachers, had reprinted many of Mr. Wesley’s books, and had spread them through the country, to the great advantage of religion. The sermons, which he printed in small pamphlets, had a very good effect, and gave the people great light and under-

* Jesse Lee.

standing in the nature of the new birth and in the plan of salvation ; and, withal, they opened the way in many places for our preachers to be invited to preach where they had never been before." Thus it appears, according to Jesse Lee and Dr. Stevens, the germ of the "Book Concern" also originated with this enterprising Irishman, whose grand fault seems to have been, that he had his own share of that mental independence and enterprise which so many of his countrymen want. Such are the scanty traces that I can gather of ROBERT WILLIAMS, the first of the heroic band of Itinerants in America, and one of the grandest men Ireland ever gave to American Methodism. His grave is unknown ; but, though no marble tells where he sleeps, Methodism in North Carolina, New England, and Virginia, is his monument. Could the first contribution from the Irish Conference to American Methodism have a more appropriate and enduring memorial ?

After the above appeared in the *Irish Evangelist*, Dr. Scott wrote me a letter, in which he says that he is not altogether clear that Williams was of Irish birth, more particularly as he is mentioned in Wesley's Journal, under date June 29, 1766, as having preached to some thousands of people in the marketplace at Whitehaven ; and, moreover, Jesse Lee says "that he was an Englishman." I think it likely that he was one of the Palatines, as Williams was a prominent name amongst them ; or he may have been English or Scotch by birth, or a Welshman : no one can *positively* affirm which. But it is certain, Jesse Lee is in error when he says that he was not a travelling preacher at the time of his emigration, and that he arrived after

Boardman and Pilmoor, and was not sent by Mr. Wesley. So far as our printed "Minutes" can establish a thing of the kind, Williams never had an appointment but in Ireland, prior to his emigration; *and was an accredited travelling preacher in connexion with the Irish Conference of that day.* He was sent by Mr. Wesley, too, or at least permitted to go; and hence is printed in the "Minutes" for 1770, for America, with Boardman and Pilmoor. If Jesse Lee is wrong in three of his statements concerning Williams, may he not be wrong also as to his birth? Perhaps, after all, he may have meant no more than that he was not a native American. Thus thousands of Irish and Scotch are denominated English in America now.



VIII.

Robert Strawbridge:

Methodism in Maryland.



“ He lies interred in a small cemetery on the farm on which he died, and his wife, who died a few years subsequently in Baltimore, was also interred by his side ; and the only monument which marks the burying-place of this couple, around whom clusters such great historic interest, is a large poplar tree which has sprung up between their graves. But the inscription upon the tombstone of Sir Christopher Wren, the great architect of that magnificent ecclesiastical building, St. Paul’s Church, London, might with equal propriety be placed upon a stone over the grave of Robert Strawbridge :—

‘ SI QUÆRIS MONUMENTUM
CIRCUMSPICE.’

For nowhere on this whole continent are there so many living fruits of his glorious labours as within sight of that spot. Thus disappears from our view this early pioneer of American Methodism ; but not his works. They shall never perish, till the heavens are no more.”

DR. COGGESHALL *on Strawbridge.*

CHAPTER VIII.

Robert Strawbridge:

Methodism in Maryland.

DESCRIPTION OF STRAWBRIDGE'S BIRTH-PLACE AT DRUMSNA, COUNTY LEITRIM—WESLEY'S VISIT TO DRUMSNA—MOB IN CARRICK-ON-SHANNON IN 1760—STRAWBRIDGE'S PERSECUTION AND REMOVAL TO SLIGO—PREACHES IN KILMORE, COUNTY CAVAN—REMOVES TO TANDRAGEE—MARRIAGE—TRACES OF THE STRAWBRIDGE FAMILY AT DRUMSNA—ANNADUFF—EMIGRATES TO MARYLAND, ABOUT 1766—THE "LOG MEETING-HOUSE"—PROBABLE DATE WHEN HE COMMENCED HIS LABOURS IN AMERICA—TRACES OF HIS FAMILY—HIS LABOURS AND POVERTY, AND GREAT SUCCESS—HIS DEATH AND FUNERAL—ASBURY'S ANTIPATHY TO HIM—DEFENCE OF STRAWBRIDGE, AND OBLIGATIONS OF AMERICAN METHODISM TO HIM.

ROBERT STRAWBRIDGE IS ANOTHER of the historic names of American Methodism. Like Embury and Robert Williams, he also was from Ireland, and has written his name, with theirs, imperishably upon the great fabric of American Methodism. In this chapter I shall try and give the friendly reader a brief outline of the history, character, and services of this honoured and devoted man, of whom Ireland has no cause to be ashamed.

He was born at Drummersnave (now called Drumsna), not far from Carrick-on-Shannon, County Leitrim. The

ground occupied by the family homestead is within the bounds of the Boyle Circuit, on the Sligo District. When I made up my mind to reprint this series of papers, I resolved to spend a day at Drumsna, visit the homestead where Strawbridge played when a child, and converse with any of the old people who could give me any reliable information about himself or his family. My kind friend, John Laird, Esq., of Drumshambo, at once placed himself and his car at my disposal, and we visited every place of interest connected with Strawbridge's honoured name, and every person in the entire range of country likely to give us a ray of light on the family history.

Drumsna is a clean, picturesque, and beautiful little village on the banks of the Shannon. It has somewhat of an English look, and suggests the idea of having seen better days. Its present inhabitants are principally Papists, which will explain its deteriorated appearance. The Strawbridge family had a noble farm within a short distance of the village, and lived in considerable comfort, if not affluence. A famous spa well was on their property, which attracted visitors from all parts of the land. The house is totally destroyed, but its site can be distinctly traced, and also that of the kitchen garden. The noble elm trees are still standing, unimpaired by age, which surrounded the beautiful homestead which gave birth to Robert Strawbridge, "the apostle of Methodism" in Maryland and Baltimore. The prospect from the door and windows was uncommonly fine. I venture to say that a more charm-

ing site for a house could not be found in Ireland. The house stood on a gentle eminence, in a spacious lawn of the richest emerald hue, which inclined gracefully towards the Shannon, a beautiful arm of which came right to its foot, forming a magnificent lake before the door. Away in the distance may be seen the rich, serpentine windings of the noble Shannon as it rolls proudly in its course, its bosom dotted with many a little island of surpassing beauty. All around lie the Leitrim mountains, reminding one of the stability which sustains the surrounding loveliness. Here Robert Strawbridge was born! On this very landscape his childish eyes gazed more than a hundred and twenty years ago! I have seen nothing like it since I stood at Derrynane, the once beautiful home of Ireland's "Liberator," so famous in days of yore.

Mr. Wesley frequently visited Drumsna, and has recorded his impressions of it more than once. As early as May 25, 1758, he writes—"I preached at Cleghill about one, and then rode on to Drummersnave (Drumsna)—wood, water, fruitful land, and gently-rising hills, contribute to make this place a little paradise. Mr. Campbell, the proprietor of the whole, resolved to make it such; so he planted groves, laid out walks, formed the plan of a new town, with a barrack at one end, and his own seat at the other. But alas! death stepped in between, and all his plans fell to the ground. I lodged at the only 'gentleman's house in the town, whose wife adorns the gospel.'"

* Wesley's *Journal*, II. 426.

This extract proves that even at this early date, Methodism was not unknown at Drumsna.

In June, 1760, on the occasion of Wesley's next visit to Ireland, he writes—"I rode to Drummersnave (Drumsna), a village delightfully situated. Almost the whole town, Protestants and Papists, were present at the sermon in the evening, and a great part of them in the morning; but oh, how few of them will bear fruit to perfection!"*

In the case of Strawbridge, we have little or no reliable dates, and no documents illustrative of his life previous to his emigration. We can only then spell out our way as best we can by comparing one date with another, and can only hope to be proximately correct. I think it very likely that he heard Wesley on this occasion, and that his religious impressions may be traced to this visit. Suppose we start from this period and try to trace the story of his life.

There was a peculiarly intense feeling against Methodism very early exhibited in and around Longford, Carrick-on-Shannon, and the neighbourhood. Wesley, who generally speaks of the Irish as "the kindest and most polite people he ever met with," pays the people about this district of country the unenviable compliment of being "the rudest, surliest, wildest people that he had found since he came into the kingdom."†

On the occasion of his present visit, he relates the following circumstance as having occurred at Carrick-on-

* Wesley's *Journal*, III. 6.

† *Ibid*, II. p. 423.

Shannon, which I may transcribe as illustrative of the popular feeling against Methodism in the neighbourhood at this period—"At noon, William Ley, James Glassbrook, and I rode to Carrick-upon-Shannon. In less than an hour an Esquire and Justice of the Peace came down with a drum, and what mob he could gather. I went into the garden with the congregation, while he was making a speech to his followers in the street. He then attacked William Ley (who stood at the door), being armed with an halbert and long sword, then struck at him, and broke it short upon his wrist. Having made his way through the house to the other door, he was at a full stop. James Glassbrook held it fast on the other side. While he was endeavouring to force it open, one told him I was preaching in the garden. On this he quitted the door in haste, ran round the garden, and with part of his retinue, climbed over the wall into the garden, and with a whole volley of oaths and curses, declared 'You shall not preach here to-day.' I told him 'Sir, I do not intend it; for I have preached already.' This made him ready to tear the ground. Finding he was not to be reasoned with, I went into the house. Soon after he revenged himself on James Glassbrook (by breaking the truncheon of his halbert on his arm), and on my hat, which he beat and kicked most violently; but a gentleman rescued it out of his hands, and we rode quietly out of the town."*

Such being the state of feeling about this neighbourhood, we shall not be surprised to find that shortly after

* Wesley's *Journal*, III. 6. 1760.

Strawbridge embraced Methodism, he encountered violent persecution from his neighbours and immediate friends, so that he was obliged to leave Drumsna, and take refuge in Sligo, where he joined the Society, and where he manifested much of that zeal which afterwards distinguished him. I suppose him to have found a home in Sligo about the year 1761. The next glimpse we get of him is in the County Cavan, where we hear of his having frequently preached at Kilmore, and where some of those now "fallen asleep" were accustomed to speak of him as a man of devoted piety and considerable preaching abilities. One aged saint from this locality frequently spoke in high terms of his preaching and labours, to my friend John Shillington, Esq., of Portadown, and uniformly referred to him with feelings of peculiar pleasure. About the year 1763, or 1764, he removed to Tandragee, where he was employed for some time in erecting some buildings convenient to the town. He made Terryhugan, which Wesley denominates "the Mother Church of these parts," his head-quarters, and resided in an humble cottage amongst the hearty Wesleyans of this favoured locality. From Terryhugan, as a centre, he itinerated through the neighbouring country, where his labours were highly prized, and where his name and memory were cherished by all who knew him. About the year 1764, or 1765, he married one of the worthy, devoted Wesleyans of Terryhugan—a Miss Piper—and shortly after, probably in 1766, with his young wife, bid farewell to Ireland, to find, like Embury and Williams, his life-work and his final resting-place in the New World.

I found no one in Drumsna who had ever even heard of Robert. I ascertained that his father's name was also Robert, and I presume that Robert, of American fame, was his eldest son, who was driven by persecution from the family homestead. He had a brother, Gilbert Strawbridge, known in Drumsna by the cognomen, "Gibby," who succeeded to the family property. I met two or three fine old men—one ninety-six years of age—who remembered "Gibby" well. He is probably from forty to fifty years dead. He had an uncle, "Linny" Strawbridge, who was a bachelor, and lived to venerable age; of him also I found very distinct traces. "Gibby" had a large family of sons: John, Robert, Lovejoy, and "Gibby," jun., are very distinctly remembered by several to whom I spoke. On the death of old "Gibby," John succeeded to the family property. He and his family seem to have been ungodly and most unfortunate. The family property has long since passed from their hands, and not one of the name is now to be found in the entire country! The last of whom I could obtain any trace was Andrew, a son of John's, who, a few years ago, opened a small public-house at Jamestown, about a mile from Drumsna. He soon failed, and, like the other members of his family, found a home in the far West.

Annaduff, the interesting little parish church where Robert worshipped when a child, and where his ancestors sleep, is still standing, richly covered with the most luxuriant ivy—an impressive and suggestive memorial of the past. I examined the grave-yard as thoroughly as time would permit, but many of the

stones have already mouldered ; many others are broken ; and the remainder either hopelessly defaced by the hand of time or so encrusted with moss as to be utterly illegible.

Strawbridge emigrated to America about the year 1766,* and ultimately settled at Sam's Creek, Frederic County, Maryland. He left Ireland with a view to improve his financial circumstances ; but in this he seems to have failed, as he lived and died poor. Dr. Stevens says that "he was generous, energetic, fiery, versatile ; somewhat intractable to authority, and probably improvident. In his various migrations he never bettered his temporal fortunes ; but he never lost the warmth or buoyancy of his religious spirit." Sam's Creek was then a backwoods settlement, the entire district having been but recently reclaimed. Yet even here Strawbridge speedily opened his house for preaching, and not long after constructed the famous "Log Meeting-house"—the first Methodist chapel in Maryland—about a mile from his own house. It was a small, rude structure, twenty-two feet square, without windows, door, or regular floor. "The logs were sawed on one side for a doorway, and holes were made on the other three sides for windows. In this primitive

* Of course I do not give these figures dogmatically, but merely as the nearest approach I can make to the true date. I am aware that many high authorities on the other side of the Atlantic have claimed a much earlier date for Strawbridge, and Methodism in Maryland. I have read all the documents by Dr. Roberts, Dr. Hamilton, &c., and have seen no *proof*, as yet, that Strawbridge left Ireland before 1766.

chapel Strawbridge ministered the Word of life, Sabbath after Sabbath, for many years, itinerating through the week through Eastern Maryland, Delaware, Pennsylvania, and Virginia." "The Sam's Creek Society, consisting at first of but twelve or fifteen persons, was a fountain of good influence to the country and the State. It early gave four or five preachers to the Itinerancy. Strawbridge founded Methodism in Baltimore and Harford Counties. The first Society in the former was formed by him at the house of Daniel (David?) Evans, near the city, and the first chapel of the county was erected by it. The first native Methodist preacher of the Continent, Richard Owen,* was one of his converts in this country—a man who laboured faithfully and successfully as a Local Preacher for some years, and who entered the Itinerancy at last, and died in it."† It is, on the date of this society, formed by Strawbridge, at David Evans's, near Baltimore, that the claim of Maryland Methodism rests, as to its being the first Methodist Society in America. According to Dr. Hamilton, David Evans said that, "about the year 1764, he embraced the Methodist religion under Mr. Strawbridge;" and this is about the entire amount of evidence in proof of the Maryland case and Robert Strawbridge, as compared with New York and Philip Embury. In the case of New York and Embury, we have documentary evidence that the Society was formed

* He is called in the majority of American books, "Owens."
Watters was the first native *Itinerant*.

† Dr. Stevens's *History of the M. E. Church*, I. 72.

in 1766. About this there can be no dispute—while, in relation to Maryland and Strawbridge, we have no documents whatever that can be called reliable ; and I think it is impossible to prove that Strawbridge left Ireland before 1766. The New York case can be most conclusively made out ; and there is positive proof that Methodism was introduced by Strawbridge into Maryland about the same time, or shortly after. But I, for one, could not receive the unsupported testimony of an old man, who said that, “about the year 1764, he embraced the Methodist religion under Mr. Strawbridge,” as proof that Methodism was known in Maryland before it was known in New York. It is more than probable that this 1764 was 1767 or 1768, as the phrase “about the year 1764” may include a period of three or four years.*

An old lady, connected with the Evans family, gave Dr. Hamilton some interesting particulars concerning Strawbridge. “She remembers Strawbridge. He was of medium size, dark complexion, black hair, had a very sweet voice, and was an excellent singer. He came to this country with his wife, nephew, and niece. Our

* As an illustration of the amount of importance to be attached to an old man’s memory of the precise date of an occurrence, I may mention the following :—I met three old men at Drumsna, aged, respectively, seventy-five, eighty-five, and ninety-six, who were in full possession of all their faculties. Each knew “Gibby” Strawbridge, Robert’s brother, well ; but one of them thought that he was about thirty years dead ; the second said from forty to fifty ; and the third thought that he was at least sixty years dead.

informant states, also, that Mr. Strawbridge had six children—Robert, George, Theophilus, Jesse, Betsey, and Jane. George died, and also two of the other children, who were buried under the pulpit of the ‘Log Meeting-house.’ George (Robert?) and Jesse grew up and became carpenters. Mrs. Strawbridge died in Baltimore. During his life Mr. Strawbridge was poor, and the family were often straitened for food; but he was a man of strong faith, and would say to his family on leaving them, ‘Meat will be sent here to-day.’”*

Dr. Hamilton continues—“The calls upon Mr. Strawbridge to go to distant parts of the country to preach, became, in course of time, so frequent and pressing that his family were likely to suffer in his absence, so that it became a question with him, ‘Who will keep the wolf from my door while I am abroad looking after the lost sheep?’ Meanwhile, his friendly neighbours agreed to cultivate his little farm without charge, and to see that his wife and children wanted for nothing during his absence. In this way this zealous servant of Christ continued to labour in different parts of Frederic, and throughout the length and breadth of Baltimore County, breaking up new ground, forming new societies, and establishing permanent places for preaching—God working through him by the word which he preached. It is delightful to look back, after a lapse of ninety years and upwards, and recount one by one the long list of those who could claim this primitive missionary as the

* Dr. Hamilton's Discourse on *Early Methodism in Maryland, especially in Baltimore*. 1856.

instrument of their salvation, many of them persons of intelligence and of influence in the communities in which they lived, joining themselves first to Christ, and then devoting their substance to build up a godly seed for generations following, and of these we recur with no ordinary feelings of satisfaction to the sainted parents of the late distinguished and able editor of the *Christian Advocate and Journal*, Dr. Bond."

Dr. Stevens says—"Several preachers were rapidly raised up by Strawbridge in his travels in Baltimore and Harford Counties: Sater Stephenson, Nathan Perigo, Richard Webster and others, and many laymen, whose families have been identified with the whole subsequent progress of Methodism in their respective localities, if not in the nation generally. We have frequent intimations of Strawbridge's labours and successes in the early biographies of Methodism, but they are too vague to admit of any consecutive narration of his useful career. We discover him now penetrating into Pennsylvania,* and then arousing the population of the Eastern shore of Maryland; now bearing the standard into Baltimore, and there, with Owen, planting it successfully in Georgetown, on the Potomac, and in other places in Fairfax County, Virginia; and by the time that the regular Itinerancy comes effectually into operation in Maryland, a band of preachers, headed by

* Dr. Stevens says in a note, that Henry Boehm heard Strawbridge preach at his father's, in Lancaster County, about 1799. I suppose this to be a misprint for 1779, as Strawbridge died in 1781.

such men as Watters, Gatch, Bowham, Haggerty, Durbin, Garrettson, seem to have been prepared, directly or indirectly through his instrumentality, for the more methodical prosecution of the great cause. At last we find his own name in the Minutes (in 1773 and 1775), as an Itinerant. But it disappears unaccountably. It is probable that his Irish spirit could not brook the stern authority of Asbury and his British associates, especially the requirement which they and their party so stoutly enforced, that the administration of the sacraments by Methodist preachers should be suspended. The Revolution, as we shall hereafter see, not only dissolved the English State Church in America, but drove out of the country most of the Anglican clergy; the Methodists, who had resorted to their churches for the sacraments, were therefore left without these means of grace. For months, and even years, many societies were destitute of them. A considerable party of the Preachers undertook to supply them, and a schism was imminent in the denomination. The Conference of 1773, unable to deter Strawbridge from a course which seemed to him justified by the clearest expediency, if not by moral necessity, allowed him to persist if he would do so under the direction of Rankin, Wesley's 'assistant,' and practically the 'Superintendent' of the Church; but Strawbridge declined this restriction. He seems to have become settled as Preacher to the Sam's Creek and Brush Forest Societies, the later being in Harford County, and its chapel the second built in Maryland. We trace him at last to the upper part of Long Green, Baltimore

county, where an opulent and generous public citizen,* who admired his character and sympathized with his poverty, gave him a farm, free of rent for life. It was while residing here, 'under the shadow of Hampton,' his benefactor's mansion, that, in 'one of his visiting rounds to his spiritual children, he was taken sick at the house of Joseph Wheeler, and died in great peace,' probably in the summer of 1781. Owen preached his funeral sermon in the open air, to a great throng, 'under a tree at the north-west corner of the house.' Among the concourse were a number of his old Christian neighbours, worshippers in the 'Log Chapel,' to whom he had been a Pastor in the wilderness. They bore

* Dr. Hamilton, in his *Discourse*, tells us that this gentleman's name was Captain Charles Ridgely, "by whom Strawbridge was greatly esteemed, and who often attended his preaching." He also gives the hymn they sung as his spiritual children laid the noble emigrant from the banks of the Shannon to sleep. It was No. 48 of our Hymn Book :—

"How blest is our brother, bereft
Of all that could burden his mind!
How easy the soul that has left
The wearisome body behind!" &c.

Dr. Hamilton adds, "His grave, and also the grave of Mrs. Strawbridge, are in the small burying-ground in the orchard, south of the house, perhaps some hundred yards. The graves are together, about the centre of the ground, and as if Nature were reproving the neglect of the Church, she has raised up a large poplar tree between them as a *living* monument of their worth. Standing on the spot, and looking southward a distance of six or seven miles, the eye rests on Baltimore."—*Discourse, &c.*

him to the tomb, singing as they marched one of those rapturous lyrics with which Charles Wesley taught the primitive Methodists to triumph over the grave. He sleeps in an orchard of the friend at whose house he died—one of his own converts—under a tree, from the foot of which can be seen the great city which claims him as its Methodistic apostle, and which, ever since his day, has been pre-eminent among American communities for its Methodistic strength and zeal.”*

I have read everything in relation to Strawbridge's labours in America on which I could lay my hand, and most cordially endorse Dr. Stevens's statement—“The scattered allusions to Strawbridge in our early records are nearly all favourable to his Christian character, his apostolic zeal, his tireless labours, his self-sacrifice, his hearty Irish fervour.” In fact, I know nothing that calls for the slightest explanation in the career of this noble pioneer of American Methodism but one point—Asbury's decided antipathy to him. On this matter I must say a few words, more particularly as I believe Strawbridge to have been right, and believe also that American Methodism owes the sturdy Irishman not a little for the stand which he made against the British rule which deprived all our Churches in America of the sacraments from the hands of the men who instrumentally won them to Christ.

Strawbridge had been trained in Irish Methodism, and, like the majority of Irish Methodists, had but little sympathy with the State Church. He believed a

* Stevens's *History of the M. E. Church*, I. 76-78.

Methodist minister was, in the New Testament sense, a minister of the Lord Jesus Christ, and, consequently, fully qualified to administer the sacraments to those who placed themselves under his care. He could see no reason why a good card-player, or fox-hunter, who, perhaps, was half his time drunk, should be, when episcopally ordained, by virtue of such ordination, authorized to administer the sacraments, while the same right was denied to him and to his brethren who had won wandering men in thousands to Christ. Right or wrong, he occupied, more than ninety years ago, substantially the ground we occupy now in Ireland, in Great Britain, and in America. Hence, he travelled through the country, forming Societies wherever he could, and rejoiced in apostolic success. Fully one-half the Methodists in America in his day were in Maryland, and two-thirds of them between Maryland and Virginia, where himself and Williams, and the evangelists raised up as the direct fruit of their ministry, were the labourers. He baptized the children of his converts, and gave to themselves, in the "Log Meeting-house" and elsewhere, the sacrament of the Lord's Supper. He did so, if not prior to the arrival of Boardman and Pilmoor, certainly, coeval with their arrival. Wesley, whose grand weakness all through was his Church of England tendencies, endeavoured to force upon American Methodism his own peculiar sympathies in favour of that section of the Church, and hence he instructed Rankin and his other "assistants" in America not to baptize or administer the Lord's Supper in the Societies

on any account, but to send all their converts to the ministers of the State Church, many of whom, as in England and Ireland, were notoriously wicked. We should find it difficult to believe such a marvellous fact but that the evidence is palpable as the sun light. The following extracts from the "Minutes" of the American Conference put the matter beyond dispute:—

"1. Every preacher, who acts in connexion with Mr. Wesley and the brethren who labour in America, is strictly to avoid administering the ordinances of baptism and the Lord's Supper.

"2. All the people among whom we labour to be earnestly exhorted to attend the Church, and to receive the ordinances there; *but in a particular manner to press the people in Maryland and Virginia to the observance of this Minute.*"*

Asbury and all the men trained in England went with Wesley's view, and encouraged and advocated in America this humble submission on the part of the Methodists to the State Church, to which they were trained in England. But Strawbridge was inflexible on the other side. He contended sturdily in the Conference for the right of our Churches to the sacraments from the hands of their own ministry, and for the right of the ministers to administer them, and refused to be deterred by either Asbury or Rankin from acting in harmony with his conscientious convictions.

* *Minutes of the Annual Conference of the M. E. Church, I.* p. 5. New York, 1840. The italics are mine.

A serious conflict ensued in the Conference ; the above resolutions were made absolute, with a concession in favour of the veteran evangelist, as appears from Asbury's Journal, to the following effect :—"That no preacher in our Connexion shall be permitted to administer the ordinances, except Mr. Strawbridge, and he under the particular direction of the assistant" (Rankin.) Dr. Stevens says, "A concession so singular shows the extraordinary consideration in which Strawbridge was held, the influence he had obtained over the Societies in Maryland and Virginia, perhaps also the conscious necessity of the independent administration of the sacraments in that chief field of the denomination." But great as was this concession, it did not meet Strawbridge's view. Asbury says, "I read a part of our "Minutes," to see if Brother Strawbridge would conform, but he appeared to be inflexible. He would not administer the ordinances under our direction at all." Ultimately the name of the headstrong evangelist was dropped from the "Minutes," but to the end of his life he held on the same course. The subject came up again and again, and led to increasing contention, and "at last," says the historian of American Methodism, "providentially gave birth to the organization of the 'Methodist Episcopal Church of the United States of America.'" Does it not appear that the inflexible resolution of this Irish evangelist, which so exasperated Asbury, arose from a keener and deeper insight into the wants and noble future of American Methodism than Asbury or any of his countrymen had? And would

not Methodism in Maryland and in the United States be a different thing to-day but for ROBERT STRAWBRIDGE's sturdy principle, and his Methodist training in Ireland?

"Asbury's prejudice against Strawbridge for his Hibernian independence in the sacramental controversy continued to the last. 'He is no more,' wrote the great but rigorous bishop, 'he is no more; upon the whole, I am inclined to think the Lord took him away in judgment, because he was in a way to do hurt to his cause, and that he saved him in mercy because from his death-bed conversation he appears to have had hope in his end. Owen, who knew him better, and loved him as a son, had no such equivocal opinion of his end. He proclaimed, as his text, over the coffin of the devoted, though headstrong evangelist, 'I heard a voice from heaven saying unto me, Write: Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.'"* Asbury and Strawbridge have long since met in the spirit-land, where there is no conflict of opinion; and the worthy Bishop lived to see the entire Church come round to the headstrong Irishman's view, himself being amongst the most prominent advocates of the change.

The following extract from a letter to my friend, the Rev. Dr. Scott, by the Rev. Dr. Hamilton, of Balti-

* Stevens's *History of the M. E. Church*, I. 79.

more, is of great value, as illustrating the connexion between Irish and American Methodism in Baltimore:—

“There are two names connected with early Methodism in Baltimore which I ought to mention—WILLIAM HAWKINS and JAMES M'CANNON—both class-leaders, and appointed by Bishop Asbury on his first visit to our city. They were from Ireland, and men of great influence in their day. Another, EDWARD DRUMGOOLE,* who joined the Conference in the year 1774, and laboured in Baltimore Circuit with GEORGE SHADFORD and ROBERT LINDSAY, also an Irishman.† Mr. Drumgoole having married, took a location in 1776, and settled in Brunswick County, Va., where he raised a family of children, one of whom, the Hon. Edward Drumgoole, became a distinguished lawyer, and was a member of the United States Congress for years. MICHAEL LAIRD joined the Conference held in Baltimore, May the 8th, 1786. He was from the same town (Drumsna) with Strawbridge, and his parents were amongst the earliest converts to Methodism in that part of Ireland, and his father was a class-leader for many years. JOHN RAGAN, a native of Ireland. He came to America soon after the peace of 1783, and travelled as an Itinerant preacher for eight years, mostly in Maryland, Nova Scotia, and New Jersey. LASLEY MATHEWS—a remarkable man. He was from Ireland, and of Roman Catholic parents. He joined the Baltimore Conference in 1786, and died 24th of March, 1813. His last words were—‘Glory! Praise Him! My Jesus, come!’ ANDREW HEMPHILL, another

* Drumgoole was converted from Popery in Ireland in 1770, and, on coming to Baltimore, brought a letter to his countryman, Strawbridge, announcing the fact of his having read his recantation in Ireland. He was probably from about Drumsna.—(W. C.)

† Lindsay, on his return from America, travelled ten years in Ireland, and ultimately settled in the East Indies. I have a letter in my possession in which the writer states that he met a class and preached in India, and that his correspondence with Dr. Coke led to the establishment of our missions in the East Indies.—(W. C.)

glorious Irish Methodist preacher, never to be forgotten by the Baltimore Conference. And last, but not least, WILLIAM RYLAND, a man of mark and might. Mr. Ryland came to this country a Local Preacher, and united with the Baltimore Conference in 1802. No man of his time occupied a larger space in public estimation as a preacher. Mr. Pinkney, Attorney-General of the United States, and for a time Minister to the Court of St. Petersburg, looked upon him as the most impressive and eloquent man he had ever heard preach. Mr. Ryland was often chosen Chaplain to Congress, and received from the President of the United States (General Jackson) the appointment of Chaplain to the Navy, which office he continued to hold to the time of his death. In looking over the Minutes of Conference for 1791-92, I find the names of Michael Laird and John Simmons put down for Bath Circuit, Va., and in 1792, this Minute :—‘ Who are under a location through weakness of body or family concerns? Answer—Michael Laird.’ This is the last we hear of this excellent man as an Itinerant preacher; but a nephew, Mr. Michael Laird, who is still alive and residing in Philadelphia (1859), writes me that his uncle continued to hold on his way as a faithful Christian and useful Local Preacher until the time of his death.

“ Thus, my dear brother, I have given you a few facts in reference to the men who came to us in our infancy from old Ireland—the land of my own dear Father and Mother. . . . It is but simple justice to say that, from the rise of Methodism in Baltimore to the present time, a considerable proportion of our most pious and useful members have been Irishmen. William Hawkins and James M‘Cannon were the first class-leaders in Baltimore. The Kelsos, three brothers; the Armstrongs, Robert and Thomas, still living (1859); the Ruckles, two brothers; James Morrison, Alexander Russell—of precious memory—and many others of equal worth now in our midst, or gone to their final reward in heaven.”

IX.

Richard Boardman.



“ RICHARD BOARDMAN, a pious, good-natured, sensible man, greatly beloved of all that knew him. He was one of the two first that freely offered themselves to the services of our brethren in America. He died of an apoplectic fit, and preached the night before his death. It seems he might have been eminently useful ; but good is the will of the Lord.”—

JOHN WESLEY, *in the “Minutes” for 1783.*

CHAPTER IX.

Richard Boardman.

LEEDS CONFERENCE OF 1769, AND APPOINTMENT OF BOARDMAN AND PILMOOR—CONVERSION OF MARY REDFERN—PERILOUS PASSAGE TO AMERICA—BOARDMAN'S SERVICES IN AMERICA—RETURNED HOME IN 1774—APPOINTED TO LONDONDERRY—HIS SERVICES IN IRELAND—DEATH IN CORK IN 1782—HIS TOMB AT ST. FIN BARRE'S.

WESLEY, AS WE HAVE SEEN, had received an important letter from Thomas Taylor in New York, stating the progress of the infant Church under Embury and Captain Webb, and most earnestly requesting the appointment of a minister of a suitable type to watch over the little flock. He immediately resolved on sending one or more at the ensuing English Conference, and, in the interval, probably wrote to Hopper, with a view to induce him to undertake the superintendence of the rising cause in the New World. Meantime, ROBERT WILLIAMS had left Castlebar, and with Wesley's concurrence, if not by his formal appointment, was on his way to that glorious field of labour in which he won unwithering honour. The Conference met in Leeds, on Tuesday, August 1, 1769, and in due time Wesley brought forward the American claim, and wished some one or more to volunteer for the arduous enterprise. But all were silent. Not one

of the heroic band was prepared to brave the dangers of the passage, and the still more formidable discouragements identified with the work itself. Wesley was bitterly disappointed, and at five o'clock on the following morning preached before the Conference from the words, "I have nourished and brought up children, and they have rebelled against me." At the re-assembling of the Conference same day, he again proposed the question—"Who is willing to go to assist our brethren in America?" And RICHARD BOARDMAN and JOSEPH PILMOOR immediately volunteered.* In the "British Minutes" of that year we read as follows:—

"Question 13—We have a pressing call from our brethren at New York (who have built a preaching-house) to come over and help them. Who is willing to go? Answer—Richard Boardman and Joseph Pilmoor.

"Question 14—What can we do further in token of our brotherly love? Answer—Let us now make a collection among ourselves. (This was immediately done; and out of it £50 were allotted towards the payment of their debt, and about £20 given to our brethren for their passage."†)

* Speech of the Rev. Charles Prest at Paris, October, 25, 1863, as quoted in Stevens's *History of the M. E. Church*, I. 95.

† *Minutes of British Conference*. New Edit. Vol. I. p. 86. It appears from Wakeley's *Lost Chapters* that a good part of the £50 towards the chapel debt was in Wesley's Notes and Sermons, which were sold in New York and Philadelphia on behalf of the debt.

Boardman was now just thirty-one years of age, six of which he had spent amid the toils and triumphs of the Itinerancy in England, principally in Yorkshire. He was a good-natured, sensible man, deeply devoted, who was not afraid of hard work ; but not remarkable, like Asbury, for force of character and great administrative ability. Pilmoor was still younger, having been but four years in the Itinerancy. They sailed from Bristol in August, and, after a most fearful passage of nine weeks, during which "it seemed that the wind and waves were swayed by the 'prince of the power of the air' in opposition to a mission so pregnant with moral consequences," arrived at Gloucester Point, south of Philadelphia, October the 24th, 1769.

In the "Minutes" of 1769, as quoted above, Boardman's name stands first, as Wesley's "assistant" or Superintendent in America ; but in the following year the appointment reads as follows:—50. America—Joseph Pilmoor, Richard Boardman, Robert Williams, John King.

Whether this arrangement was accidental or otherwise in 1770, it was reversed in 1771, and Boardman was made "assistant," and, in point of fact, was Wesley's first American Superintendent.

It is singular that, like in the case of Captain Webb and Robert Williams, we have no record of the place of his birth, and it will probably remain for ever unknown. Dr. Stevens, whose industry can only be exceeded by his genius, gives him to Ireland, though on what authority he does not say, and we question his

accuracy in this instance. But, be this as it may, wherever Boardman found a cradle, a large proportion of his life-work and his final resting-place till the morning of the resurrection were found in Ireland, and hence this little Book would be most incomplete without some reference to his honoured name.

He entered the Itinerancy in 1763, and spent the intervening time till his appointment to America in England, where he was eminently devoted, laborious, and successful. One circumstance worth narrating here connects his name imperishably with British Methodism. While on his way to Bristol to embark for America he spent a night at Monyash, in Derbyshire, and preached in an humble Methodist cottage, from the prayer of Jabez (1 Chron. iv., 9, 10). In the congregation was a young woman, Mary Redfern, who was anxiously seeking the Saviour, and the message from the lips of the stranger proved balm to her wounded spirit. Some years after she married William Bunting, a Methodist layman, and in remembrance of Boardman's sermon gave the name of JABEZ BUNTING to her first-born child—"a memento of her gratitude, and a prophecy of his history."

Boardman's name is imperishable also in American Methodism. As Wesley's first Superintendent in America, and the spiritual father of hundreds, he itinerated through the entire country around New York and Philadelphia, doing the work of an evangelist during more than four years, until on the breaking out of the Revolutionary war he returned home with

Pilmoor in 1774. A single extract will give the friendly reader some idea of the spirit in which Boardman prosecuted his glorious work:—"It pleases God to carry on his work amongst us. Within this month we have had a great awakening here. Many begin to believe the report, and to some the arm of the Lord is revealed. This last month we have had near thirty added to the Society, five of whom have received a clear sense of the pardoning love of God. We have in this city some of the best preachers (both in the English and Dutch Churches) that are in America. Yet God works by whom he will work. I have lately been much comforted by the death of some poor negroes, who have gone off the stage of time rejoicing in the God of their salvation. I asked one on the point of death, 'Are you afraid to die?' 'Oh, no,' said she. 'I have my blessed Saviour in my heart. I should be glad to die. I want to be gone, that I may be with him for ever. I know that he loves me, and I feel that I love him with all my heart.' She continued to declare the great things God had done for her soul to the astonishment of many, till the Lord took her to himself. Several more seem just ready to be gone, longing for the happy time when mortality shall be swallowed up of life. I bless God I find, in general, my soul happy, though much tried and tempted."*

When Boardman and Pilmoor saw that war was inevitable, being loyal to the British Government, they

* Letter to Wesley, April, 1771, as published in Stevens's *History of M. E. Church*, I. p. 104.

resolved to return home, and left America on Sunday, January 2, 1774, "after commending the Americans to God." "They left 2,073 members in the Societies, 10 regularly-organized circuits, and 17 preachers."* They do not seem to have been in any particular hurry home, as they remained fully six months after the Conference, and after Boardman had been appointed superintendent of the Londonderry Circuit.† On coming home he

* Dr. Stevens's *History of M. E. Church*, I. p. 166.

† Pilmoor, on leaving America, retired from our work, and in the "Minutes" for 1774 he is said to have "desisted from travelling." But in 1776 we find his name again on the "Minutes," and for the ensuing eight years, for various prominent stations in England, Scotland, and Ireland. In 1784 it appears for the last time for York, and disappears without note from the "Minutes" for 1785. Wesley had executed the "Deed of Declaration," in February, 1784; he was offended at the omission of his name, left, and joined the Established Church. He subsequently returned to America, and became Rector of Ann Street Church, New York, and subsequently of St. Paul's Church, Philadelphia. He became a Doctor of Divinity, and died in a green old age, greatly respected. He had a great love for Methodism to the last, and often gave his pulpit to Asbury, Coke, and others of his old friends, and to the end of his life subscribed to the Old Preachers' Fund. At the Conference of 1804, in old John Street Church, New York, a tall, fine-looking, dignified old gentleman came into the house, and walked to where Bishop Asbury was sitting. Asbury arose, shook hands with him, and then, in his own way, said, as he introduced him to the Conference, "This is Brother Pilmoor, who used to preach in this pulpit under the direction of Mr. John Wesley."* Mr. Pilmoor seemed a little embarrassed, and bowed respect-

* Wakeley.

went to his circuit at Londonderry, and at the Conference of 1775 was re-appointed to the same field of labour. The years 1776 and 1777 were spent in Cork ; 1778 and 1779 in Limerick amongst the Palatines ; and 1780 in London. In 1781 we find him again in Limerick, amongst his old friends the Palatines, with the eccentric John Cricket, and at the Conference of 1782 he was appointed to Cork with Zachariah Yewdall. This proved a final appointment. Within a few days after his arrival in Cork, Wesley's first American "assistant" finished his course with joy ! Though we have no record of his faithful and devoted labours in America, and in England, and Ireland, happily we have full and interesting particulars of his death, supplied in

fully, and then paid his annual subscription to the Preachers' Fund, and retired. It was a pity he left the Church of his early choice, as he had the heart and soul of a Methodist preacher, and much of the fire of the primitive Itinerancy, as the following incident of his Methodistic life will prove :—At Charleston, while preaching in the theatre, suddenly the table used by him for a pulpit, with the chair he occupied, disappeared through a trap-door into the cellar. Some rude wags, of the baser sort, had contrived the trick as a practical joke. Nothing discouraged, however, the preacher, springing upon the stage with the table in his hands, invited the audience to the adjoining yard, adding, pleasantly, "Come on my friends, we will, by the grace of God, defeat the devil this time, and not be driven by him from our work," and then quietly finished his discourse.* The last glimpse we get of him is in a record in Asbury's Journal, dated Wilmington, Delaware, April 3, 1814 :—"Joseph Pilmoor is yet alive, and preaches three times every Sabbath."

* Stevens's *History of the M. E. Church*, I. p. 108.

part by Mr. Yewdall, and in part by Mr. Atmore. Mr. Atmore says—"Mr. Boardman was greatly beloved and universally respected by the people wherever his lot was cast. His ministerial labours were much owned of God, both in Europe and America. He finished his course, by an apoplectic fit, at Cork, in Ireland. The following are the circumstances which attended the death of this man of God :—

"Sunday, Sept. 29, 1782, Mr. Boardman having been eleven days in Cork, was going out to dinner. As he was walking, he was suddenly struck blind, so that he could not find his way, till one of our friends met him, and took him by the hand. Soon after he seemed to recover himself, and sat down to dinner, but quickly after he had a fit, which deprived him both of his speech and understanding. A physician was called in, who apprehended there was no immediate danger. Monday he seemed to be perfectly well, and preached both that and the following evening. His mind was calm and serene, and no way anxious about either life or death. On Friday morning he was present at the Intercession, and was observed to pray with an uncommon degree of freedom and power. At three o'clock he went out to dine, but as soon as he came into the house he sank down insensible. He was then conducted back in a carriage to his own house, and at about nine o'clock in the evening he expired in the arms of two of his brethren, and in the presence of many of his friends, who commended him to God with sorrowful hearts and streaming eyes.

"The Sunday before his death he preached from 'Though he slay me, yet will I trust in him.' It was a very solemn meeting, and a reverential awe filled the hearts of the congregation. In his last prayer at the Intercession, on Friday, he prayed fervently for the people, and begged that if this was to be their last meeting on earth they might have a happy meeting in the realms of light. It is remarkable that, when he was leaving Limerick, he told Mrs. Boardman that he should die in Cork! But this was no concern to him, as he knew for him to live was Christ, and to die eternal gain. To him sudden death was sudden glory!"*

Mr. Yewdall's account is substantially the same, with some points of additional interest. I give it entire, as every ray of light connected with the heroic Boardman in life or death is precious to Irish Methodists. Mr. Yewdall says:—"In the month of December (1781) I went to Dublin to assist Mr. Pilmoor (who was then Superintendent.) Here I experienced the most happy Christmas-day morning I had ever known. The service began (according to custom) at four o'clock, and continued till daylight, in singing, prayer, and exhortation. I suppose there were near fourteen hundred persons present. After spending above seven weeks in the city among the most friendly, hospitable people I ever knew, I returned to my circuit, where I continued till the Dublin Conference in July, 1782, and was then appointed with Mr. Boardman for Cork.

"I got into my circuit the week after the Conference,

* Atmore's *Methodist Memorial*, p. 58, 59. 1801.

and was glad to meet with a friendly people and a large congregation. Mr. Boardman tarried at Limerick till the latter end of September, and then came to Cork, where he had laboured before, and was universally known and beloved by the people, who were anxious for his coming, and in great expectation that his ministry would be successful. On the Sabbath-day morning after his arrival he preached from Job xiii., 15 — ‘Though he slay me, yet will I trust in him,’ but was not able to preach in the evening. The physician made light of the disorder, although there were evident symptoms of an approaching apoplexy, so that no means were made use of to prevent what soon happened. Mr. Boardman being something better next day, continued to preach every evening as usual till Friday, when he attended the Intercession at noon.* He was observed to pray with uncommon fervour for the success of the Gospel and for his brethren in the ministry. After the meeting he went to a friend’s house in the city. As soon as he got there he lost the use of his speech, and with some difficulty was conveyed to his lodging in a chaise. From that time he sunk into a state of insensibility, and about nine o’clock was released from all his sufferings, in the forty-fifth year of his age. Mr. Boardman had preached the Gospel with much success a considerable number of years in various parts of Britain, Ireland, and America. He was an ex-

* A special prayer-meeting, held on Friday, at noon, in Cork, at that time, and for many years, with reference to the revival and progress of religion, and the labours of the coming Sabbath.

cellent and useful preacher, a kind friend, and of an amiable, engaging disposition. His life was devoted to the service of God, and employed in promoting the salvation of souls, and he is now reaping the reward of his labours.

“At the time of Mr. Boardman’s death, I was at Bandon keeping a watchnight,* but a messenger was waiting next morning at my chamber door with the awful tidings. When I got to Cork I found our friends involved in sorrow, and lamenting their loss, particularly his widow. They had been married only thirteen months, and had one son, who soon after became an orphan by the death of his mother. On the Lord’s day, at the request of our friends, I preached Mr. Boardman’s funeral sermon, to a very crowded audience. His remains were placed at the foot of the pulpit, which added to the solemnity of the occasion. In my retirement before preaching, the work I was to enter upon seemed too much for my feelings; but the Lord saw my tears and heard my cries; he lifted me up and strengthened me for the arduous task. Indeed, I have no great opinion of the discourse I delivered, but my aim was to please God and profit the people. Next morning we attended his remains to St. Barry’s churchyard,† singing hymns adapted to the occasion as we

* In early Methodism, a “Watchnight” service was held frequently during the year, and not exclusively on the last night of the year, as in modern times.

† Mr. Boardman is the only one of the noble band connected with the origin and early triumphs of Methodism in America to whom Ireland has had the honour of giving a grave. Embury,

passed through the streets, accompanied by a great multitude of serious people.”*

His death was eminently overruled for good. Many who heard his funeral sermon were convinced of sin, and within a brief period about two hundred members were added to the church. The ministry of Andrew Blair, who succeeded Mr. Boardman, was remarkably owned of God, and before the ensuing Conference the Church at Cork, fired with the primitive Methodist zeal, had established Methodism at Youghal, Dunmanway, Bantry, and Skibbereen, and rejoiced with the joy of harvest.

Strawbridge, and Williams found a final resting-place, as we have seen, in the United States ; Paul Heck and his noble wife, and their children, in Canada ; Rankin and others, with the veteran Captain Webb, in England. He lies in the churchyard attached to the cathedral of St. Fin Barre (called St. Barry's by Mr. Yewdall), and his grave is an object of considerable interest to Methodists from America when visiting Cork. Those who accompanied Bishop Simpson and Dr. M'Clintock to Boardman's grave, during the Conference of 1857, will never forget that Saturday evening. I trust the plan for the new cathedral will not interfere with the spot where Boardman sleeps, but that his grave will continue to be an object of interest in Cork long as time shall last. Those who are curious as to the history of St. Fin Barre and the antiquities of the cathedral, will find much valuable information in *A Lecture on the History of the Bishops of Cork and Cathedral of St. Fin Barre*. By Richard Caulfield, B.A. (Cork : Purcell & Co., 1864), which will be read with interest, even by those who entertain widely different opinions from the writer in relation to Gothic architecture and “full choral service” as promotive of the life of God in the soul.

* *The Arminian Magazine*, 1795, p. 270.

Thus, in the meridian of his strength and usefulness, at the early age of forty-four, RICHARD BOARDMAN passed from earth to heaven. It is interesting to read that his brave companions sung several of Charles Wesley's noble lyrics through the streets as they accompanied the remains of the departed warrior to the solitude of the tomb. Over his remains a plain slab has been placed by the Methodists of that day, with the following inscription :—

MR. RICHARD BOARDMAN

Departed this Life, October 4, 1782, ætatis 44.

Beneath this stone the dust of Boardman lies,
His pious soul has soared above the skies ;
With eloquence divine he preached the Word
To multitudes, and turned them to the Lord.
His bright example strengthened what he taught,
And devils trembled when for Christ he fought ;
With truth and Christian zeal he nations fired,
And all who knew him mourned when he expired.



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Ireland.

and the

Origin of Methodism in Canada.



“Vast results were to follow ; gigantic labourers to appear in the opening wilderness ; circuits and societies to keep pace with the advancing frontier, and to reach eastward to Quebec ; Indian missions to arise ; Methodist chapels, many of them elegant edifices, to dot the country ; a Book concern, periodical organ, a University and academies to be provided, and Methodism to become numerically the predominant faith of the people, comprising one-fourth of the population” (of Canada).—DR. STEVENS'S *Woman of Methodism*, p. 197.

CHAPTER X.

Ireland

and the

Origin of Methodism in Canada.

METHODISM IN CANADA, AS IN THE UNITED STATES, THE CHILD OF IRISH METHODISM—FIRST CLASS IN CANADA, AND MRS. EMBURY, PAUL AND BARBARA HECK—GEORGE NEAL, HIS CHARACTER AND SERVICES—JAMES M'CARTY, HIS CHARACTER AND MARTYRDOM—FATE OF HIS PERSECUTORS—WILLIAM LOSEE—FIRST METHODIST CHAPEL IN ADOLPHUSTOWN IN 1792, AND IRISH NAMES AS SUBSCRIBERS—DEATH OF PAUL AND BARBARA HECK—FAMILIES OF EMBURY AND HECK AND CANADIAN METHODISM—"THE OLD BLUE CHURCH," AUGUSTA, AND THE GRAVE OF PAUL AND BARBARA HECK—CANADIAN METHODISM, AND EMIGRATION FROM IRELAND—METHODISM IN CANADA IN 1866.

IN THIS CHAPTER I propose briefly to illustrate the connexion between Irish Methodism and the origin of Methodism in Canada. From the preceding Chapters the reader can form some faint conception of the services of Irish Methodism in relation to the origin and triumphs of the Methodist Episcopal Church in the United States; but it is not so generally known that the Methodist Church in Canada is also the child of Irish Methodism, and identified with the "old country" just as closely and as imperishably as the Methodist

Episcopal Church of the United States. It would require a considerable volume to trace the influence of Irish Methodism in Methodism in Canada from its origin to the present day ; and such a volume could only be exceeded in interest by a similar volume illustrative of the same idea in relation to Episcopal Methodism in the States. A book worthy of the subject could not possibly be written by any one on our side of the Atlantic, or by any one on the American side without vast labour ; but would not the result more than compensate for the labour ? Perhaps we shall have such a book by-and-by, both from the States and Canada, as one of the results of the present Centenary celebration. The study is one of great interest, as illustrative of the providence of God. How little even those who have studied the subject know of the germinant power and far-reaching influence of Irish Methodism !

French Canada was conquered by the British, under General Wolfe, in 1759, just twelve months before Embury's emigration to New York. The conquest was ratified by treaty in 1763, and, from that period till the present, Canada has been an important and growing portion of the Colonial empire of Britain. We have seen that God in His providence overruled the emigration of Embury and Barbara Heck from Ireland, to the origination of Methodism in the States in 1766, and we trace the same guiding Hand in connexion with the same honoured names in the origin of Methodism in Canada.

After Embury's death in 1773, his widow married John Lawrence, from Ireland, and, on the breaking out of the Revolutionary war shortly after, with David Embury (Philip's brother), Paul and Barbara Heck, and many more of the Irish Palatines from Ashgrove, emigrated to Lower Canada, where they settled in the first instance about Montreal, and ultimately about Augusta, in Upper Canada. "Here their peculiar work, their 'providential mission,' as I have ventured to call it, was resumed. They were still pioneers and founders of Methodism; and in the house of John and Catherine Lawrence (the widow of Embury) was organized the first 'Class' of Augusta, and Samuel Embury, the son of Philip, was its first Leader. Paul and Barbara Heck were among its first members, and their three sons were also recorded on its roll. They were thus to anticipate, and, in part, prepare the way for the Methodist Itinerancy in Canada, as they had at New York city and in Northern New York; for William Losee, the first regular Methodist preacher in Canada, did not enter the province till 1790. The germ of Canadian Methodism was planted by these memorable families five or six years before Losee's arrival."*

Some years before Losee's arrival, GEORGE NEAL, an Irish local preacher, and major of a cavalry regiment of the British army, crossed the Niagara River, at Queens-town, and commenced preaching in Canada. Dr. Bangs, who early travelled the circuits of that region,

* Dr. Stevens's *Woman of Methodism*, p. 193, 194.

says, "He was a holy man of God, and an able minister of the New Testament. His word was blessed to the awakening and conversion of many souls, and he was always spoken of by the people with great affection and veneration as the pioneer of Methodism in that country. Among those who first joined the society may be mentioned Christian Warner, who lived near what is now called St. David's, and became a class-leader. His house was a home for the preachers and for preaching for many years. The first Methodist meeting-house erected in that part of the country was in his neighbourhood. Neal lived to see large and flourishing societies established through all that country, and at length was gathered to his fathers in a good old age."* For some years this brave Irish military evangelist held up the Methodist banner alone—the solitary Methodist preacher in all Canada; but in 1788, two other noble pioneers entered the field, one of whom—JAMES M'CARTY—was an Irishman, from the United States, who nobly lost his life as a martyr in the service of Canadian Methodism. Three accounts of the circumstances connected with the death of this devoted man now lie before me—one written in 1852, by the Rev. P. Douglass Gorrie, of the Methodist Episcopal Church; a second, by the Rev. George F. Playter, the historian of Methodism in Canada; and the third, by Dr. Stevens. I give the summary by Dr. Stevens:—"In the same year, James M'Carty, an Irishman, from the United

* Dr. Bangs's *History of the M. E. Church*, II. 122, as quoted by Dr. Stevens.

States, and a convert of Whitefield's ministry, reached Kingston, and passed on to Ernestown, where he found out Robert Perry, and other lay Methodists, and began immediately to hold religious meetings in their log-cabins. He is described as a man of attractive manners and speech, and large numbers attended his preaching, probably the first the settlers had heard since they came into Canada. A great effect was apparent. Many were brought to a knowledge of the truth and the enjoyment of religion. His success provoked the hostility of leading churchmen. A sheriff, a captain of militia, and an engineer, combined to rid the country of his zealous labours, and M'Carty was destined to be honoured as the protomartyr of Methodism in Canada. Under a statute against vagabonds, he was seized while preaching, on Sunday, at his friend Perry's house, by four armed men. The indignant congregation opposed them, and as Perry offered to give bail for his appearance the next day at the magistrate's office in Kingston, the assailants retired. They had designed to carry the preacher to the Kingston prison. On the next day Perry took him to the sheriff in that town, but the officer refused to have anything to do with them. The conspirators, however, were at hand, and before night had him in prison under some frivolous pretext. Perry again bailed him, but on his return for trial his enemies were resolved that he should never preach again. He was suddenly seized, thrust into a boat, and conveyed by four Frenchmen, hired for the purpose, down the St. Lawrence, to the rapids near

Cornwall. He was landed on one of the numerous solitary islands of that part of the stream, and may have perished by starvation, or have been drowned in attempting to reach the main shore; but his fate has never been disclosed. The sad mystery has consecrated his name in the history of the Canadian Church. "Undoubtedly," says its historian, "M'Carty was a martyr for the Gospel, and so he was regarded by the early inhabitants."*

Mr. Gorrie says:—"The success of Mr. M'Carty and the Methodists who co-operated with him, aroused, as usual, the ire of some of the Established clergy. A minister of the Church of England meeting one of these revivalists one day, said to him abruptly, 'You are going to hell!' 'How do you know that?' 'Oh, I am sure of it; for you run out against dancing, card-playing, horse-racing, &c., and you'll go to hell for it.' He adds that M'Carty's chief persecutors in Kingston soon ended their career also, the engineer and sheriff both having died in a few weeks afterward, while the militia captain subsequently wrote a confession of his crime, in which he stated that he had wrongfully persecuted an innocent man, and presented it to the judge of the court. He afterward became insane, and continued so until his death."†

WILLIAM LOSEE was the first Itinerant who visited Canada. He crossed the St. Lawrence in January,

* *History of the M. E Church*, II. 395, 396.

† Gorrie's *Episcopal Methodism, as it Was and Is*, p. 121-123. (Auburn, 1852.)

1790, and ere long formed a Circuit—the first Methodist Circuit in Canada. He was a young man of burning zeal, of true apostolic spirit, very much of the same type as Calvin Wooster, and Thomas Walsh. Some of his kindred resided at Adolphustown, and here, in 1792, the first Methodist Chapel in Canada was built. “The subscription paper for this edifice is still extant. It bears the names of Embury, Beninger, Roblin, Huff, Vandusen, Steele, Rutton (Ruckle), Ketcheson, and others, memorable in the early history of the denomination.”* Within a few years Methodism was permanently established in Canada; and, in 1802, we find the honoured name of NATHAN BANGS on the minutes for Canada. Here he commenced that career of self-sacrificing labour, of heroic enterprise, of apostolic success, which has secured for him a place second to none among the sons of American Methodism. One cannot read his biography without feeling “that there were giants in the earth in those days,” and ceasing to wonder at the progress and victories of Methodism in Canada. Nearly sixty years after, when his glorious career approached its close, and the crown was all but dropped upon his honoured brow, he received a letter from the scene of his early toils and triumphs, written by the venerable WILLIAM CASE—a veteran of the same apostolic mould—which, as it sheds so beautiful a light upon Irish Methodism in Canada in the early times, I shall be excused for transcribing here:—

* Stevens's *Women of Methodism*, p. 196.

“ALNWICK, *March 6, 1855.*

“REVEREND AND DEAR BROTHER,—What scenes and changes have passed since we commenced our ministry ! Most of our early associates in the ministry in this country have passed triumphantly to the great reward ; yet the church is supplied abundantly and ably. The membership, too, have increased from scores to hundreds and thousands. Once we assembled the few in private dwellings ; larger assemblies were congregated in barns, for churches were ‘few and far between.’ We now preach to thousands ; churches have arisen, large and numerous, in our cities, towns, and circuits. Brother, after more than half-a-century of toil, you, perhaps, are scarcely able to visit the scenes of your former labours. Would it not be delightful to do so ? Your appearance among the descendants of your early Christian friends would fill them with delight : and could you not do more for God and the Church by travelling at large than by tracing a thousand times the streets of a city ? Your experience in the things of God, your counsel in the interests of the Church, would have its influence favourably in the *closing scene* of so lengthened a ministerial course. Could you not again visit Canada, the land of your youth, of your conversion to God, your early ministry, and of the mission-field you have aided to cultivate ? The railroad would bring you on to Kingston or to Hamilton in a few hours. Once we toiled on horseback through wild forests, from two and a-half to four miles an hour ; now, forty miles is the speed we move ! Brother, try it before leaving for the ‘fairer climes.’ . . .

“During the winter just passed, I have enjoyed the unspeakable pleasure of visiting the scenes of our early labours—yours and mine. I passed through Hallowell, Belleville, Kingston, Elizabethtown, Rockville, Augusta, Matilda, and thence to Bytown (Ottawa City), thence to Perth and Walford, on the Rideau; thence home through a portion of the Northern new settlements. In the route, I found some, though few, of our former religious friends now living. Arthur Youmans, Rufus Shorey, Mrs. McLean (formerly Widow Coate), and William Brown are now living, at the ages of from eighty to ninety-one. Youmans (at the latter age) was one of the members of the first class formed in Hallowell, January, 1793, by Darius Dunham. A class paper of the same class was written by Elijah Wolsey, in 1795. But the parents of the Johnstons, Congers, Van Deusens, Robbins, Germans, Huffs, Emburys, Detlors, Clarkes, Parrots, Maddens, Keders, Colemans, Hecks, Coons, Brouses, Aults, Dulmages, Laurences, are all gone; yet they live in their examples of piety, integrity, hospitality, and Christian benevolence. These virtues are prominent, to a great extent, in their numerous descendants. The progeny bears a striking impress of their worthy patriarchal fathers.

“You will remember the names of Samuel and Jacob Heck, of Augusta, and the Emburys of Bay of Quinte—the former the sons of Paul Heck and his worthy companion, the parents of Methodism in the City of New York and in America. The parents are gone, and the sons have followed them in the way of holiness to glory;

but a numerous train of grand-children are pursuing the Christian course 'their fathers trod,' intelligent, pious, and wealthy. *Blessed are the meek, for they shall inherit the earth.* A few years since I visited John Embury and his worthy companion. He was then ninety-eight years old. The scenes of early Methodism in New York were vivid in his recollection, and he referred to them as readily as if they had recently occurred. He said, 'My uncle, Philip Embury, was a great man—a powerful preacher—a very powerful preacher. I had heard many ministers before, but nothing reached my heart till I heard my uncle Philip preach. I was then about sixteen. The Lord has since been my trust and portion. I am now ninety-eight. Yes, my uncle Philip was a great preacher. After this interview he lived about a year, and died suddenly as he rose from prayers in his family, at the age of ninety-nine. The Emburys, Detlors, Millers, Maddens, Switzers, of Bay of Quinte, are numerous and pious, and some of them ministers of the gospel, all firmly grounded in Methodism. Their Palatine origin is prominent in their health, integrity, and industry; and their steadfast piety by Irish training on Mr. Wesley's knee. Old Mrs. Detlor, forty years ago, told me when a child in Ireland, Mr. Wesley took me on his knee, when I sang for him

"Children of the heavenly King,
As we journey let us sing." *

* *Life and Times of Nathan Bangs, D.D.*, by Abel Stevens, LL.D. (New York, Carlton and Porter, 1863, p. 386, 388.) A choice book in a thousand. One feels in reading it as if a hundred men like Nathan Bangs would turn the world upside down.

“Paul Heck died at Augusta, in the peace of the gospel, in 1792, aged sixty-two years. ‘He was,’ says the Rev. JOHN CARROLL, of Canada, ‘an upright, honest man, whose word was as good as his bond.’ Barbara Heck survived him about twelve years, and died at the residence of her son, Samuel Heck, in front of Augusta, in 1804, aged seventy years. Her death was befitting her life; her old German Bible—the guide of her youth in Ireland, her resource during the falling away of her people in New York, her inseparable companion in all her wanderings in the wildernesses of Northern New York and Canada—was her oracle and comfort to the last. She was found sitting in her chair dead, with the well-used and endeared volume open on her lap; and thus passed away this devoted, obscure, and unpretentious woman, who so faithfully, yet unconsciously, laid the foundation of one of the grandest ecclesiastical structures of modern ages, and whose name will last with ever-increasing brightness ‘as long as the sun and moon endure.’ ”*

The Embury and Heck families, so singularly joined together in our religious history, have blended in several neighbourhoods, and the descendants of both families are now widely scattered in the churches of Upper and Lower Canada. Mrs. Embury, Philip’s widow, married, as we have seen, her countryman, John Laurence, and bore him four children. Samuel, Philip’s son, married Catherine Miller, of St. Armand, Canada East, and had twelve children, nearly all of whom lived, and in their

* Stevens’s *Women of Methodism*, p. 197, 198.

turn founded influential Wesleyan families, every way worthy of Irish Methodism, and of the honoured name of Embury. Samuel, as we have seen, was the first Methodist Class-leader in Canada, many years before Losee crossed the St. Lawrence. He died at Armand, in 1853, in the full triumph of faith, in the eighty-eighth year of his age.

Catherine Elizabeth Embury, Philip's daughter, married Duncan Fisher, Esq., of Montreal. She died in 1833, leaving a large family of children. "Mrs. Hick, wife of the late Rev. John Hick, Wesleyan minister, Mrs. M'Kenzie, Mrs. John Torrance, and Mrs. Lunn, all grand-children of Philip Embury, died happy in God. Philip Embury's great-great-grandson, John Torrance, jun., Esq., now fills the honourable and responsible position of treasurer, and trustee steward of three of our large Wesleyan Churches in Montreal."*

The following with reference to the family of Paul and Barbara Heck, and the final resting-place of themselves and several of their children, will be read with great interest. It is from the pen of the REV. JOHN CARROLL, of Canada, one of the honoured and devoted men whom Irish Methodism has given to Canada in modern times. "Paul and Barbara Heck had five children—namely, Elizabeth, born in New York in 1765; John, born in the same place, in 1767; Jacob, born there, 1769; Samuel, in Camden, N. Y., 28th July, 1771; and Nancy, at the same place, 1772. They are

* *Letter of John Mathewson, Esq., Montreal, in Christian Advocate, January 11, 1866.*

all now dead. Elizabeth and Nancy died in Montreal; Samuel and Jacob at Augusta; and John, unmarried, in Georgia, U. S., as early as 1805. Jacob married a Miss Shorts, who with himself, rests in the country graveyard of the Old Blue Church, where rest also Paul and Barbara Heck. Samuel married a Miss Wright; the same may be said of their interment. But three of Jacob's children survive; six of Samuel's are still living. His son Samuel was a probationer in the Wesleyan ministry when he was called to his reward; his precious dust also lies in this graveyard. He was eminently pious, a clear-headed theologian, and a methodical preacher of some promise. It must not be forgotten that the elder Samuel was an eminent local minister for more than forty years, who, by his consistency, earned the meed of universal respect, and from none more than his immediate neighbours, to whom he preached nearly every second Sabbath during the whole of the time indicated. He was slow, solemn, weighty, yet genial and very hearable. Jacob was one of the best read men we ever had the happiness to converse with, and one whose conversation was as lively and playful as it was instructive. We never saw a finer old man. We imagine we can now see his venerable white head, stooping form, and sparkling dark eyes, and also hear his ringing, hearty laugh. He showed his amiability by his fondness for little children, who were equally fond of him. The nine surviving grandchildren of Paul and Barbara Heck are pious, and many of their grandchildren also. For the reason we have assigned,

this graveyard will be dear to every heart with which Methodism and the cause of God are regarded as identical. Canada is highly honoured in having the guardianship of the sacred dust of persons who were instrumental in kindling that fire which has broken forth into such a glorious conflagration on this continent. It is, however, to the shame of Canadian Methodists, that no worthy memorial has been erected ere this to the honour of Paul and Barbara Heck.”*

From the same hand we have the following glowing notes of the Old Blue Church Graveyard.—“There is not a more beautiful part of Canada than that which skirts the majestic St. Lawrence, from Brockville to Prescott, a distance of twelve miles. The land rises gently from the noble river, is in the highest cultivation, thoroughly cleared of the primeval forest, ornamented with sightly trees, stone walls, good buildings, fine orchards, and in many places the road is adorned with beautiful shade trees,—the maple, now and then an elm, the pine, and a considerable profusion of the steeple-like Lombardy poplar. About midway between the thriving and sightly town of Prescott and the picturesque little village of Maitland, is situated what is called ‘The Old Blue Church Graveyard.’ This is ground which was probably set apart for what was then believed to be the Established Church of the Province, in the early settlement of the country; but,

* *Toronto Christian Guardian*. Edited by the Rev. Wellington Jeffers, D.D., another distinguished gift from Ireland to Canada.

though part of a 'glebe lot,' and claimed by Episcopalians, all sections of the community bury there as a matter of right. This ground once exhibited a sizeable wooden church, the remains of which I have seen. The building once wore a coat of blue paint—hence its name, 'The Blue Church.' It was demolished several years ago, and a diminutive church-like building erected near the road, out of the materials, for the convenience of reading the burial service at funerals—that is, by our Episcopalian friends, who enjoy the exclusive right to enter it. The original forest trees which covered this spot of yore, were cleared away by the hands of some whose remains, palsied by the hand of death, now rest amid the roots of the fallen monarchs of the woods; but the second growth of pines, which has since sprung up, and now nearly canopy it with their spreading branches, tower to the height of forty or fifty feet. It is a lovely spot. Here lie buried, not 'the rude forefathers' of Augusta's present inhabitants merely, but many men of mark among the early settlers of the country, particularly many early Methodist worthies. The spot is specially remarkable as containing all that was mortal of several of the most distinguished German Irish Methodists, or Palatines, who came to New York in 1760 and following years, where they constituted the first Methodist Society. Here lie the remains of the once beautiful Mary Switzer, married at the early age of sixteen to Philip Embury, the apostle of Methodism in the city of New York; also those of the much respected John Law-

rence, a pious young man, who left Ireland in company with the Emburys, and who married Mrs. Embury. Here also lie Paul and Barbara Heck, who were among the more prominent founders of the New York Society, and some of their descendants.”*

A more recent number of the same journal supplements the above by the following interesting particulars:—“I had the pleasure of feasting my eyes once more with the mellow beauties of the Old Blue Church Graveyard. It is true the old church has long since passed away, and only a tiny chapel, for funeral services, occupies its place. But there lies still the sunny sidehill spot, partly shaded with negligently beautiful pines. Within it lie not only the rude forefathers of the surrounding settlements, but many of the leading minds, religious and secular, of their infant Canada. Yes, here lie old Dr. Henderson, and many of his descendants; and David Brakenridge, Esq., the magistrate and preacher, who, I remarked his tombstone says, died in 1833, at the age of seventy. But here lie also Paul and Barbara Heck, the founders of Methodism in New York, Cambridge, near Lake Champlain, and Augusta, Canada. Two of their sons, Jacob and Samuel, with their wives and some of their children, lie here. Here also lies the Rev. Thomas Madden, one of the first Canadians who became an Itinerant, with his two angel daughters, Hester and Eliza, by his side. But the time would fail to enumerate all who lie around them. Many, in that consecrated ground, will

* *Toronto Christian Guardian.*

shine like the firmament in the morning of the resurrection.

“From the graveyard I bent my steps to the Heck homesteads, for there are two, side by side, facing on the majestic St. Lawrence. Jacob’s, who was the elder of the two brothers, is nearer to the graveyard. He had lived in Lower Canada longer than the rest of the family, and when he made him a home in the Upper Province, he brought with him Franco-Canadian ideas of domestic architecture. In fact, I suppose, the original type of the house is Norman. It deserves the name of ‘hall’ much better than many barracks in England rejoicing in that title. It stands on a knoll, quite near the river. It is a large, tall, two-storied stone building, with a very steep roof, folding windows, and massive walls. The out-buildings are in good repair, but the large, aged, and irregular planted Lombardy poplars around, have begun to decay, producing a melancholy impression. This melancholy is deepened when the returning acquaintance of other years enters, and misses the benignant eye and intelligent face of the gray-haired proprietor; and, most of all, misses his wonderously fascinating conversation. The mother, and several of the precious daughters, too, are missed. But two of the family linger in that homestead. The once beautiful, but still lady-like and noble Catherine, survives, who, in early life, sacrificed an affluent and respectable settlement, because she foresaw it would be adverse to her spiritual interests. Though now aged and infirm, her conversation is religiously cheerful,

while her countenance bespeaks the most abiding happiness. Her religious hopes and sentiments are shared by her younger sister, Frances, who is scarcely less infirm than she. May time deal gently with these ladies, and Jehovah crown their closing years with peace! Things are more modern, vital, and progressive, in Samuel's late estate. The house is more modern, and the environs more beautiful, but not more interesting. The broad acres around are well and scientifically cultivated. George Heck, Esq., the youngest grandson of the renowned Paul and Barbara, is the presiding and active genius of the place. Besides his lovely wife and children, two married sisters, Hester and Mary Ann, patterns of well-read and intelligent piety, remain to remind one of their parents. This is one of the too few Methodist families in which the simple piety of their worthy parents has not deteriorated along with increasing knowledge and refinement."*

Here I must bid farewell to the honoured names of EMBURY and BARBARA HECK, the founders of Methodism in the United States and in Canada. Never before were any two obscure families so honoured of God. Never again till the last trump, perhaps, will it fall to the lot of any two individuals to write their names so imperishably upon the hearts of millions of the children of men, as PHILIP EMBURY and BARBARA HECK, of Ballingran!

I cannot but think Mrs. Heck's death most beautiful. It would make a grand subject for a painting. The

* *Toronto Christian Guardian.*

Mother of American and Canadian Methodism falling asleep in Jesus, with her German Bible lying open on her lap! When I think of her in life and in death, and her consistent Methodist devotedness to God and His Church reflected in her children and her children's children, I feel proud, as an Irish Methodist, that BARBARA HECK belongs to Ireland by birth, and to Irish Methodism as part of that noble fruit with which God has honoured its hallowed and self-denying toil; and my heart says, "many daughters have done virtuously, but thou excellest them all!"

I am inclined to think that Canadian Methodism is even more deeply indebted to Ireland in proportion to its numbers, than the Methodist Episcopal Church in the States. Again and again, since I commenced to study the relationship existing between Irish and American Methodism, have I been amazed at the constitutional stamina and vitality of Irish Methodism, that it lives, aye, and flourishes, after giving hundreds of its choicest spirits to the ranks of the ministry, and tens of thousands of its people to our churches in the United States and Canada. From documents now before me, I should not be surprised if more than one fourth of all the Methodists in Canada are directly or more remotely connected with Irish Methodism. Perhaps this estimate is far too low. The friendly reader who has accompanied me so far can form some faint conception of the loss involved in the emigration of such families as those of Embury and Paul Heck. But though these are confessedly special cases, there have been thousands, of

which the following (taken almost at random from a drawer full of similar cuttings), is a fair specimen. It is from the *Toronto Christian Guardian*, and was written by the REV. WILLIAM HENRY POOLE, who is himself another of the noble band Ireland has given to the Canadian ministry. "In that revival (at Ballingran), GARRETT MILLER, known and distinguished as Grandfather Miller, with many others, was made to rejoice in the knowledge of sins forgiven, and with an Embury, a Heck, a Switzer, and others, he, too, sought a home in America. He pitched his tent at Cambridge, York State, saying, "For now the Lord hath made room for us."

"In the Revolutionary War he was wounded and made prisoner in the English service, carrying from the well-fought field the marks and scars to his grave. When the storm-cloud was passed, and the war was over, he removed to Sorrell, Canada East, but not enjoying the religious atmosphere of the place, he moved with his family to Ernestown, where he died in 1823. The eye of the venerable man, who was at once a soldier and a Christian, used to brighten, and his tongue become eloquent, as he told of Mr. Wesley's frequent visits to his father's house and neighbourhood. He often heard Mr. Wesley preach. The three worthies who have lately left us, were wont to tell their children and grandchildren, our people were Palatines from Ireland, converted to God through the instrumentality of Mr. Wesley.

"WILLIAM MILLER, the eldest son, was born Nov. 25,

1783. When twenty-four years of age, he took to his home and heart Miss Hannah M'Kim, who made a good wife, a good mother, and a good Christian. She left him with nine children, three of whom soon followed her to the better country. The others, I trust, are contending for the same home, all active and useful members of the Wesleyan Methodist Church. . . . For full thirty years his house was open for public worship, where the Wesleyan ministers and their many visitors found a hearty welcome. . . . Had he lived a few days longer he would have seen his eightieth birth-day. He died on the 20th of October, 1863. He was followed to the Old Switzer's Church by a large retinue of sorrowing children and grand-children, where, after a short address, his body was committed to the tomb, to wait till Christ shall bid it rise.

"His brother, GARRETT MILLER, was born Nov. 19, 1786. He came to Ernestown when about twelve years of age. The next year he gave himself to God and to the Church, joined Mr. Detlor's* class, and remained unshaken in his confidence until his last hour. His stability in relation to the church of his early choice may be accounted for, in part at least, from the fact that he was an early and constant reader of our Church organ, as a welcome weekly visitor; close and continued attention to its columns put him in possession of that information which saved himself and others in the years of storm and trial. Others were borne off in the tide

* Also from Ireland, the husband of Mrs. Detlor, mentioned above.

of division, when he remained unmoved, a pillar in the Church of God.

“In Church matters, as in his personal experience, he often said, ‘My heart is fixed.’ He was more knowing and better read in Church matters than many of his day ; and to his credit it may also be said he was more liberal to the cause of God. The house of the Lord was his chief joy ; often, when scarcely able to sit up in his chair, he found his way to the house of prayer. His wife’s maiden name was Nancy Foster ; with her he lived long and happily, leaving behind him six married children, and a number of grand-children. One of his sons is a highly respected and useful Wesleyan Methodist minister. After a long illness of patient suffering, he died in great peace, on Monday, the 28th of December, 1863. Of him we may say, that

‘ From early boyhood to his seventy-eighth,
Pursued the way to endless rest ;
And ripening to his exit,
Left in peace.’

“Their brother, JOHN MILLER, was born Dec. 19, 1790, and he, too, in early life, found the pearl of great price. As his son, the Rev. A. Miller, Wesleyan minister, intends to furnish a memoir of his useful life and happy death, I did not get the particulars. I can, however, bear testimony to the triumphs of grace in his last hours ; that confidence in his Saviour that sustained him in a long life of fidelity in his master’s cause, secured for him a triumphal exit from his work to his reward. He was an uncompromising opponent to everything that seemed to be an infringement on old Methodism. . . .

His class and his church loved him much. All found in him a good counsellor, a warm friend, and a consistent member of the Church. It was a great pleasure to him to entertain the ministers of the gospel: as his fathers did in this particular, so did he, and indeed his brothers also. He calmly fell asleep on the 15th of January, 1864, leaving a large family following him on the same path to heaven."*

Irish Methodism has probably lost from fifty to seventy thousand members within the last century, of whom old GARRETT MILLER and his worthy family are not unfair specimens. If we add the children (who would in all probability have joined the church of their fathers), the loss to the Irish Methodist Church, by emigration during the past century, cannot be much less than from an hundred and fifty to two hundred thousand members! And yet some wise folk in England and elsewhere amuse the public with homilies on the failure of Irish Methodism!†

Canada, in point of extent of territory, is about equal to the United States, and as it possesses every element of national wealth and greatness, it is destined to a glorious future. The population is at present rising more rapidly than perhaps any other part of the world. And Methodism is rising with it, and, I believe, destined to keep pace with it as in the States. At the recent Montreal Conference it was stated that while in 1825 the number of ministers was but 39, in 1865 it was 526.

* *Toronto Christian Guardian.*

† See some of the English correspondents of the *Provincial Wesleyan*, and other American journals.

In the former year, Samuel Embury's little class at Augusta reported 7,000 members throughout the Provinces, and in 1865, 56,768! with perhaps five times that number, including children, under Methodist influence and teaching. And even these figures, startling though they be, by no means adequately represent the actual growth of the seed planted at Augusta by Samuel Embury and Barbara Heck. The above figures represent merely the branch of Canadian Methodism which is in connexion with the British Conference. Over and above this, the Canadian Wesleyan Methodist New Connexion Church reports, 90 Ministers, 147 Local Preachers, and nearly 9,000 Church Members. And another branch of Canadian Methodism, "The Methodist Episcopal Church in Canada," reports, 3 Annual Conferences, 2 Bishops, 216 Itinerant Ministers, and 224 Local Preachers, and 20,000 Church Members, and perhaps three or four times that number directly under its influence. These are all fully equipped with primary and superior schools, male and female Colleges, a Wesleyan University, equal, if not superior to, anything in Canada, and weekly religious newspapers, scattered in thousands throughout the Provinces, and edited by first-class men as in the States. Looking at the whole, in this memorable Centenary year, we may well say, "What hath God wrought!" The seed sown in Samuel Embury's class at Augusta, has expanded under the fostering hand of God, into the largest and most influential church in Canada, having more or less under its influence, ONE FOURTH OF THE ENTIRE POPULATION!

II.

Ireland

and the

Origin of Methodism in Eastern British
America.



Irishmen have warred a good warfare, and died triumphantly in almost every important Methodist field of the world. They founded the denomination, or helped to found it, as we have seen, in the United States of America, in the British North American Provinces, in the West Indies, in Australia, in Africa, and in India; and they sleep in Missionary graves awaiting the resurrection trumpet, in nearly all parts of the globe to which Methodism has borne the cross."—DR. STEVENS'S *History of Methodism*, iii. 439.

CHAPTER XI.

Ireland

and the

Origin of Methodism in Eastern British America.

EXTENT OF EASTERN BRITISH AMERICA—METHODISM THERE, AS IN THE UNITED STATES AND CANADA, THE CHILD OF IRISH METHODISM—LAURENCE COUGHLAN—HIS CHARACTER—LETTERS TO WESLEY—COMMENCED HIS LABOURS IN 1765—LETTER FROM NEWFOUNDLAND TO WESLEY—HIS LABOURS, PERSECUTION, AND TRIUMPHS—MORAL STATE OF NEWFOUNDLAND—CONVERSION OF ARTHUR THOMEY—JOHN STRETTON, OF WATERFORD—HIS CONVERSION AND EMIGRATION TO NEWFOUNDLAND—MRS. BENNIS, OF LIMERICK—FIRST METHODIST CHAPEL IN EASTERN BRITISH AMERICA, BUILT AND OPENED BY STRETTON, AT HARBOUR GRACE—HIS CHARACTER AND LABOURS—RETURN OF COUGHLAN TO ENGLAND, AND HIS SUDDEN DEATH—ORIGIN OF METHODISM IN THE CHANNEL ISLANDS, AND IN FRANCE—LABOURS OF STRETTON AND THOMEY—ARRIVAL OF HOSKINS—STRETTON APPLIES TO WESLEY FOR A PREACHER—WESLEY'S LETTER TO HIM—APPOINTMENT OF JOHN M'GEARY, IN 1785—PROGRESS OF THE CAUSE—REV. JOHN REMMINGTON—SAMUEL ELLIS AND SAMUEL M'DOWELL—REV. GEORGE CUBITT AND CAPTAIN VICKERS—PRESENT STATE OF METHODISM IN EASTERN BRITISH AMERICA.

AS MANY IN IRELAND have no definite idea of what is meant by "Eastern British America" as distinguished from Canada, we may pause for a moment and

endeavour to give them some conception of the vast and important territory denominated "Eastern British America." It includes NEWFOUNDLAND, with its unrivalled fisheries, extending along 1,200 miles of coast, making it an El Dorado of wealth. This island alone is equal in extent to the united kingdoms of Denmark and Hanover. NOVA SCOTIA, our oldest possession on the American continent, which, with Cape Breton, is in extent equal to Switzerland. NEW BRUNSWICK, "grand in its forests, and fertile in its lands, with a growing population of hardy settlers, the germ of a future full of promise,"* and embracing a territory equal to both Holland and Belgium: and PRINCE EDWARD'S ISLAND, in the Gulf of St. Lawrence, "as large as that famous Italian State, the Grand Duchy of Parma; which, since the downfall of her meteor lord, has formed the dominion of Maria Louisa."†

And if there are few who have any adequate conception of the extent and importance of Eastern British America, the number is still less who know that the Methodist Church in this territory, as in the United States and in Canada, is the offspring of Irish Methodism. With the claims upon my space, and the extent to which this book has already grown beyond what I intended, I cannot do more than glance at the circumstances under which Methodism was introduced

* See a noble speech by the Rev. George Douglas, Wesleyan minister, of Canada, in *Montreal Herald*, Nov. 9, 1864.

† Arthur's *Extent and Moral Statistics of the British Empire*, p. 13.

into Newfoundland and Nova Scotia, and record a few of the honoured Irish names which grace its early Methodist history.

LAURENCE COUGHLAN was the first who unfurled the Methodistic banner in Newfoundland, in 1765—that is, a year before Embury commenced preaching in New York; and hence, Methodism in Eastern British America is somewhat older than in either the United States or Canada. Coughlan was converted in Ireland at a very early period, probably about the year 1753, and was received on trial as a Methodist preacher in 1755. He travelled for several years in Ireland and England, though we cannot trace his career from year to year, as the stations were not published regularly at this early period. The following letters were written to Wesley prior to his removal to Newfoundland, and will serve to show the spirit of this apostle of Methodism in Eastern British America:—

“Jan. 26, 1762.

“REV. SIR,—I bless God I do hold fast whereunto I have attained. Christ is all in all to my soul. In all his works my God I see—the object of my love. Two or three years ago you wrote the following words, with a diamond pencil, on a window in Whitehaven: ‘God is here.’ These words have often since been made a great blessing to my soul. I am often so filled with gratitude that I can let silence speak his praise. Sometimes it is drawn out in sweet, holy mourning, for those who are as sheep without a shepherd. At other times God shows me what a poor, helpless

creature I am. And the sense of this always abides in me, so that I am often amazed at my own ignorance; and whatever good I feel or do, I can truly say, it is the Lord. I now hear a voice, 'in a few years thou wilt turn out worse than ever.' But, blessed by God, I hear and follow *his* voice; therefore, I take no thought for the morrow. This day is put into my hands, and I have only to make the best of it. I have need to watch against my own will. But is there not what we may call an innocent will? For instance, I will to be in London, from this motive only, that I may hear more of the praises of God. So I choose or refuse this or that kind of food, that I may be more fit to serve God. But I am not uneasy about it. If I were, I apprehend it would be a sinful will. No, I am entirely resigned, knowing God will cause all things to work together for good.—I am, Rev. Sir, yours,

“LAURENCE COUGHLAN.”

“*April, 12, 1762.*”

“REV. SIR,—I stayed two nights at Chester after you, and indeed it was a time of love. In the meetings of the bands several of our friends spoke. Old Mr. Prichard was the first: he said, ‘For some time I have been longing for a clean heart, yet I thought God would not give it to so vile a sinner, and the first night Mr. W. preached, I felt something across my heart like an iron bar, cold and hard. But, hearing Mr. W. insist on the word *now*, I said, “Lord, here I am, a poor sinner. I believe thou canst save me now, and give me a clean

heart." In that moment, Jesus said to my soul, "I will, be thou clean." Immediately that bar was broken, and all my soul was filled with love, nor could I doubt but Jesus had made me clean through the word which he had spoken to my soul.' And three more were enabled, before we parted, to declare the same.

"I find Christ to be exceeding precious to my soul, and it is my one desire to do his will. My soul is like a watered garden; my life is hid with Christ in God, and I believe, when Christ, who is my life, shall appear, I shall appear with him in glory.—I am, Rev. Sir, yours truly,

"LAURENCE COUGHLAN."

He was not sent to Newfoundland by Wesley, but with his concurrence, and that of the Countess of Huntingdon, he was ordained by the Bishop of London, and sent out to Newfoundland in connexion with "the Society for the Propagation of the Gospel in Foreign Parts."* Coke and Moore, in their "Life of Wesley;" Myles, in his "Chronological History;" and Mr. Atmore, in his "Methodist Memorial," all say that he was ordained in 1768, but the following letter proves conclusively that 1765, as given above, is the true date. This letter was written a few months prior to his return home.

"HARBOUR GRACE, NEWFOUNDLAND,
Nov. 4, 1772.

"REV. SIR,—I bless God, my poor labours in this land have been attended with some little success; some

* Myles calls it "The Society for Promoting Christian Knowledge."

precious souls art gone to glory, and a few more are walking in the fear of the Lord, and in the comforts of the Holy Ghost.

"I am now in the seventh year of my servitude as a Missionary, at the end of which I hope to return to England. Could I travel up and down in this land, so as to be useful any longer, I would gladly stay, but as I cannot, except by water, in small boats, I am not able to stand it.*

"I am, and do confess myself, a Methodist. The name I love, and hope I ever shall. The plan which you first taught me I have followed, as to doctrine and discipline. Our married men meet apart once a week, and the married women do the same. This has given great offence, so that repeated complaints have been made to the Governor. But truth is mighty, and will prevail.

"In winter I go from house to house, and expound some part of God's word. This has also given great offence; but God is above men, devils, and sin. The Society,† I make no doubt, have many complaints against me, but in this I shall commit all to God, for I am conscious to myself, that what I do is for the glory of God, and the good of souls. We have the Sacrament once a month, and have about two hundred communicants. This is more than all the other missionaries in the land have; nor do I know of any who

* The Italics are mine.

† *The Society for the Propagation of the Gospel in Foreign Parts.* Established 1701.

attend our sacrament who have not the fear of God, and some are happy in his love. There are some also, whose mouths God has opened to give a word of exhortation. I hope he will raise up more.

“About this time twelvemonths I hope to be on my passage for England. If I come by the way of Ireland, I should like to see my old friends there. I shall be glad to know if it will be agreeable to you for me to speak in your societies. I beg leave to ask you one thing more. Having served the Society *seven* years, as their missionary, upon my return to England with a strong testimonial from my parish, is the Society obliged to give me a living? and if I could get a place in the Church (of England), would you advise me to accept it? If I know my own heart, I would be where I could be most useful. To be shut up in a little parish church, and to conform in every little thing, for sixty or a hundred pounds a year, I would not: no, nor even for a thousand. My talents, you very well know, Sir, are but small, so that to be shut up here any longer will not do. I am sure it is high time that I should be removed. Who God will provide for this people I know not. But he opens and none can shut. I have informed good Lady Huntingdon of my coming next year. Her plan is somewhat agreeable to me; that is, in going from one place to another. Yet there is one thing wanting—viz. discipline, which I look upon, under God, has been the preserving of my Society. My preaching in this land would do but little good, were it not for our little meetings. A line from you next

spring will be very acceptable to your dutiful son in the Gospel,

“L. COUGHLAN.”

“To the Rev. John Wesley.”

This letter satisfactorily proves two points—first, that Coughlan was substantially a Methodist preacher, though not actually sent out by John Wesley; and secondly, that he commenced his labours in Newfoundland in 1765. “Newfoundland was then truly missionary ground. The country was not colonized; the forests were in their primitive simplicity; there were no roads, but few horses, and no vehicles of any kind; no bridges, and the weary traveller, with his knapsack at his back, would climb the rocks, and wade every stream in his way. The children were without education; the people without religious instruction; and the land without Bibles.”* Into this discouraging and most laborious field, our heroic evangelist entered, and speedily encountered the most formidable opposition, principally from the Church of England Clergy, who denounced him as a Methodist, because of the doctrine of salvation by faith which he preached, and of the class meetings which he established. He was prosecuted in the chief court of the Island, but escaped the fury of his enemies. In a letter to the society which employed him, he was accused of almost every conceivable crime, and still he bravely held on his way. At last, in order to shut the mouth of this brave Methodist preacher, some of his

* Rev. W. Wilson, in *Provincial Wesleyan*.

enemies hired a physician to poison him. But the physician was converted under the sturdy evangelist's ministry, and discovered the diabolical plot! And now God gave testimony to the Word of his grace ministered by his faithful servant. The Spirit was poured from on high, and many were converted both at Harbour Grace and Carbonear, who were duly formed into classes. The flame of persecution now ran higher than ever, and he was summoned before the Governor, as a public disturber. But again the indomitable preacher was destined to triumph, for the Governor, greatly to his credit, not only declared in his favour, but made him a Justice of the Peace!* Persecution now ceased, and for about four years he continued to labour on the Island, and ultimately succeeded in enrolling about two hundred persons, as appears from the foregoing letter to Wesley.

During Coughlan's stay in Newfoundland, Wesley now and then wrote to him, by way of cheering him amid the fearful discouragements identified with his borean field of labour. Under date Aug. 29, 1768, Wesley says:—"Dear Laurence,—By a various train of providences you have been led to the very place where God intended you should be; and you have reason to praise him that he has not suffered your labours there to be in vain. In a short time, how little will it signify whether we had lived in the Summer Islands, or beneath

‘The rage of Arctos, and eternal frost.’

* I am sorry that I cannot find out the name of this worthy Governor. It would be well worth printing.

“How soon will this dream of life be at an end? And when we are once landed in eternity, it will be all one whether we spent our time on earth in a palace, or had not where to lay our head.”*

Rev. William Wilson, of the Eastern British American Conference, in a private letter, now before me, says:—“Mr. Coughlan laboured seven years in Harbour Grace and Carbonear, amidst great opposition and persecution, but with great zeal, faithfulness, and success.

“In the second year of my missionary life (1821), it was my privilege to be acquainted with some few, then aged persons, who had been brought to God through his labours, and who had, for more than half a century, lived in the favour of God, and had uniformly adorned their religious profession.

“When Mr. Coughlan came to Newfoundland, the people were in a fearful state. There were no schools for the children, no churches, no Protestant institutions of any kind, and there was no Sabbath. The settlers were almost lawless; and although originally from different parts of the United Kingdom, were now fast sinking into heathenism, or being engulfed in the soul-deceiving and God-dishonouring dogmas of Popery. In point of morals, they were sunk so low, and their wickedness had become so enormous, as to have been scarcely exceeded by the guilty inhabitants of Sodom. In the midst of this people did this devoted servant of Christ open his mission, and with great plainness and energy did he preach a free, a

* Wesley's *Journal*, iii. 324.

present, and a full salvation, and constantly did he insist upon the great Scripture truth, 'Ye must be born again.' The house was soon filled to overflowing; some were astonished; others ridiculed the preacher; some were annoyed with his plainness of speech; and some persecuted him. But several were brought under the influence of Divine truth, cast themselves upon the mercy of God, and found pardon through the precious blood of Christ."

Amongst the first-fruits of Coughlan's ministry was MR. ARTHUR THOMEY, an intelligent Irish merchant, who was engaged in the fishing business at Harbour Grace. He speedily became a most acceptable and devoted local preacher, who, amidst great hardships and privations, itinerated along the north shore of Conception Bay, preaching salvation by faith amongst the inhabitants of the numerous coves that indent that noble estuary.

In the year 1770, Coughlan's hands were strengthened by the arrival of another devoted Irishman, whose name can never perish in Methodism in Eastern British America—MR. JOHN STRETTON, of Waterford, son to Mr. John Stretton, of Limerick, a prominent friend of Methodism in the early day. I have already mentioned more than once the honoured name of Mrs. Bennis, as the first person who joined our church in Limerick, and the friend and correspondent of Wesley.* Young Stretton removed to Waterford, where he carried on an important branch of his business in the

* See pp. 42, 45.

Newfoundland trade. He was favourable to Methodism, but not decided for God. He resolved to remove to Newfoundland, with the view of improving his business; and shortly before his removal, the devoted Mrs. Bennis visited him in Waterford, and was the instrument of his conversion. On his removal to Newfoundland, with true Irish ardour, he joined Coughlan and Thomey, and speedily became a prominent and successful local preacher. He built the first Methodist Chapel in Eastern British America, at Harbour Grace, out of his own funds, and after Coughlan's return home, in the absence of any regular minister, dedicated it himself! Mrs. Bennis carried on a regular correspondence with him for years, and these glowing letters, full of life and fire, had much to do with making Stretton the man he was in Newfoundland.* Mr. Wilson says (in the letter quoted above), "He was a man of talent, of sterling piety, and a very acceptable preacher. He, with Mr. Thomey, settled as a merchant in Harbour Grace, and by these two important auxiliaries, Methodism soon acquired a character and a stability which it retains to the present day. While Mr. Coughlan mostly confined

* This devoted Christian lady—one of the brightest ornaments of Methodism in Limerick, for nearly half a century—emigrated to America in the decline of life, and died in Philadelphia, in 1802. Her letters—a rich legacy of truth to the Church—were published by her son, Thomas Bennis, in Philadelphia, in 1809, under the title "Christian Correspondence: being a Collection of Letters written by the late Rev. John Wesley, the late Mrs. Eliza Bennis, and others." It is a rare book in more senses than one.

his labours to Harbour Grace and Carbonear, these excellent local brethren itinerated up and down the North shore, and even went as far as St. John's to preach the gospel of the Lord Jesus."

Coughlan returned to England in 1773, leaving the work in the hands of Thomey and Stretton. He asked Wesley to give him a Circuit; but before his appointment, while he was engaged in conversation with Wesley in his study, he was seized with a paralytic stroke, and, like Boardman, was suddenly taken to the paradise of God.

A most interesting result of Coughlan's mission to Newfoundland was the introduction of Methodism into the Norman Isles (now called the Channel Isles) and into France. Peter Le Sueur, a young man from Jersey, engaged in the Newfoundland trade, heard Coughlan at Harbour Grace, and was deeply convinced of sin. He returned to Jersey, and told his family and friends what he had heard from this strange man in Newfoundland, and what he had felt under his ministry. They thought him mad, but his impressions deepened, and he longed for some one to guide him to the Saviour. After a time, John Fenton, one of Coughlan's converts, came from Newfoundland to Jersey, and pointed Le Sueur to Christ. In a short time Le Sueur and his wife (who had been violently opposed to the new religion) became converted, and twelve of their neighbours joined in their humble meetings. Le Sueur and Fenton became local preachers. The sacred flame spread, and in 1786 we find ROBERT CARR BRACKENBURY and ADAM CLARKE as

missionaries to the Norman Isles. Brackenbury invaded Guernsey, where he was instrumental in the conversion of the late Rev. JOHN DE QUETTEVILLE, who, in 1790, carried the Methodist banner into Popish France!*

“Faithfully,” says Mr. Wilson, “did Messrs. Stretton and Thomey discharge the duty which now devolved upon them. But they were men in business, and the lack of a pastor who should be wholly devoted to the work, was soon severely felt. Besides, they were not in ‘Holy Orders;’ the magistrates, therefore, took a stand against them, and used every effort with the people to prevent them from hearing laymen preach. Among other means employed to accomplish their purpose, these wicked men determined to read prayers themselves, in the Church, on Sabbath, expecting thereby to keep the people from going to the hated Methodist meeting. Of this matter Mr. Stretton gives the following account in a letter to a friend, dated November, 1775. ‘After Mr. Coughlan’s sailing for Europe, the justices (his avowed enemies) took upon themselves to read prayers in the Church, and laboured with all their might to introduce the dullest formality in room of the pure gospel which he had preached. They partly succeeded, for many who had received the truth under him had been wont to meet as a class on Sabbath evenings, but now their worships would not suffer it.

* We have now in the Channel Islands 18 Ministers, and 2595 Members, and a separate Conference in France, which is quietly doing a great work in that interesting land.

“Mr. Arthur Thomey (a respectable merchant who was converted under Mr. Coughlan), and I, being disgusted with this mode of action on the part of the justices, resolved to oppose the torrent of iniquity. We gathered a few together who loved the Lord Jesus, and we found among them a poor fisherman who was not ashamed of his heavenly master, but boldly stood up and spoke in his name. Mr. Thomey also exhorts, and is endowed with both gifts and grace. This is done from house to house. We drew up rules as like Mr. Wesley’s as we could consistently with local circumstances. Our number is about thirty, who I believe are sincere in heart.”*

In the spring of 1774, Mr. John Hoskins arrived from England and settled at Old Pelican, on the South shore of Trinity Bay. He had been a valued and devoted local preacher in England, and proved a most important auxiliary to the little Church at Newfoundland. He introduced Methodism into Old Pelican, and his success in preaching the gospel soon called forth opposition from the friends of sin and satan, similar to that encountered by Coughlan, Stretton, and Thomey, at Harbour Grace. Among other opprobrious epithets, “the term ‘swaddler,’ then lately imported from Ireland,† was applied to the Methodists with great *eclat*.‡” Meantime, the word of the Lord grew and prevailed in spite of the most formidable opposition; and in 1779 a great revival of religion took place in Old Pelican and

* *Methodist Magazine*. 1851, p. 870. † See page 41.

‡ Rev. W. Wilson, MS. letter.

the neighbourhood, in which John Hoskins, jun., was converted, with many others, which greatly strengthened the infant Church. For thirteen years did these noble and devoted laymen watch over the societies which Coughlan had planted and watered, preaching and meeting classes from Sabbath to Sabbath throughout the country. They now resolved to write to Wesley for a minister, and in the year 1784 Stretton sent a stirring letter, which drew forth the following response from Wesley :—

“LONDON, *February 25, 1785.*

“You did well in breaking through that needless diffidence; if you had written sooner you would have heard from me sooner. Although I have not been in Limerick for some years, yet I remember your father and mother well. They truly feared God when I conversed with them. Be a follower of them, as they of Christ.

“If that deadly enemy of true religion—Popery—is breaking in upon you, there is no time to be lost, for it is far easier to prevent the plague, than to stop it. Last autumn Dr. Coke sailed from England, and is now visiting the flock in the Midland Provinces of America, and settling them on the New Testament plan, to which they all willingly and joyfully conform, being all united as by one spirit, so in one body. I trust they will no more want such pastors as are after God’s own heart. After he has gone through these parts, he intends (if God permit) to see the brethren in Nova Scotia, probably attended with one or two able preachers, who will

be willing to abide there. A day or two ago I wrote and desired him, before he returned to England, to call upon our brethren also in Newfoundland, and perhaps leave a preacher there likewise. About food and raiment we take no thought. Our heavenly Father knoweth that we need these things, and he will provide. Only let us be diligent and faithful in feeding his flock. Your preacher will be ordained. Go on in the name of the Lord, and in the power of His might! You shall want no assistance that is in the power of your affectionate friend and brother,

“JOHN WESLEY.

“To Mr. John Stretton, Harbour Grace, Newfoundland.”

Circumstances prevented Dr. Coke from visiting either Nova Scotia or Newfoundland; but Wesley, faithful to his promise, at the ensuing Conference (1785) appointed JOHN M'GEARY a missionary to Newfoundland. M'Geary was an Irishman, and thus Ireland gave the first Lay-preacher and the first Itinerant to both the United States and Eastern British America. His arrival is thus announced in a letter from Stretton to a friend:—“In October, 1785, a preacher arrived here from London, sent by Mr. Wesley. His name is John M'Geary, a good man and a good preacher. I hope he will prove a blessing to this place (Harbour Grace.) We wanted one wholly given to the work. A preacher should not be entangled with the affairs of this life. It has not been the desire of getting rich that has kept me here; but I have been waiting to see the motion of the incumbent cloud, and dare not desert my post until

lawfully discharged. Single and alone, the Lord, has enabled me to withstand the whole place where I dwell, and I am still preserved by the power of God. Whoever seeks ease or comfort is not likely to meet much of either in this island. Blessed be God who has so wonderfully kept and supported me for many years in this dreary region! When I have been weak, then was I strong."* M'Geary laboured with great fidelity, and in 1787, two years after his arrival in Newfoundland, 100 members are returned for that mission. He had the entire Island for his Circuit, till 1791, when we find him appointed for Carbonear, and the number of members 150. During the summer of 1791 he was cheered by the arrival of the Rev. William Black, the apostle of Methodism in Nova Scotia, whose visit to Carbonear and Harbour Grace was made a distinguished blessing. "I have been weeping before the Lord," said M'Geary, "over my lonely situation and the darkness of the people, and your coming is like life from the dead."† M'Geary returned to England in 1792, and retired from the Connexion in 1793.

Passing by several honoured names from England and the United States, Ireland gave to Newfoundland another noble missionary in 1804, JOHN REMNINGTON, who laboured with great success for six years. The great majority of the men composing the present

* *Wesleyan Magazine*, 1851, p. 872.

† See *Memoir of the Rev. William Black*, by Matthew Richey, D.D., one of the prominent men Irish Methodism has given to Eastern British America.

Irish Conference, know nothing of Mr. Remnington beyond his name, but his memory and character are very dear to the fathers of the Conference, with some of whom he travelled after his return. Rev. William Wilson, of Eastern British America, thus speaks of him:—"Mr. Remnington was a man of unquestionable piety, of great simplicity of manners, and enjoyed uninterrupted communion with God. He was a lover of music, and a good singer. He taught our people a number of old English tunes, and would enliven the prayer-meetings with some revival melody. In a manner truly enchanting he would sing that now almost obsolete hymn—

‘Come saints and sinners hear me tell,
The wonders of Immanuel;
Who saved me from a burning hell,
And brought my soul with him to dwell,
And gave me heavenly union.’

“He extended our missions to the Harbour of Trinity, where, for many years, his name was a household word, and in the hearts of all who knew him his memory was imperishable. No man ever left the shores of Newfoundland more deeply regretted than was John Remnington. He sailed from Trinity at midnight, and that evening was a sorrowful vigil with his friends. Just as he was about to leave the house, amidst the tears and sobs of many, he sung—

‘Now here’s my heart, and here’s my hand,
To meet you in that heavenly land,
Where we shall part no more.’

"A little before his death, he said to his family, 'O be a family of prayer! Come, come, I want you all in heaven.' His sorrowing wife replied, 'You will soon have the victory.' She inquired, 'Is the Saviour precious?' 'Yes,' said he, 'very, very precious.' His last words were, 'Farewell, all is well.' He died, Nov. 11, 1838, in the sixty-sixth year of his age, and the fortieth of his ministry."*

Irish Methodism subsequently gave to Newfoundland SAMUEL ELLIS and SAMUEL M'DOWELL, "both," says Mr. Wilson, "noble and faithful men." Mr. M'Dowell lived, in green and beautiful old age, till August, 1855, and closed his useful and honourable career in Belfast, greatly esteemed and beloved by his brethren in the ministry.

It forms no part of my plan to trace the history of Methodism in Eastern British America, I aim merely at showing the agency of Irish Methodism in laying its foundations. Still there is one name which is connected,

* Rev. W. Wilson, in *Provincial Wesleyan*.—I never saw Mr. Remington, but the mention of his honoured partner in life brings up vividly before my mind the image of one of the most holy, useful, and devoted Christian ladies whom it has been my privilege to know during my public life. When stationed on the Coleraine Circuit, a few years since, with the Rev. George Vance, one of our most valued leaders was Mrs. Remington, and no one who was privileged to hear her speak at the Love-feast, can ever forget her. She was a Methodist of the old-fashioned working type, whose heart was so full of love to Christ that she could not but speak and work for him. Is this old-fashioned type of Methodism dying out?

in an interesting way, with Methodism in Newfoundland and in Ireland, which deserves, perhaps, some notice before closing this chapter—the late CAPTAIN HEDLEY VICKERS. His father, Captain Vickers, of the Royal Engineers, was stationed at St. John's, Newfoundland, where he was induced to attend the ministry of the late Rev. GEORGE CUBITT, of the British Conference. He was light and trifling in his spirit, and somewhat deistical in his sentiments, but under the powerful ministry of Mr. Cubitt he saw and felt his guilt and alienation from God, and speedily rejoiced in a sense of the pardoning and adopting love of God. He soon became, like Captain Webb, a Methodist local preacher, and from our pulpit at St. John's, and elsewhere, dressed in full uniform, proclaimed the Gospel of Christ to his former companions in vice and folly. He got married at St. John's, and the lady of his choice was a devoted Methodist. She was the mother of the late CAPTAIN HEDLEY VICKERS, of the far-famed "Ninety-seventh," a circumstance which no doubt will go far to explain the Christian character and services of young Vickers. Many years later the family of the elder Captain Vickers resided at Mullingar, Westmeath; and the amiable Captain himself and his wife, and young Hedley, were stated attendants at the Methodist Chapel, Mullingar, and felt that they had no cause to be ashamed of the Church connected with which they found the Saviour. The biographer of Hedley Vickers must of course have known full well that he was the child of Methodist parents, and most deeply indebted to Methodist teach-

ing and influence, both in Newfoundland and in Ireland; and yet, copying the honourable example of the Rev. Leigh Richmond, in the "Dairyman's Daughter," most carefully and studiously suppressed all reference to Methodism! The book would not command a sale in a certain market if it were a truthful biography. And this, forsooth, is Christianity!

In the Minutes of the British Conference for 1865, we find the following statistics of the Eastern British American Conference—Circuits, 109; Chapels, 212; other Preaching Places, 374; Ministers, 148; Subordinate Agents, 859; Members, 15,125; on trial for Church Membership, 1772; Scholars in the Schools, 13,255; Attendants on Public Worship, 54,875. It has also an important and influential University, under the Presidency of the Rev. HUMPHREY PICKARD, D.D.,—a name well known to many in Ireland. During the last year the College was totally destroyed by fire; but with true Anglo-Saxon enterprise, arrangements were at once concluded for rebuilding it, with various improvements on the former plan, and the foundation of the new edifice was laid by the Rev. Dr. GEORGE SCOTT, during his recent visit as President of the Conference. We could name but few divisions of the Methodist family who have more of the family spirit, enterprise, and success, than the young and rising Conference of EASTERN BRITISH AMERICA.

XII.

Ireland and America.



“It was an Irish Methodist minister who first introduced Methodism into Eastern British America. It was the Irish Methodist Church that gave us our Butler, who planted Methodism in India. He came here, and remained with us long enough to receive some of our Yankee spirit; and then, in the true spirit of a Christian missionary, he went to that distant land, and with much toil, and in much sickness, and in much peril, he planted American Methodism there, which has now become a plant of sturdy growth, and is giving to millions of those benighted and perishing heathens the fragrance and the fruit of the Gospel of our Lord and Saviour Jesus Christ. The fact is, that wherever English-speaking Methodism exists out of England, it has been planted by Irishmen; and English-speaking Methodism is Irish Methodism the world over. I call, therefore, upon English-speaking Methodism, everywhere, to sustain Ireland now in the time of her trial, and in this season of her enlarged activity.”—*Speech of REV. BISHOP JAMES, at the Centenary Meeting at St. Paul's Church, New York.*

CHAPTER XII.

Ireland and America.

CONCLUDING CHAPTER—IRISH METHODISM, ITS PECULIAR DIFFICULTIES AND SUCCESS—IRELAND'S POLITICAL TROUBLES—THE HAND OF GOD IN EMIGRATION—DR. M'CLINTOCK'S VISIT TO HIS FAMILY HOMESTEAD IN TYRONE—ENGLISH AND AMERICAN SYMPATHY WITH IRELAND DURING THE FAMINE—IRELAND'S SYMPATHY WITH AMERICA DURING THE REBELLION OF THE SLAVE POWER—BISHOP JAMES' SPEECH ON THE DEBT OF AMERICAN METHODISM TO IRELAND—SUCCESS OF THE IRISH GENERAL MISSION IN DEALING WITH POPEY—DISCONTINUED FOR WANT OF FUNDS—PRESENT DANGER OF ENGLISH AND AMERICAN PROTESTANTISM FROM IRISH POPEY—DR. WYLIE'S REMARKS ON IRELAND AS A SOURCE OF STRENGTH TO THE PAPACY—DR. MANNING ON THE TRIUMPHS AND PROGRESS OF POPEY IN GREAT BRITAIN—DR. BROWNLEE ON POPEY IN THE UNITED STATES—PRACTICAL SUGGESTIONS—SPECIAL EFFORTS FOR THE CONVERSION OF IRISH ROMANISTS IN ENGLAND AND AMERICA—IRISH METHODISM AND WANT OF CAPITAL—GREAT LIBERALITY OF IRISH METHODISM—WHAT IT MIGHT DO IF ADEQUATELY SUPPORTED.

BEFORE closing this little book and sending it abroad, I feel that I should embrace this opportunity of saying a few words on the claims of Irish Methodism on English-speaking Methodism everywhere, but particularly in America. This book has already outgrown my original idea very much, and these parting words, in taking leave of the indulgent reader, must be few. No one, I think, can fully understand

the peculiar position and difficulties of Irish Methodism, who has not spent some years in the Itinerancy in Ireland, and seen Methodism in all the Provinces, and from behind the scenes as well as from without. If we are to estimate power by the difficulty which it surmounts in its victorious march, I may be allowed to think that Irish Methodism will compare favourably with any branch of the great Wesleyan family in any part of the world. Nowhere has it had more stern and formidable external difficulties. In the North it has won tens of thousands of converts to its glorious doctrine of General Redemption, and this, notwithstanding the most organized and persevering opposition from the most ultra type of Calvinism to be found, perhaps, in any part of our world. It has not only made itself known in all the principal towns in Ulster, but *felt* too, and its influence in liberalising the tone of Calvinistic preaching and theology, has been incalculable. In the South and West it has been confronted and opposed by High Church influence, backed by enormous wealth, aristocratic pride, and indomitable prejudice; and everywhere, **POPERY**, like a fearful Upas tree, sustained by tens of thousands of pounds from the purse of Protestant England (tell it not in Gath, publish it not in the streets of Askelon!) has opposed its progress. Meantime, without national endowment, without foreign assistance deserving of notice, it has not only maintained its position throughout the land, but has a stronger position, in proportion to the population now, than at any former period of its history.

And never had it a more noble, true-hearted, and enterprising band of sons and daughters than at the present hour, and this after having given at least five times its present ministerial staff to the ranks of our ministry in England, the United States, the Canadas, Eastern British America, Australia, and various parts of our foreign mission field, and perhaps ten times the number at present enrolled in its membership. Suppose the politico-religious circumstances of the country had been different, so that its sons and daughters were not driven by the stern hand of necessity to seek a home in a foreign land, would not Irish Methodism be, in proportion to the population, by far the most powerful section of the Methodist family on this side of the Atlantic?

But this emigration, over which we mourn from year to year, is doubtless overruled for great good to other lands, in the wise Providence of God. Facts like those noted in this book ought thoroughly to animate Irish Methodism, and lead its rising sons and daughters to rally anew around that noble banner which our fathers committed to our hands. If we are faithful, the darkest chapter in the history of Methodism in Ireland will one day shine with a lustre peculiar to itself. Meantime, emigration has established a peculiar sympathy between Ireland and America. During Dr. M'Clintock's visit to his family homestead in the County Tyrone, he went into a poor cabin, inhabited by a poor widow in the decline of life. A friend, who accompanied him, happened to say that he was from America. Instantly the old woman's fading eye brightened as in the days

of her youthful prime, and she said, "America? ah, then, sir, do you know our Eliza?" We smile at the simplicity of this poor woman, but there is scarcely a homestead in Ireland but has its representative in the far West, and scarcely a family some member of which does not sleep beneath the green sward of America! This sympathy will serve to explain the deep interest felt in America towards Ireland during the famine of 1846, 1847; and the noble contributions which she sent for the relief of the destitute and the dying, while that dark cloud hung over our unhappy land. Whatever faults Ireland may have, ingratitude is not one of them; and the noble generosity of America at that hour of distress, will never be forgotten in Ireland. Irish Romanists understood full well, that in the hour of their extremity, relief came not from Popish Austria, or Popish Spain, or Popish France, or Popish Italy;—the Pope parted with not a farthing to save millions of his famishing subjects;—but from Protestant England, Scotland, and especially America.

The same thought will help us to understand the profound interest manifested in Ireland for the great Republic during its recent noble struggle with the slave power. I think, nowhere out of America, was the real question more fully understood; nowhere was the progress of the Federal cause watched with more profound interest, and nowhere was the joy more deep and general when the first note of victory came, and the Stars and Stripes waved proudly in the breeze over the Republic UNBROKEN AND FREE!

And if there is a peculiar sympathy between Ireland and America, in a social point of view as the result of emigration, the same cause will explain the sympathy between Irish and American Methodism. Irish Methodism is the parent of Methodism on the great American Continent, as we have seen, and may well thank God and take courage as it surveys transatlantic Methodism in this memorable Centenary year; but it has done far more than give existence to American Methodism. It has given it ministers like JOHN SUMMERFIELD, JOHN NEWLAND MAFFITT, and JOHN KENNEDAY among the dead, who attracted national attention, and won national fame; and like DR. ELLIOTT, DR. M'CLINTOCK, and BISHOP SIMPSON, to name no others amongst the living; and hence we are not surprised at the noble gift from American Methodism to our College in Belfast. It is but an instalment of the vast debt American Methodism owes to Ireland. As BISHOP JANES said in his speech at New York, when speaking on the claims of Ireland, "But Ireland not only furnished the first Methodist Ministers to this country, she has continued to furnish them until this day. We cannot enter into particulars here. I will give you an illustration. I ask, what does Methodism in New York and its vicinity owe to the charming and almost heavenly sweetness with which SUMMERFIELD preached Christ and him crucified to the people here? How much does our Church in this city and elsewhere owe to the able, devoted, and earnest ministry of THOMAS BURCH? What is our indebtedness to the naturally graceful, pathetic eloquence with which

JOHN KENNEDAY proclaimed the glad tidings of salvation to us and to our fathers? Now, I do not know that New York and its vicinity have been more favoured in this respect than other parts of our Church and country. And if this be true, that Ireland has furnished to our connection such a ministry as this of which I have spoken, how immense is our obligation to Irish Methodism for this boon? And at the present day how much is the element of Irish character in our ministry?

“I cannot detain you to-night to speak of the different men whose names come up before me. A REDDY of the Oneida Conference; an IRWIN of the Black River Conference; a HILL of the Iowa Conference; a HANEY of the Central Illinois Conference; and all over the land they come up before my mind—men of character, ability, devotion, usefulness, and power in the Church. Dr. Scott, when in this country, ascertained the names of two hundred and forty ministers from Ireland who are now labouring in our itinerant work.*

“And it is not only in the ministry that we have thus been aided by the parent Church, but also in the laity. I doubt whether there is a single Board of Trustees of the Church in this city that has not an Irishman in it. I doubt whether there is a Board of

* I am satisfied that there are more than twice this number. A document by Professor Leavitt, printed in 1858, now lies before me, in which he says that there were four hundred then. There were many whose names Dr. Scott could not ascertain.

Stewards or a Board of Leaders, that has not Irish brethren in its ranks. Go to our Local Preachers' Associations, and you will find in all of them men of talent, fidelity, and usefulness, who are local preachers from Ireland, as was Embury. And then if we go to the children of Irish Methodists who have come to this country—the second generation—how much more useful, and how exceedingly useful are they among us in the laity and in the ministry! Why, if my memory serves me right, when in Ireland last summer, I heard the people there talking about the grave of the grandparents of Dr. M'Clintock; and, if I mistake not, I heard them talking about the ancestral home of Bishop Simpson. Ireland is on the platform here to-night; and not only have we received ministers and laymen, good men and good women, in the Church, but these men have contributed to the financial strength of the Church. They have helped to build our churches, to endow our colleges, and to sustain our ministry; and if we were to pay them back the hundred thousand dollars in full, I doubt whether we should even pay the interest on the money which they have put into our treasury.”*

Further, are not both England and America in great danger from Irish Popery just now? And is it not the dictate of ordinary prudence and self-interest, as well as Christianity, to strengthen the hands of Methodism

* *From speech of Bishop Janes at the Centenary Meeting, at St. Paul's Church, New York, and copied in the "Irish Evangelist" for April, 1866.*

in Ireland—the only agency that has yet *told* to any serious extent upon the Irish Roman Catholic mind? In 1799—the year after the last Popish Rebellion, while the smoke of that fearful conflagration was still ascending—the Irish Conference projected the first organised mission ever attempted in Ireland, with direct reference to the Romanist population. GRAHAM and OUSELEY, with an intrepidity which, I venture to think, has been rarely surpassed in the history of the Church, volunteered for this arduous mission, and from day to day preached in Irish on horseback, in the fairs and markets of the principal towns and populous villages in Ireland. Speedily, priestly wrath waxed hot; the “black caps” (as they were called) were denounced from the altar; Ouseley had one of his eyes knocked out in the street; and the mission was prosecuted at the imminent danger of life. But still these noble evangelists, unmoved by fear, sublimely held on their way, rejoicing that they were counted worthy to suffer shame and reproach in such a cause. The success of this heroic mission was truly marvellous. At the Conference of 1801, two years after its establishment, the following report was published by the Conference in its official record:—

“What success has attended the Irish Missions in the last year?

A.—“I. In respect to the Northern Mission.

“1st. The success of the Northern Mission has been very considerable among the Roman Catholics.

“2nd. Its usefulness has been almost unbounded in stirring up the Protestants, and has been the

means, jointly with the labours of the regular preachers, in the conversion of vast numbers.

“II. In respect to the Western Mission [Connemara, &c.]

“1st. In various places in the West, many hundreds, and frequently thousands, of the Roman Catholics have attended the preaching of the missionaries; and if weeping, trembling, and falling down in the streets, be marks of being awakened, or at least of being deeply affected, great good has been done in this quarter.

“2nd. Considerable good has been done by this Mission amongst the Protestants. Very many were stirred up, and a considerable number converted to God in consequence of the Mission.

“III. In respect to the Southern Mission [Co. Limerick, Dingle, &c.]

“1st Very large congregations of Roman Catholics attended the missionaries in general in the streets, and many of them also followed the missionaries to our preaching-houses. Some were much affected.

“2nd. In the city of Limerick and the neighbouring country, multitudes of the Roman Catholics heard with attention. Many appeared to be truly awakened, and there was every appearance of a good work; but the missionaries being obliged to leave those parts, their success could not be followed up.”*

* *Minutes of the Irish Conference*, vol. I., p. 137-138. See also the *Irish Evangelist* for August, 1865.

Dr. Coke was the father of this mission, and for many years collected, principally in England, the funds necessary for its support. The number of missionaries employed from year to year varied with the amount received for this special object. The Irish Conference seem to have had any number of volunteers who were prepared to join the ranks of "the cavalry preachers"—the *legio tonans* of the Church. Young men on trial, like JOHN NELSON (who still lives with us, with a full share of the fire of the early Itinerancy—and long may he live!) joined the corps with holy enthusiasm, and a year or two on the "General Mission" was regarded as the most effective training for our regular work.* Many might not feel disposed to think much of so desultory a mode of warfare, and perhaps would predict that but little tangible success would result from it. But this would be a very hasty and one-sided conclusion. There was far more organisation than was apparent; converts joined the Church in those localities where we had a society, and classes of the newly awakened and converted were formed where we had not; so that within a few years of the establishment of

* I am reminded, as I write this, of old THOMAS BROWN, one of the veterans of that period, of whom I often heard my father speak. He was in the regular work at the time to which I refer, and had a young man in his first year of service appointed with him. The day of the young brother's arrival was market-day, and Brown at once accompanied him to the centre of the market. He met one of the leaders in the street, and after introducing the new preacher, dryly said, "*I am going to try this lad in the market, come and see how he will do!*"

this Mission, Dr. Coke reported about seven hundred converts from Romanism, who were then enrolled in regular membership with our Church. And this was but a small part of the result; thousands of the awakened left the country, and found an asylum in the United States and Canada, where many of them subsequently were converted, and some entered our ministry.* How sad to think that, while the fields all around were white unto the harvest, challenging the friendly sickle and the vigorous arm, this noble Mission was allowed to languish, and ultimately to die, for want of funds!

For many years this agency, so signally owned of God, was abandoned, and a new generation of Romanists grew up around us, with reference to whom our ordinary appliances were comparatively useless, and now these are thrown, in tens of thousands, upon the principal towns of England, Scotland, and America, to the imminent danger of our common Protestantism. Many in England and America, whose eye, perchance, may fall on this page, may smile at the idea of danger to either England or America from so contemptible a foe as Irish Popery. But they will allow me to say, that thoughtful men in Ireland regard their apathy and apparent insensibility to danger, as about the gravest aspect of the case. May I beg of them to read thoughtfully the following weighty sentences, from the pen of one of the ablest men of the day, and who has made the Romish controversy a life-long study.

“We are disposed to view the whole state and con-

* As the Rev. Dr. Cooney of Canada.

dition of the Irish race as presenting a ground of greater anxiety to the friends of truth, and a source of greater peril to the Protestantism of the empire, and, indeed, to the Christianity of the world, than any other that at this moment exists on the face of the earth. In the degradation of that race the Church of Rome has found a lever of tremendous power for aggrandizing herself. What that Church accomplished in other days by the arms of France, by the wealth of Spain, by the statesmanship of Italy, she is now doing, and doing more successfully, by means of the mental debasement and physical destitution of Ireland. In short, Ireland in her hands has become a great Missionary institute. The swarms of emigrants in rags, which are cast upon our shores, which crowd our cities, which burrow in our poorhouses, and swelter in our jails, are just the missionaries which that great institute is sending forth to spread the superstition and the dominion of Rome over the empire. No weapon comes wrong to the hand of Rome ; and, while dreading her power, as well we may, we are compelled to admire the genius of a church which can so adapt her policy to every age, and to all countries.

“That Church has seen deeper into the matter of Irish destitution than any of us. True, she has raised a mighty outcry about that destitution : she has made the world resound with her lamentations over the sufferings of the Irish race and the oppressions of their Saxon tyrants. And she has managed to get credit for full sincerity in her well-simulated sorrow.

Most men have thought that the Church of Rome was in very deed overwhelmed by the sight of a race so degraded and so miserable ; and that, if the priesthood had the power, by word or sign, of annihilating that misery, it would be instantly ended, and to-morrow's sun would rise upon Ireland a flourishing and happy country ;—trade filling its cities, cultivation clothing its fields, and abundance of bread gladdening all its dwellings. We must take leave to doubt whether, though the priesthood could simply by a word change Ireland into a happy country, they would speak that word. Have the priesthood a motive to annihilate the misery of Ireland ? Have they not rather a motive to perpetuate it ? Were they to annihilate the degradation of the Irish race, would they not to a large extent shear the locks of their own strength, and dry up a source of power which far transcends any other instrumentality at this hour in possession of their Church, for spreading their superstition and ascendancy over the earth ?

“Let us illustrate our point by taking a single instance. We all know that among the other orders of men in her service Rome keeps an order of monks. For some of her clergy she provides a splendid palace, a luxurious table, and a robe of purple. Others she attires in a hair shirt, a girdle with iron spikes, and, throwing a wallet over their shoulders, she sends them forth with naked foot and shaven crown, to beg from door to door. That mendicant monk renders as effectual service to the cause of the Church as that princely

cardinal. The cloak of serge and pilgrim's staff of the one is as essential to the good of the general body as the purple robe and gilded chariot of the other. And why may not that Church, which serves her interests so effectually by maintaining this gradation and variety among her clergy, serve her interest no less effectually by maintaining a similar gradation and variety among the nations subject to her? Why may not that Church find it for the general good to keep a mendicant nation? Ireland is that nation. The Irish are the monks of the Papal world. She takes them fresh from the sod, all unwashed as they are; and, without putting a single patch upon their garments, or a single loaf in their wallets, she sends them forth—their outer man all aflutter with rags, and their inner man all on fire with zeal—to beg, for the love of the Virgin, and the glory of the Church, among the wealthy heretical nations of Christendom.

“We all know the sad history of those poor Italian boys whom we see at times in our streets. Torn from Italy, with the tint of Italy's sun upon their cheek, and the music of Italy's tongue upon their lip, they are compelled to grind in our cities for their avaricious masters. Rome is doing the same thing on a vastly greater scale. She has taken the poor Irish race—so amply endowed with native genius, so rich in generous sympathies, and in loving and trustful dispositions—and she is leading them about over the world to grind sad music indeed, and all for pennies to fill her coffers. Most indulgent mistress! Most compassionate Church!

When they have gathered a crowd, and attracted notice by their doleful strains, sung upon their harp, which has so long been attuned only to sorrow, lifting up her voice, she cries aloud, 'Behold the woes of this once glorious country! pity the sorrows of this noble but downtrodden race!' accompanying her words, the while, with floods of tears, as copious and as sincere as ever rolled down the cheek of crocodile. In this way does Rome work her great mission institute; for the real propaganda at this hour is not at Rome; it is not at Lyons; IT IS IN IRELAND; it is where the Atlantic surge breaks high on the bleak coast of Galway, and the black bog stretches drearily out to the horizon at Connemara. . . .

"These missionaries, too, are sent forth in that very condition in which they are best fitted for doing her work. All the blood she shed in the dark ages by the hands of her judges and executioners, was as nothing compared with the blood she shed by the hands of the rabble. It was by the rabble, sometimes in the shape of mobs, sometimes in the shape of regular armies, that she carried on her crusades and massacres from the thirteenth to the sixteenth century. And when blood shall again begin to flow in this country, the first shedding of it will be by the hands of the rabble.

"But the main use and service, meanwhile, of the Irish race, is to form a foothold for the Popish hierarchy all over the Protestant world. What is the key by which the Church has succeeded in opening the British Exchequer, and drawing from it some three hundred

thousand pounds per year? That key is the poor Irish. This is the open sesame before which the golden doors of the Treasury fall back, and the riches of Britain are poured at the Church's feet. What is it that has enabled her to place her chaplains in the army and in our convict prisons? Still it is the Irish—the Irish soldier, the Irish criminal. On what pretext does she demand paid chaplains in all our prisons? It is still the Irish. I have given you, she says, so many criminals, in return for these I demand so many gold guineas. With these I will manufacture more criminals, which will bring me more gold guineas. And thus the two kinds of manufacture go on most prosperously together. What is it that has given to her reformatories with their ample endowments, grants of land and money in the colonies, and schools from which the Bible is excluded in Western Canada? What is it that is feeding the already great mass of Popery in the valley of the Mississippi, as well as in Australia? It is the Irish. Verily, in Irish destitution she has found a mine of exhaustless wealth, and of boundless power.”*

Am I wrong in saying that both Great Britain and America are at the present hour in fearful danger from the influx of Irish Popery? And are not the Maynooth apostolical bachelors paying off Protestant England smartly for her national apostacy from the God of her fathers? It is easy for liberal Protestants (so called) to say, “we shall meet the crisis when it comes.” “THE

* Wylie on *Rome and Civil Liberty*. A Book for the Times, by a Man of the Time, pp. 107-112.

CRISIS IS NOW, WHAT WILL COME WILL PROVE THE CATASTROPHE!" The progress of Popery in England and Scotland in our day is truly alarming, and mainly through Irish Priests and Irish Popery. Dr. Manning regards the ascendancy of Popery in England as so inevitable, from her present position and prospects, that he throws off the mask so long worn gracefully by his lying mistress, and in the face of Protestant England avows the intention of the Popish Church to regain its ancient ascendancy in England, and within a brief period too! He says:—"It is the duty, therefore, of Catholics to prepare themselves for the future which is before them. They little thought thirty years ago to be as they are now.

"They little thought ten years ago of the majestic expansion of the Catholic Church at this hour, and of its dignified attitude of calm in the midst of the religious confusion and dissolution which is around it. Still less can we anticipate what the next ten years may bring. The advance of the Church is in geometrical progression."* That this is not an idle boast, but sober matter of fact, an appeal to statistics will prove. The same thing is true, to an alarming extent, in the land of John Knox. "Throughout Scotland, in 1830, there were not 50 Priests in all; there are now 200—more than 4 to 1! There were then but 25 Chapels in all; there are now 200, besides the Cathedrals—8 to 1. There were then no Convents; there are now 14. There were then no Public Schools; there are now 102

* *Essays on Religion and Literature.* Edited by Dr. Manning.

in efficient working order"* In the light of these figures, how suggestive the fact that one fifth of the entire population of Glasgow are Irish Romanists!

I question if matters are much better or less alarming in the United States. The language of the late Archbishop Hughes (himself an Irish Priest), is not all idle boasting, as some sanguine Protestants may imagine.† Rome is playing her game well in America, as in England and Scotland, and Ireland is the right arm of her strength there, as at home. "It has recently appeared on good authority, that she is making it a special study how to distribute little colonies of Catholics in all the new territories, with a view to anticipate population, and get the start of the Protestants, and so pollute the waters of truth at the fountains. These circumstances have much, very much, to do with the emigration which is going on in Ireland. It is now clear that it is not mere want of bread that is prompting this continued stream of emigration. The priests deem Ireland safe, it is all their own. The object, therefore, of the priesthood is, in conjunction with the Vatican, and in concurrence with the hierarchy of Ireland, as much as may be, to draw off the water of this mighty lake of the Papacy to fill the new reservoirs being everywhere created across the Atlantic."‡

* Dr. Campbell on *Popery, Ancient and Modern*, p. 62.

† See *The Decline of Protestantism and its Cause*. A Lecture delivered in St. Patrick's Cathedral, New York, by the Rev. John Hughes, D.D., Archbishop of New York. (New York : Edward Dunigan and Brother.)

‡ Dr. Campbell's *Popery, Ancient and Modern*, p. 345. As this sheet was passing through the press, *Zion's Herald* of

Dr. Brownlee, of New York, in his masterly work on Popery in America, says, "No great pains have been taken to conceal the facts in this matter. We have every evidence but the open confession of the conspirators. Some of the prime movers have made striking avowals. Bishop England, in a circular published in Ireland, shows that there is an organised system of means in operation to throw in upon us immense bodies of Popish emigrants." Already, the authorities of many important towns in England, Scotland, and even America, are intimidated by the Irish mob, instigated by the priests from behind the scenes. Thus street-preaching has been put down in many of our principal towns through fear of the mob ! Dr. Brownlee asks, "Who holds it in his power to let loose mobs on us at his will ?" "I told him," said the Lady Superior on her oath, "that Bishop Fenwick's influence over 10,000 *brave* Irishmen might lead to the destruction of his property and that of others !"

August 15th came to hand from Boston, from which I copy the following, which, though seriously exaggerated, is sufficiently startling. "The *Boston Pilot*, a Roman Catholic paper, says— 'But we are going to correct the Methodist statistics, so as to show the Catholic increase in the period of time covered by the Report of the Committee of the Convention. From the best data at hand, as we write, we find that while the Congregationalists have been increasing but seven per cent., the Baptists twelve per cent., and the Methodists forty-three per cent., the Catholics have increased three hundred and ninety-two per cent. We think that this is under the actual fact, which we shall proceed to ascertain by the correct figures, as soon as we can ascertain them.'"

But what is to be done? The crisis is most serious, and demands the most prompt and vigorous action on the part of the Methodist Church, both in England and America. I think that our brethren in the various towns in England, Scotland, and America, where large masses of Irish Romanists assemble, should organize a Missionary Institute, including a controversial class, schools, and preaching, with direct reference to their conversion from Popery to Christ. Why not? Are they afraid to encounter Irish Romanism in a free Protestant country? Let them try it; if nothing more comes of it, they will, at least, learn to sympathise with the difficulties of bearding the lion in his own den.

I think, moreover, that the "General Mission" of the Irish Methodist Conference should receive a generous support from our people, both in England and America. I see no reason why the Methodists of America should not support a General Missionary for each of our Provinces, and believe that it would repay its cost to themselves an hundred-fold. And why should we not be supplied with ample means for acting aggressively on the Romish population at Oughterard, and elsewhere? Who is prepared to say that if Irish Methodism planted a Missionary Institute in some centre of Irish Popery, and worked it as faithfully and perseveringly as our mission to Fiji, *and expended as much money upon it*, that it would not prove quite as productive? But the one is in the South Seas and the other in Ireland; and "distance lends enchantment to the view!" During the past half century, we have

spent some hundreds of thousands of pounds in contending with Brahminism in India, though the influence of the gigantic superstition is not felt in the United Kingdom, and the cause of Protestantism is in no danger whatever from it. We still bravely persevere without much apparent result, endeavouring to undermine the colossal fabric, and looking for the blessing of God on the faithful use of the varied appliances brought to bear upon it. All this is reasonable and right; would to God we had ten times as much to expend upon India. But Ireland,—the last country in Europe whose sons succumbed to the Man of Sin, and then only after a fearful struggle with the united power of England and the Pope; Ireland,—whose ragged Popish children swelter in thousands in all the principal towns in Great Britain and America, to the imminent danger of the public peace and of the Protestant liberties secured by the blood of our noble fathers; Ireland,—the seat and centre of the most indomitable type of the most indomitable and influential superstition the world ever saw, or ever will see,—is treated with comparative neglect! Right dearly has Protestant Christendom paid for that neglect and folly in the past; and right dearly, if I mistake not, will her children pay for it in the days that are yet to come.

Bishop Janes asks—"Shall Methodists or Romanists come to America from Ireland?" This little book proves that Irish Methodism has no cause to be ashamed of the children she has given to America. Not a few of them were won from the ranks of the Man

of Sin. These are but specimens of what she might do on a large scale if adequately supported. The Irish Methodist Church I believe to be the most liberal section of the Methodist family in Europe or America ; but it is languishing for want of capital to embrace promising openings, and do justice to itself. Probably more than half the chapels in Irish Methodism are without regular Sabbath preaching ; and in not a few the circuit minister never preaches on the Sabbath day, and cannot. Fifty new preaching places might be opened on the circuit in which this book is written, and probably more than two hundred within the territorial bounds of the District, within three months of the day on which I write this, if we had the ministerial labour to work them. But already the circuit plans are full, many of the ministers preaching every night in the week, and three times on the Sabbath : and opening new ground is out of the question without additional labourers. I have been in every county in Ireland, from Rathlin Island, beyond the Giant's Causeway, to Cape Clear ; I know Ireland, I believe, as well as any one whose eye will fall upon this page ; and I here register my deliberate conviction that, Methodistically, Ireland is not one fourth worked, and cannot be with its present ministerial staff. If we had a Home Missionary Institute, like that under the care of the Rev CHARLES PREST in England, and an income say of from £2000 to £5000 per annum, we might double or treble our present membership in Ireland within a few years. AND WHO CAN TELL WHAT THE

RESULT WOULD BE UPON THE CAUSE OF PROTESTANT CHRISTIANITY, (IN THE UNITED KINGDOM AND THROUGHOUT THE WORLD), WHEN AMERICAN METHODISM CELEBRATES HER SECOND CENTENARY?



Appendix.

I THINK the most remarkable chapter in Church History, in ancient or modern times, is supplied by the History and Progress of American Methodism in the past century. It forms no part of my design at present to attempt a solution of the philosophy of its success. The following statistics will give the reader the best idea of the *fact* of its success; if there be any parallel case in the history of the Church, I confess I have not heard of it. I give these statistics on the authority of the Rev. Dr. Stevens, of New York, and I believe that they are below, rather than above, the true figures.

“Embury’s little congregation of five persons, in his own house, has multiplied to thousands of societies, from the northernmost settlements of Canada to the Gulf of Mexico—from Nova Scotia to California. The first small Conference of 1773, with its 10 preachers and its 1,160 reported members, has multiplied to 60 Conferences, 6,821 Itinerants, 8,205 Local Preachers, and 928,320 Members in the METHODIST EPISCOPAL CHURCH alone, exclusive of the Southern, the Canadian, and minor branches, all the offspring of the Church founded in 1766, and episcopally organized in 1784.

“It has property, in *Churches and Parsonages*, amounting to about twenty-seven millions of dollars.

“It has 25 *Colleges and Theological Schools*, with property amounting to \$3,055,000; 158 Instructors,

5,345 Students; and 77 Academies, with 556 Instructors, and 17,761 Students; making a body of 714 Instructors, and an army of 23,106 Students.

"Its *Church Property* (Churches, Parsonages, and Colleges, aside from its 77 Academies and Book Concern), amounts to thirty millions and fifty-five thousand dollars!

"Its *Book Concern* has a capital of \$837,000; 500 Publishing Agents, Editors, Clerks, and Operatives, with some thirty cylinder power presses in constant operation; about 2,000 different books on its catalogue, besides tracts, &c.; 14 Periodicals, with an aggregate circulation of more than a million copies per month! Besides the above, it has five Independent, or non-official weekly Papers, with immense circulation.

"Its *Sunday-School Union* comprises 13,400 Schools; more than 150,000 Instructors; nearly 918,000 pupils; and more than two millions and a half of library books! It issues nearly 2,500 publications, besides a monthly circulation of nearly 300,000 numbers of its periodicals.

"Its *Missionary Society* has 1,059 Circuits and Stations; 1,128 Paid Labourers; and 105,675 Communicants.

"The METHODIST EPISCOPAL CHURCH, SOUTH, has published no Statistics since the rebellion broke out; it has doubtless suffered much by the war; but it reported, the last year before the rebellion, nearly 700,000 Church Members; nearly 2,600 Itinerants, and 5,000 Local Preachers. It had 12 periodical publications; 12 Colleges, and 77 Academies, with 8,000 Students. Its Missionary Society sustained, at home and abroad, about 360 Missionaries, and 8 Manual Labour Schools, with nearly 500 Pupils.

"According to these figures the two great Episcopal divisions of the denomination have had, at their latest reports, 1,628,320 Members; 9,421 Travelling, and 13,205 Local Preachers; with 191 Colleges and Academies, and 31,106 Students.

"The CANADA WESLEYAN CHURCH was not only

founded by, but for many years belonged to the Methodist Episcopal Church; it now reports more than 56,000 Members; 500 Itinerant Preachers; and 750 Sunday-Schools, with about 45,000 Pupils; a University; a Female College; and a Book Concern, with its Weekly Periodical.

"Another branch of Canadian Methodism, the 'METHODIST EPISCOPAL CHURCH IN CANADA,' equally the child of the Methodist Episcopal Church in the United States, reports, 3 Annual Conferences; 2 Bishops; 216 Travelling, and 224 Local Preachers; and 20,000 Members; a Seminary and Female College, and a Weekly Newspaper.

"THE CANADIAN WESLEYAN METHODIST NEW CONNEXION CHURCH reports, 90 Travelling, and 147 Local Preachers; and 8,450 Communicants. It sustains a Weekly Paper, and a Theological School.

"The other Methodist bodies in the United States are, the 'Methodist Protestant Church,' the 'American Wesleyan Methodist,' the 'African Methodist Episcopal Church,' and some three or four smaller sects; this aggregate membership amounts to about 260,000, their preachers to 3,423.

"Adding the Travelling Preachers to the Membership, there are now in the United States about 1,901,164 Methodist communicants. Adding three non-communicant members of its congregation for each communicant, it has under its influence 7,604,636 souls—between one fifth and one fourth of the whole national population.

"Aggregately there are now in the United States and Canada, as the result of the Methodism of 1766, 1,972,770 Church Members, 13,650 Travelling Preachers, 15,000 Local Preachers, nearly 200 Colleges and Academies, and more than 30 Periodical Publications; 1,986,420 Communicants, including Preachers, and nearly EIGHT MILLIONS OF PEOPLE!*

* These figures do not include Eastern British America.

"The influence of this vast ecclesiastical force on the moral, intellectual, and social progress of the New World, can neither be doubted nor measured. It is generally conceded that it has been the most energetic religious element in the social development of the continent. With its devoted and enterprising people dispersed through the whole population; its thousands of labourious Itinerant Preachers, and tens of thousands of Local Preachers and Exhorters; its unequalled Publishing Agencies; and powerful Periodicals, from the Quarterly Review to the child's paper; its hundreds of Colleges and Academies; its hundreds of thousands of Sunday School Instructors; its devotion to the lower and most needy classes; its animated mode of worship and religious labour, it cannot be questioned that it has been a mighty, if not the mightiest, agent in the maintenance and spread of Protestant Christianity over these lands. It stands now on the threshold of its second century, mightier than ever, in all the elements and resources requisite for a still greater history."*

These figures are not only interesting as illustrative of the power of Methodism under favourable circumstances, but they supply an argument to which there is no answer, as to the superiority of the Voluntary principle as compared with the National Endowment System, in the maintenance and diffusion of religion. Here is a Church—without any endowment but the blessing of God on the consecrated brain and heart of its sons and daughters—and within a single century it has risen from five obscure persons, to influence and mould the character of about one fourth of the American population! Dr. Dixon tells us, "There are no Sects in America, no Dissenters, no Seceders, or whatever other term may be employed to designate the position and standing of a Christian Society. They are alike considered as Christians; and adopting, according to the judgment of charity, with equal honesty the common charter of salvation, the Word of God, they are treated as equal, and as possessing similar and indefeasible rights.

* *Centenary of American Methodism*, 213-217.

“This is certainly a new aspect of living and visible Christianity, and our business with it at present is to test its operation on society. Can perfect liberty and equality in religion work well when favoured by circumstances as in the United States? Is Christianity itself, in its own revelations, its own glorious platform and basis, its own provisions and divinity, when made plain and put into the hands of a people, sufficient without being formed and modified by the political society, to produce its legitimate fruits? Is this common Christianity, as taught and developed in Scripture, sufficient for a nation? May the people of a State be safely left, other things being favourable, to this simple process? This question is in course of solution in the United States. So far as it has been tested, it is believed to have answered.”*

This was written nearly twenty years ago; and Dr. Dixon's questions were receiving an affirmative answer then from the stern voice of fact, from which there was no appeal. But let anyone carefully examine the above figures, published to the world in this Centenary year of American Methodism, and deny the transcendent superiority of the Voluntary System if he can.

The insinuation that religion is superficial in America—that it has lost in depth what it has gained in breadth and extent—is, in my judgment, a mistake or a slander. I give two testimonies out of many now under my hand, that there is no truth whatever in this allegation; but the religion in America will lose nothing by comparison with any part of the United Kingdom. “For the first time since its junction with the State, has Christianity been thrown upon its own imperishable resources in the midst of a great people. And has it suffered from its novel position? Who accuses the Americans of being an irreligious people? Nay, rather, who can deny to them, as a people, a pre-eminence in religious fervour and devotion? Taking the country as a whole, the religious sentiment is more extensively diffused, and more active in its operation in America,

* Dixon's *Methodism in America*, p. 145, 147.

than in Great Britain. What then becomes of the sinister prediction of those who assert that a State Connection is necessary to the vigorous maintenance of Christianity? . . . Is proof of the vitality and energy of religion wanted? Look at the number of its churches, the extent and character of its congregations, the frequency of its religious assemblies, the fervour of its religious exercises, and the devotion of its religious community, testified by their large and multifarious donations for religious purposes both at home and abroad.*

This testimony from an impartial witness—an able and accomplished barrister—must be regarded as most satisfactory as to religion generally in the United States. The following is Bishop Janes' testimony as to Methodism in particular. "Does the Methodist Episcopal Church retain its simplicity and spirituality? Is it being built up with living stones? Is it a spiritual house, a holy priesthood, offering up spiritual sacrifices acceptable to God through Jesus Christ? We cannot search the hearts or discern the spirits of our brethren. We can only judge from outward signs, and even thus with great carefulness. Most of our members bring forth the fruits of good living. They testify, in class-meetings, and love feasts, and on other suitable occasions, to their enjoyment of God's pardoning mercy and adopting love, many of them of his sanctifying power. Our people, almost uniformly, prefer spiritual Scriptural preaching. We are favoured with frequent and extensive revivals; and we can and do feel and say, 'The best of all is, God is with us.' As to the future, our success is likely to be greater than ever."†

* Mackay's *Western World*, vol. III., p. 252, 254.

† *Bishop Janes' Address before the British Conference, 1865.*

E R R A T A.

Page 44, line 12 from foot, for "twenty years later," read "when ten years later."

„ for "That was not born to die," read "That were not born to die."

NOTICES.

BY THE SAME AUTHOR.

I

*Lately Published, SECOND EDITION, 174 Pages, Crown 8vo, Cloth,
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love of his brethren, and to the admiration of his people. We hope our readers will acquaint themselves with a character, to which the piety of a son has yielded so fitting a homage. We cannot refrain, however, from expressing our obligation to the editor for having given us, in connexion with a sketch of his father's life, many details respecting the labours of other honoured ministers, who were engaged in the founding of Irish Methodism. The incidents which are woven into this volume would furnish a valuable contribution to a future history of Methodism in Ireland."—*London Quarterly Review*.

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