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Sept 2, 1892

A HISTORY

OF THE

RISE OF METHODISM IN AMERICA.

CONTAINING

Sketches of Methodist Itinerant Preachers,

FROM 1736 TO 1785,

NUMBERING ONE HUNDRED AND SIXTY OR SEVENTY.

ALSO,

A SHORT ACCOUNT OF MANY HUNDREDS OF THE FIRST RACE OF LAY
MEMBERS, MALE AND FEMALE, FROM NEW YORK
TO SOUTH CAROLINA.

TOGETHER WITH AN ACCOUNT OF MANY OF THE FIRST SOCIETIES AND CHAPELS.

BY JOHN LEDNUM,

OF THE PHILADELPHIA CONFERENCE.

"What hath God wrought!"—Numbers xxiii. 23.

PHILADELPHIA:

PUBLISHED BY THE AUTHOR.

SOLD AT METHODIST BOOK STORES.

1862.

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JOHN LEDNUM,

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Total in Philadelphia Reported up to 1815.	Date.	Total Membrs.	St. George's																									Total report in the city each year.																																																																																																			
			1799	1800	1801	1802	1803	1804	1805	1806	1807	1808	1809	1810	1811	1812	1813	1814	1815	1816	1817	1818	1819	1820	1821	1822	1823		1824	1825	1826	1827	1828	1829	1830	1831	1832	1833	1834	1835	1836	1837	1838	1839	1840	1841	1842	1843	1844	1845	1846	1847	1848	1849	1850	1851	1852	1853	1854	1855	1856	1857	1858	1859	1860	1861	1862	1863	1864	1865	1866	1867	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900																						
1773	1774	1775	1776	1777	1778	1779	1780	1781	1782	1783	1784	1785	1786	1787	1788	1789	1790	1791	1792	1793	1794	1795	1796	1797	1798	1799	1800	1801	1802	1803	1804	1805	1806	1807	1808	1809	1810	1811	1812	1813	1814	1815	1816	1817	1818	1819	1820	1821	1822	1823	1824	1825	1826	1827	1828	1829	1830	1831	1832	1833	1834	1835	1836	1837	1838	1839	1840	1841	1842	1843	1844	1845	1846	1847	1848	1849	1850	1851	1852	1853	1854	1855	1856	1857	1858	1859	1860	1861	1862	1863	1864	1865	1866	1867	1868	1869	1870	1871	1872	1873	1874	1875	1876	1877	1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900

* 1816, accession of 1000 colored people from St. George's charge—Formation of the African M. E. Church.

INTRODUCTION.

BELIEVING that Introductions are often found in books in compliance with the servile spirit which bows down to fashion, we hesitated to comply with this "mistress of fools," as Mr. Wesley calls *fashion*; nevertheless, as it will give us an opportunity to present to the reader some items of information which we did not possess in time to put in the work when it first went to press, we will now furnish them as part and parcel of an Introduction.

If history implies the consecutive relation of events, after inquiry, research, and examination, all this we have done: we have made the best use of books, periodicals, papers, and living people, that we could. We have endeavored to throw together as many names of men and women, as well as facts, as it has been in our power to do: that the reader might find in one volume the names of the leading friends of Methodism in America during its first age in this country; of these names, hundreds, not to say thousands, will be found. All that class which has been known as itinerant preachers during the first twenty or twenty-five years of Methodism in America, with such a detail of their labors, sufferings, and success, as we could collect, is given. We have paid equal attention to that class which has been known as lay or local preachers, to whom Methodism is indebted to the utmost that liberality will allow: they having been pioneers in a thousand instances. With equal pleasure we have recorded the names, virtues, and usefulness, of hundreds of the first race of Methodists in America, who were not known as preachers in their day. By making a permanent record of their names, we have, in part, accomplished our aim: by presenting a religious

movement, in which Divine influence peers out ever and anon, we have sought our highest end.

Every incident deemed interesting to the reader, which we could collect, we have given. All that we thought worth reading, in the already published accounts of the early laborers—such men as Strawbridge, Embury, Webb, Williams, Boardman, Pilmore, King, Asbury, Wright, Rankin, Shatford, Watters, Gatch, Abbott, Garrettson, Rodda, Dempster, Lee, Ware, Vasey, Whatcoat, and Coke, synchronizing with the times through which the narrative runs, will be found in a condensed form, or a quotation. Other preachers, to the number of almost two hundred, have received a shorter or longer notice.

We had supposed that Captain Webb was the first Methodist who preached in Philadelphia, excepting Mr. Whitefield. Tradition says there was one before him. Mr. Adam Much, a member of the Wharton St. M. E. Church, informed us that he knew an African, whose name was Peter Dennis, who declared that he heard a follower of Mr. Wesley preach in a stable or a shed, near Dock Creek, before Captain Webb began to visit Philadelphia. This Methodist was a ship-carpenter who had come to this port, and Peter Dennis took much interest in proclaiming that he had heard a man of his own calling preach.

For a hundred years after Philadelphia was settled, Dock Creek was the great harbor for shipping in the city. It has been affirmed, that it was because this creek promised such protection to vessels, that William Penn selected and sanctioned the site where Philadelphia now stands. Into this creek nearly all the vessels, at that day, discharged their cargoes; and most of the commercial business was transacted on and near its shores. At present, the stranger would not suppose this from the aspect of this region.

While Captain Webb was traversing the shores of the Delaware River from Trenton to New Castle, he did not pass by Bristol, in Bucks County, Pa., without giving the people of this ancient borough a call to repent and believe

the gospel. Mr. Louis Kinsey, now more than seventy years old, and among the oldest Methodists of the region, informed us that he had heard his father relate that Mr. Webb preached in Bristol under a tree, near the spot where the Methodists have had their place of worship for nearly two generations.

Bristol was made a market town in 1697. Joseph Chorley was licensed to keep the ferry between the end of his lane and Burlington. The Methodist preachers labored in Bristol for a number of years before a permanent society existed.

Among those who were awakened under Mr. Webb's ministry in Buck's County, Pa., was Mr. Rodman; he, like Captain Webb, had lost an eye in the wars. This Rodman family had much to do in founding the Bensalem Methodist Meeting. Mr. Rodman's granddaughter is the wife of the Rev. James Hand, of the Philadelphia Conference.

Mr. Joseph Toy, who had been educated in Mr. Thomas Powell's boarding-school in Burlington, N. J., was sent for to take charge of a school in Trenton in 1771. Finding a Methodist from Europe in Trenton, with two or three others, they began to meet in class. This class of four or five members was the germ of Methodism in Trenton. Messrs. Toy and Singer were chief men in the little society; Conrad Cotts was soon added to them. Mr. Toy was a man of good education for his times, and subsequently presided over the mathematical department of Cokesbury College before he entered the itinerancy of the Methodist Episcopal ministry.

Soon after Captain Thomas Webb had raised up Methodism in Philadelphia it began to be established in Gloucester County, New Jersey—most likely through Mr. Webb's ministry. Along the Mantua Creek early American Methodism had some valuable members. About 1740, tradition says, Mr. Chew with eight sons came from England to America, and some of them settled along Mantua Creek. Four of his sons were named Jesse, David, Samuel, and

Jonathan. David Chew settled on the northwest side of Mantua Creek, and owned several hundred acres of land; he married into the Swedish family called Stille, and Stille Chew lives on part of the old domain. David Chew became a Methodist about 1769 or 1770, when he first knew the Methodists. He was one of the most eccentric Methodists in America; a full account of his religious remarks would make a most remarkable little volume. He died happily about 1820.

Jesse Chew lived in the forks of Mantua Creek, and owned six hundred acres of beautiful land; he also became a Methodist about the time of their first preaching in his neighborhood. As soon as he identified himself with the Methodists he began to preach, and was a lay preacher for forty years or more. While Joseph Toy was "preaching many things to the people in his exhortations" in Burlington and Trenton, and Benjamin Abbott in Pittsgrove, Salem County, Jesse Chew was also engaged in this holy work in Greenwich township, Gloucester County. These three were the first lay preachers in Jersey. Soon after Robert Turner, near the head waters of Timber and Mantua creeks, began to preach, and in 1778 introduced Methodism into Appoquinamink, New Castle Co., Del. (See p. 221.) We opine that the Greenwich in which Mr. Asbury preached in 1772 was Greenwich in Gloucester County, and not the Greenwich of Cumberland County, New Jersey.

Jesse Chew left three sons, Nathaniel, Elisha, and Jesse. Nathaniel's sons are Andrew (now living at Carpenter's Landing), Nathaniel (once a member of the Philadelphia Conference, now in the west), Elisha (living in Barnesboro'), and Nathan (living beyond Carpenter's Landing); Nathan's son, Sylvester, is now in the Philadelphia Conference. Jesse Chew also had four daughters; one of them married Eldridge, and lived at Alloway's Creek; another married Eastlack; a third married Early. Brother James Early, of Ebenezer Church, Philadelphia, is the great-grandson of Jesse Chew. Eldridge, Eastlack, and Early, with their

wives, are buried on the old homestead, with Jesse Chew and his wife. Jesse Chew's daughter Elizabeth was most powerfully converted in 1783, when Mr. Abbott was finishing his great preaching tour in Jersey. (See page 365 of the volume.) Elizabeth Chew married Mr. Stiles, and lived at Tuckerton: their daughters are, Mrs. Merwin, of Chestnut Street, Philadelphia, Mrs. Rose, of Beverly (mother of Rev. Mr. Willitts, once a Methodist, now a preacher in the Dutch Reformed Church), and Mrs. Longacre, mother of Rev. Andrew Longacre of the Philadelphia Conference.

The daughters of Rev. Jesse Chew were remarkably gifted, and Elizabeth was regarded as the most gifted among them. Jesse Chew's family may be called the *preaching family*. Counting from the old patriarch Jesse down to his great-grandsons, Mr. Willitts, Andrew Longacre, and Sylvester Chew, there have been some *fifteen* or more preachers in this family up to this time. Jesse Chew died in 1812, aged 76 years.

On page 53 we have numbered Thomas Taper among the Methodists: we have learned that he never joined them. His wife was a member, and his house, near Barnesboro', was a home for the preachers and the preaching; also Mr. Driver's, in the same neighborhood.

About 1779 Jesse Chew began a frame for a dwelling-house for himself to live in; but for some reason he changed his purpose and built a stone house, which is inhabited by his grandson, Job K. Chew. The frame he gave away for a place of worship, and it was for sixty years the "Bethel" of Gloucester County, standing near the modern Herfsville. After it had been used for sixty years as a place of worship, and had been honored about 1790 with one of the greatest revivals of modern times—the meeting going on for many weeks, two weeks of which time the house was not closed, but day and night there were singing, praying, weeping, crying, and shouting without any intermission. It was during this great meeting that the Fislser family of New Jersey became Methodists; also the parents of the late Rev.

James Newell, of Salem, N. J.; and hundreds of others were also brought in among the Methodists. In 1840 the present house, standing on the same lot, was erected; and the old chapel now makes part of Thomas A. Chew's barn. Old "Bethel" was the third chapel founded by the Methodists of New Jersey—Trenton Chapel, founded 1773, New Mills, 1775, Bethel, 1780, and Salem, 1783.

Tradition gives the following account of the introduction of Methodism into the region of Bethel, in Brandywine Hundred, above Wilmington, in Delaware: Miss Sebra Cloud, sister of Robert Cloud, Sen., and aunt of the Rev. Robert Cloud, had fallen in with the Methodists about New Castle and Wilmington, and had been awakened and brought to taste the sweets of pardon and peace; she returned to her brother and persuaded him to have Methodist preaching in his house: thus Robert Cloud's house became a stand for Methodist preaching. A small society was raised up; and Robert Cloud, Sen., gave the ground on which Cloud's Chapel (a log house) was built. Bethel stands on the same lot. The farm on which Robert Cloud lived is now owned by a local preacher, Thomas Zebley by name. Two of Robert Cloud's sons, namely, Robert and Adam, were travelling preachers.

We conversed with a Mrs. Harvey once, who, at the age of eighty, informed us that she heard Captain Webb preach in Cloud's neighborhood: this must have been prior to 1776, as Mr. Webb took his final leave of this country in 1775.

When the old log chapel gave place to the stone house, in 1799, the stone in the end with the year in which it was erected, was prepared by the hands of Mr. David Ford—the figures and letters picked in a rough manner by him. His changing the name from "Cloud's Meeting House" to Bethel, came near making considerable disturbance in the Society and neighborhood.

Mr. John Harris, of Wilmington, Del., now (1862) in his eighty-sixth year, informed us that he saw the corner-stone

of the first "Asbury Church" in Wilmington laid, in 1789: this year is the seventy-first since that event. Mr. Harris was then a schoolboy under the tuition of Mr. John Thelwell, from Ireland, who was a Methodist of some note in Wilmington then. According to the Minutes of Conference, the Rev. William Jessup was the stationed preacher in Wilmington in 1789, and Henry Willis and Lemuel Green were Presiding Elders over the district, which then extended from the Delaware River to Ohio. Mr. Harris remarked that the preacher who laid the corner-stone of Asbury Church knelt upon the stone, which was laid in a large deep hole which had been dug for the purpose, and offered up prayer. This, with singing a hymn, constituted the religious service of the occasion.

On page 163, in the account of the introduction of Methodism into Tuckeyhoe Neck, Caroline County, Maryland, by the Rev. Freeborn Garrettson, it is stated that he first preached "at the house of the stepfather of the late Rev. Ezekiel Cooper." We have lately been informed that Mr. Ezekiel Cooper's mother married for her second husband Mr. Nathan Downs, who was brother to Mr. Henry Downs, who was sheriff of Caroline County about this time, and kept the Rev. Thomas Chew prisoner in his house long enough to make Methodists of himself and his wife. Mr. Nathan Downs was a military man at the time of the introduction of Methodism into this Neck; and it was to the company of soldiers which he commanded, and others, that Mr. Garrettson preached on this first visit to this Neck.

On page 227, in the account of the Rev. Freeborn Garrettson in the region of the Cypress Swamp, in Sussex Co., Del., being lost, and about to take up his lodgings on the ground; but, seeing a light, he made for it, and found a family where he was entertained: the name of the gentleman whose wife had passed through such a strange experience, in that dark time, as we lately learned at Captain Lewis's, near Laurel, Delaware, was Fookes: some of his

descendants are still living in the west margin of the Cypress Swamp.

Captain Kendall Lewis, a native of Dorchester County, Maryland, who was born in 1771, and was, in 1860, in his eighty-ninth year, informed us a few years since, when at his house near Laurel, Sussex County, Delaware, who some of the men were who undertook to conduct Mr. Garrettson to jail, as stated on page 251: their names were Richard Stanford, who acted as a foreman—Jacob Staten, a tailor, and Roger McCallister: these men belonged to Hurley's Neck, below Vienna, on the Nanticoke River; Mr. Lewis, according to our recollection, is also a native of this Neck. In it lived John and Thomas Beard, who were some of the first Methodists in Dorchester County; and it appears that Mr. Garrettson had been preaching in the house of one of the Beards at the time of his arrest by the mob. These men soon saw their error, and some, if not all of them, became Methodists. In 1780, young Kendall Lewis, when nine years old, heard the Rev. Joseph Everett preach at Thomas Beard's—and he was the first Methodist preacher he ever heard: he still holds the name of Joseph Everett in veneration. The Rev. John Beard, whose name appeared in the Minutes of Conference in the last century, was the son of the above-named Thomas Beard.

Captain Lewis, also, imparted an item of information to us which was new, concerning Captain Stanley's defending Mr. Garrettson against the mob in Cambridge. Captain Kendall Lewis, after living ninety-one years, deceased. The Rev. Adam Wallace, of the Philadelphia Conference, is his son-in-law.

We may add a short paragraph to the account of the Rev. Joseph Wyatt, which concludes on page 327. Mr. Wyatt had a daughter married to a Mr. Craig, who lived on Bohemia Manor, in Cecil County, Maryland. It was here, with his son-in-law, that Mr. Wyatt spent his last days; here he died, and was interred at the Protestant Episcopal Church, St. Augustine, on the Manor. Some of his descendants by

the name of Craig, were on the Manor not many years since; but none of them were Methodists.

On page 239 we have given some account of Mr. James Sterling; we add the following, as supplementary, partly received from his son, Budd Sterling, Esq. James Sterling was a native of Ireland, born about 1742. He was raised up in the Presbyterian Church. Coming to America when young, he was brought up, in Philadelphia, to the mercantile business. When a young man he went into the mercantile business in Burlington, New Jersey, where he married a Miss Shaw.

When Independence was declared, and the British army came to Burlington, it nearly ruined him in pecuniary matters, as he took the side of the American Whigs. Leaving Burlington, he bought a farm near Salem, New Jersey, on which he lived. Here he raised a militia company in defence of liberty. It was while he was living here that he became acquainted with Mr. Abbott, and heard him preach in Mannington. After this he was a great admirer of Mr. Abbott. It is said that he had sat under the ministry of Mr. Asbury and other Methodist ministers in Burlington before this, from whom he had received light and conviction; but it was Mr. Abbott who gave him a strong bias to Methodism, and brought him from the Presbyterian communion to the Methodists. After this he returned to Burlington, and resumed the mercantile business. Losing his first wife, he married for his second wife Miss Rebecca Budd, of Burlington County, a Methodist belonging to the little society in Mount Holly, where young Thomas Ware first joined.

According to the Rev. Henry Beam's account, Methodist preachers first visited Lancaster County, in 1773, about which time they first preached at his father's house; it is most likely that Richard Webster, Isaac Rollin, John King and Robert Strawbridge were some of the first Methodist preachers at Mr. Beam's; afterwards Daniel Ruff, William Watters, Joseph Yearbry, Benjamin Abbott, in 1780, and

Mr. Asbury in 1783, visited Mr. Beam for the first time, and preached at his house. The first little class was formed at Mr. Beam's about 1775; and Mrs. Eve Beam, wife of Mr. Martin Beam, was one of the members. Rev. Martin Beam first preached among the Mennonites about 1751; when the Methodists first came into his neighborhood, as he associated with them, the Mennonites expelled him "for holding fellowship with a people of strange language"—grave charge! Mr. Beam then united with the Rev. William Philip Otterbein, and the United Brethren in Christ; and in 1801 he connected himself fully with the Methodists.

On page 371, there is an account of Charles Johnson's experience, or, as he calls it, "his conversion." The account, as he gave it to us, runs as follows: "He, with several other young men, went to a watch meeting, held by the Methodists, for purposes of mischief. Under the sermon preached they were all awakened. All, but himself, continued to attend Methodist preaching, and became religious. He (Johnson) refused, though deeply convicted, to attend religious meetings. His distress continued to increase until he was nearly sunk in gloom. One night he seemed to leave this world, which he could still see, looking like a dark spot full of confusion. In his apparently remote position, from which he could still see his body upon earth, he found himself, at what he supposed to be the mouth of perdition, which showed much smoke and sorrow. While here, he saw a woman pass into this dreaded place. It appeared to him that he was carried soon after to the gate of glory, which was guarded by a most august being: it looked like a street, widening in the distance, resplendent with light, into which he wished to enter, but was answered by the guard, 'not yet.' While here, he saw a young man, whom he knew, by the name of Thomas Shinn, pass into the realm of light. Soon after he seemed to return to earth, and to his body, when he spoke and said, 'There will soon be a knock at the door.' Soon a rap was heard, when the

messenger requested some of them to go to a neighbor's house and assist in laying out Thomas Shinn, who had just died.

"Soon as young Johnson came fully to himself, he looked upon this manifestation to him as his conversion to God. It became also a neighborhood talk. He went to Methodist meeting in Penn's Neck, and gave his name for membership among the Methodists; after which Mr. Jaquette came to him and told him he must refrain from the company of the wicked and read the Bible. Young Johnson had never been to school, and did not think he could read; but when he returned home, he made the attempt to read, opening on the fifth chapter of St. Matthew, when, to his surprise, he found he could read, which he regarded as satisfactory evidence that he was savingly converted to God." He has continued to read the Scriptures until he reads them with considerable ease and ability. This brother still lives in Salem, and is a member of one of the Methodist churches in that city.

To the early Methodists of Penn's Neck we may add the names of Thomas Bright, in whose house Mr. Abbott preached, and Richard Sparkes. Edward Daugherty, one of the oldest Methodists of Camden, N. J., is a descendant of Thomas Bright.

In the notice of Methodist Episcopal houses of worship in the consolidated city of Philadelphia, in the last chapter of the book, we have said that our knowledge, as to the particular year in which some of them were founded, was not complete: the Asbury Church, west of Schuylkill River, was built one year earlier than the date assigned. The small church in Kingsessing, which is in the village called Pascalville, and bears the name Siloam, was erected about 1837. Others of them may have been built earlier than the date assigned them. On page 431 it is said that "the Methodists who founded St. Paul's built a small brick church." It should read—bought a small brick church built by the Primitive Methodists.

Since this volume was stereotyped there have been five Methodist Episcopal places of worship opened in Philadelphia—such as Roxborough, founded in 1859; Siloam, in Kensington, founded about the same time; Centennial, erected in 1860, in West Philadelphia; of the same date is the chapel in North Penn Village; also the chapel near Gray's Ferry. The whole number in the city in 1862, including Zoar, for colored people, is about fifty-eight. A new charge has been instituted, in a rented room, at the corner of Broad and Arch Streets.

JOHN LEDNUM,
1304 Brown Street, Philadelphia.

October 14, 1862.

A HISTORY

OF THE

RISE OF METHODISM IN AMERICA.

CHAPTER I.

If we were permitted to behold the panorama of Divine Providence, and see how the Lord wisely works all things, after the counsel of His will, we should be filled with astonishment, and overwhelmed with the view. While Mr. Wesley's heart and hands were filled with the great work to which he had been called, in England, Wales, Ireland, and Scotland, the Great Head of the Church, whose proper work it was, provided the instrumentalities for the introduction of Methodism into America.

As the rising of the springs, moistening the surface of the earth in time of drought, is promise of coming showers, so the well-intended labors of Messrs. John and Charles Wesley in Georgia, in 1736-7, were providential preludes and pledges of what commenced some years afterwards through Strawbridge, Embury, Webb, Williams, Boardman, Pilmoor, King, and others. After the Wesleys had preached a short time in Georgia, and had formed a society for religious benefit, Mr. Charles Wesley embarked for England; but, by stress of weather, he was driven into Boston, where he preached a few sermons which greatly pleased the clergy and people, after which he reached the land of his nativity. Mr. John Wesley, after remaining in America more than a year, during which time he visited and preached in Charleston, South Carolina, also returned home, and neither of them ever came to this country afterwards.

About the time Mr. John Wesley reached England, Mr. George Whitefield sailed for Georgia, for the purpose of

assisting Mr. Wesley in his labors of love. In 1739, the epoch of Methodism in England, the inhabitants of Philadelphia, then the London of this nation, first listened to and were attracted and captivated by pulpit oratory and eloquence to which they had been unaccustomed, from one "Who sent his soul with every lance he threw." The pulpit of Christ's Church in Second Street, was subsequently opened to this interesting minister, who was as ready to speak, as the audience was to hear.* He soon gathered around him such ministers as Gilbert, and William Tennant, Blair, Rowland, and Davenport,—kindred spirits. At one time, after these godly ministers had exercised their impressive ministry on the people of Philadelphia for a week, the effect produced was, the closing up of all places of sinful amusement,—turning the current of conversation of the citizens to the truth preached,—and rendering all books, except such as treated of religion, unsaleable. Subsequently Mr. Whitefield preached the essential truth of Christianity, in almost every neighborhood from Maine to Georgia, between the Alleghany and the Atlantic. Many thousands were awakened, some of whom were afterwards found among the followers of Wesley, when they organized societies in this country.

Mr. Wesley says:—

"1. In the year 1736, it pleased God to begin a work of grace in the newly planted colony of Georgia; then the southernmost of our settlements on the continent of America. To those English who had settled there the year before, were then added a body of Moravians, so called; and a larger body who had been expelled from Germany by the Archbishop of Saltzburg. These were men truly fearing God and working righteousness. At the same time there began an awakening among the English, both at Savannah and Frederica; many inquiring what they must do to be saved, and 'bringing forth fruits meet for repentance.'

"2. In the same year there broke out a wonderful work of God in several parts of New England. It began in Northampton, and in a little time appeared in the adjoining towns. A particular and beautiful account of this was published by Mr. Edwards, minister of Northampton. Many sinners were deeply convinced of sin, and many truly converted to God. I suppose there had been no instance in America, of so swift and deep a work of grace, for a hundred

* Watson's Annals, vol. I, p. 385.

years before; nay, nor perhaps since the English settled there.

"3. The following year, the work of God spread, by degrees, from New England towards the south. At the same time it advanced by slow degrees from Georgia towards the north: in a few souls it deepened likewise; and some of them witnessed a good confession, both in life and in death.

"4. In the year 1738, Mr. Whitefield came over to Georgia, with a design to assist me in preaching, either to the English or the Indians. But as I was embarked for England before he arrived, he preached to the English altogether; first in Georgia, to which his chief service was due, then in South and North Carolina, and afterwards in the intermediate provinces, till he came to New England. And all men owned that God was with him, wheresoever he went; giving a general call, to high and low, rich and poor, to 'repent and believe the gospel.' Many were not disobedient to the heavenly calling; they did repent and believe the gospel; and by his ministry a line of communication was formed, quite from Georgia to New England.

"5. Within a few years he made several more voyages to America, and took several more journeys through the provinces; and in every journey he found fresh reason to bless God, who still prospered the work of his hands; there being more and more in all the provinces, who found his word to be 'the power of God unto salvation.'"

In 1760, as the Rev. George M. Roberts of Baltimore has most indubitably shown, in his able letters in the Christian Advocate and Journal in 1858, Robert Strawbridge and Philip Embury both arrived in this country—these lay-preachers began the organizations of Wesleyan Methodism, which have since been made permanent in Maryland and New York; and they both came from the region of the river Shannon in Ireland.

The Rev. William Hamilton, in an able article in the Methodist Quarterly Review for July 1856, tells us that "Mr. Strawbridge was a native of Drummer's Nave, near Carrick, on Shannon, county Leitrim, Ireland." On arriving in this country he settled on Sam's Creek, Frederick county, Maryland. In Dr. Roberts's letters, referred to above, we are assured, that, as soon as Mr. Strawbridge had arranged his house, he began to preach in it, as early as 1760; and, beside the appointment in his own house, he had another at John Maynard's house, in 1762, who was a Methodist, and where he baptized his brother Henry May-

nard at a spring, in 1762. Soon as Mr. Strawbridge commenced his labors in Maryland, the Lord began to work in his hearers, and a society was formed as early as 1762, or 1763.

Dr. Roberts speaks thus:—

“ROBERT STRAWBRIDGE.—I am gratified to be able to say also, that in reference to the labors of this excellent and useful servant of God, our knowledge is not merely conjectural; I have in my possession some letters, written by different individuals, at a distance from each other, and without any concert upon their part, which disclose some interesting facts; I have space only to notice a few. Mr. Michael Laird, who subsequently settled in Philadelphia, was born April 30, 1771. He obtained his knowledge of these points from his father, who was intimate with Mr. Strawbridge, and fully conversant with the truth of what is stated in his letter. Mr. Strawbridge came to America in 1760, with his wife and children, and settled in Maryland. Immediately after arranging his dwelling he opened it for Divine service, and continued to preach therein regularly. These efforts soon after resulted in the awakening and conversion of several who attended.

“In another communication I ascertain that Henry Maynard was baptized (by Robert Strawbridge) when he was but six or seven years old. At that time Mr. S. was preaching regularly at John Maynard’s, a brother of Henry. Henry accompanied his father to one of these appointments, and Mr. S. baptized him at the spring.

“Henry Maynard died in 1837, aged eighty-one years. This fixes his baptism as early as 1762. John Maynard, at whose house Mr. Strawbridge was then preaching, was himself a Methodist. This renders it positive that Mr. S. had been engaged in preaching regularly prior to 1762, and fully corroborates the statement contained in Mr. Laird’s letter, viz.: that he commenced his labors in the ministry immediately after his settlement in Maryland.”

This society, Brother Hamilton informs us, consisted of “twelve or fifteen persons.” After Bishop Asbury was fully informed on the subject, he entered in his Journal, in 1801, soon after he ended the business of the Baltimore Conference, which sat this year at Pipe Creek, his testimony on the subject; he says, “here Mr. Strawbridge formed the first society in Maryland—and America.” See his Journal, vol. iii. p. 27. Brother Hamilton furnishes the names of a few of the original members—“David Evans, his wife and sister,

Mrs. Bennett, now in her eighty-ninth year,” with a few more, “embraced the Methodist religion under Mr. Strawbridge.” Mrs. Bennett says, from her knowledge, “the society was first formed at Strawbridge’s house.” Soon afterwards, *i. e.* about 1764 or 1765, “the Log meeting-house was erected, about a mile from Mr. Strawbridge’s residence, and the preaching and meeting the class were at the Log chapel. This place, Mr. Hamilton avers, takes precedence of any other Methodist chapel in this country, by about three years; it was built, through Mr. Strawbridge’s influence, on Pipe or Sam’s Creek.

In the Autobiography of the Rev. James B. Finley, we have an account, on pp. 262-3, of two of the early Methodists of Pipe Creek. He says—“I was travelling a solitary path in the woods, between Barnesville and Marietta, Ohio, and came upon an old man of the most grotesque appearance, trudging along at a slow rate, half bent, with an axe and two broomsticks on his shoulder. As I approached him I said, ‘Well, grandfather, how do you do?’ He was a German, and replied, ‘It ish wall.’ ‘You have too much of a load to carry.’ ‘Yes, but I can go not often.’ ‘Where do you live?’ ‘Shust dare,’ pointing to a small cabin on the hill-side. ‘You seem to be poor, as well as old.’ ‘O yes, in dis world I has noting; but in de oder world I has a kingdom.’ ‘Do you know anything about that kingdom?’ ‘O yes.’ ‘Do you love God?’ ‘Yes, mid all my heart; and Got loves me.’ ‘How long a time have you been loving God?’ ‘Dis fifty years.’ ‘Do you belong to any church?’ ‘O yes, I bese a Methodist.’ ‘Where did you join the Methodists?’ ‘I jine de Methodist in Maryland, under dat grate man of Got, Strawbridge, on Pipe Creek—and my wife too; and Got has been my fader and my friend eber since; and I bless Got I vill soon get home to see Him in de himels.’” This conversation took place in 1813; and as he had enjoyed the love of God fifty years, the inference is, that he was converted under Mr. Strawbridge, in 1763.

When Mr. Asbury first visited this society, in the latter end of 1772, he found there such names as Hagarty, Bonham, Walker, and Warfield. Mr. Hezekiah Bonham had been a Baptist, until awakened by Mr. Strawbridge’s preaching, when he became a Methodist, and was much persecuted by his former sect. At this time, Mr. Asbury heard him speak in public, and seeing that he had gifts as a speaker, he gave him license to exhort. He afterwards became a preacher; and, in 1785, his name is in the Minutes of Con-

ference, among the itinerants. His son, Robert Bonham, was also a travelling preacher. Paul Hagarty, it seems, was of the Pipe Creek society; also, his brother, John Hagarty, who became a travelling preacher, and could preach in both German and English. Robert Walker had been awakened under Mr. Whitefield, at Fagg's Manor, Chester county, Pa. He afterwards moved to Frederick county, Md., and was reawakened under Mr. Strawbridge, and joined the Pipe Creek society. He subsequently removed to Sandy river, S. C., where he was pleased to entertain Bishops Asbury and Whatcoat, in 1800; he was then in his eightieth year. Doctor Alexander Warfield was a vestibule Methodist, *i. e.* a kind and useful friend to them. Mr. Asbury dined with him on his first visit to Pipe Creek; and it seems certain that his lady, Mrs. Warfield, was a member of Mr. Strawbridge's first society. The Rev. Lott Warfield, once favorably known in the Philadelphia Conference, was of this family.

Not far from Pipe Creek, lived William Durbin, who, with his companion, united with the Methodists in 1768 or 1769. We must regard them as the fruit of Mr. Strawbridge's ministry. Their house was an early stand for preaching; and their son, John Durbin, was a travelling preacher in the beginning of this century; he died a most triumphant death; his last words were, "Jesus, Jesus, angels, angels beckon—there's two—I'll go." Thus, in a blaze of glory, he went to glory. See the Minutes for 1805.

In the same region lived George Saxton, whose house was a preaching place at that early date. We must suppose that he was brought under Methodist influence, and his house opened for preaching, through Mr. Strawbridge. These were the principal Methodists in Frederick county, at that early date.

Mr. Strawbridge extended his labors to Baltimore and Harford counties, where he also had fruit. The Owen family was brought to experience the comforts of the Holy Spirit through his ministry. Mr. Asbury says, "Joshua Owen was a serious churchman seeking the truth, and found it;" his house became a home for the early itinerants, and a stand for preaching. His son, Richard Owen, was a spiritual son of Mr. Strawbridge; and the first native American who became a preacher of the Gospel among the Methodists. See the "Life of the Rev. William Watters," p. 108. He labored usefully as a local preacher until near the end of his life, when he died in the itinerancy. See the "Minutes of Conference for 1786." In 1781, he performed

the solemn duty of preaching over the corpse of his spiritual father, Mr. Strawbridge.

In the "Recollections of an Old Itinerant," on p. 204-5, we are informed that Mr. Samuel Merryman had occasion to visit Pipe Creek, where he heard of a marvellous preacher (Strawbridge) who could pray without a book, and preach without a manuscript sermon, which was regarded by many in that age and place as an impossibility. Mr. Merryman gave him a hearing, and was astonished at his success in praying without a book, and preaching without a written discourse—to him it was the most interesting religious service he had ever attended—he heard him again—his high-church notions gave way—he was awakened, and obtained a sense of sins forgiven, and ceased to wonder how a man could pray and preach without a book, for he could pray and discourse about religion (*i. e.* preach) without the aid of manuscript or printing-press. His house was opened for such preaching, and a Methodist society was subsequently formed, and a chapel followed.

Sater Stephenson, of Baltimore county, was brought to God through Mr. Strawbridge, and began to preach soon after Richard Owen commenced. Nathan Perigo, who lived some six miles north-east of Baltimore, was also a spiritual son of Strawbridge, and an early local preacher. Under his zealous labors Philip Gatch was awakened, and a Methodist society was raised up at Mr. Simmes's in his neighborhood, before the regular itinerants came along. See "Memoirs of Gatch," by Hon. John M'Lean, L.L.D., p. 9.

The first society raised up in Baltimore county was at Daniel Evans's near Baltimore. For its accommodation one of the first chapels in the country was erected; and Mr. Strawbridge was instrumental in gathering the society, if not in the erection of the chapel. See "Gatch's Memoirs," p. 24.

Mr. Richard Webster, of Harford county, Maryland, was among the first Methodists of the county. In 1824, the Rev. Freeborn Garrettson was visiting his friends in Maryland; and was with Mr. Webster a short time before his death; and informs us on page 248 of his life, that Mr. Webster had been a Methodist fifty-six years, which dates back to 1768, as the year in which he united with them. As no Methodist preacher had labored in Maryland at that time but Mr. Strawbridge, we must suppose that Mr. Webster identified himself with the Methodists through him. Mr. Webster's house became a home for the preachers, and the

preaching—a society was also raised up around him. Soon he began to preach; and his name is found in “The Minutes for 1774 for Baltimore.” In 1775, he was stationed on Chester circuit; here he became acquainted with a daughter of Mr. George Smith, of Goshen, Chester county, Pennsylvania, whom he married. After this he was useful as a local preacher. He died in 1824.

Mr. Thomas Bond, of the same region, and his first wife, were also Mr. Strawbridge's spiritual children. The Rev. Thomas E. Bond, extensively known as editor of the *Christian Advocate and Journal* for several years, was his son; also, the Rev. John Wesley Bond, the last travelling companion of Bishop Asbury.

Methodist preaching was introduced into Fredericktown, now Frederick City, by Mr. Strawbridge, on an invitation from Edward Drumgole, who, on coming from Ireland in 1770, and bearing a letter to Mr. Strawbridge, heard him preach at Pipe Creek, and gave him an invitation to preach the same truth in Fredericktown, where Mr. Drumgole then resided. Mr. Strawbridge was the first of Mr. Wesley's followers that preached on the Eastern Shore of Maryland. About 1769 or 1770, he preached at the house of John Randle, in Werton, Kent county, Maryland. The Rev. Henry Beam testifies that he heard him preach at his father's, the Rev. Martin Beam, in Lancaster county, Pennsylvania. This must have been about 1779, when Brother Beam was only five or six years old.

Methodism was planted in Georgetown on the Potomac, and in other places in Fairfax county, Virginia, by Mr. Strawbridge and his spiritual son, Richard Owen.

In 1773 and in 1775 Mr. Strawbridge's name is found in the Minutes, as a laborer among the itinerants; after which it disappears, probably on account of his administering the ordinances, which was contrary to Mr. Wesley's advice. According to Mr. Asbury's journal, the first Conference, in 1773, allowed him to do it, provided he would do it under the direction of Mr. Ranken, Mr. Wesley's assistant, which he refused to do, inasmuch as he had not derived his authority from Mr. Ranken or the Conference. From what source he derived his authority to administer them, we have not been informed. In his course in this matter, though opposed by most of the Methodist preachers, he was sustained by his spiritual children. The people were much on his side; and the Rev. Benedict Swope, of the German Reformed Church, advocated his course, saying, “Mr. Wesley did not do well

in hindering Methodist preachers from giving the ordinances to their followers.” It seems that Mr. Strawbridge felt that he had been the first instrument used by the Head of the church in raising up Methodism in Maryland; and therefore was unwilling to bear the reins of those, though higher in Mr. Wesley's authority, who had entered into his labors.

The evidence adduced by the Rev. George C. M. Roberts, in the *Christian Advocate and Journal*, and by the Rev. William Hamilton, in the *Methodist Quarterly Review* of 1856, makes it clear, beyond a doubt, to all who have duly considered it, and are not committed to another theory, that Mr. Strawbridge raised up the first society; and also built the first chapel. (See the *Quarterly Review* for 1856, p. 435). It may be asked, “Why did Bishops Coke and Asbury, in their early account of the rise of Methodism in this country, as found in the *Discipline*, make it appear that Methodism began in New York? also Rev. Jesse Lee, in his history of Methodism, and others who have asserted the same.” The answer is, “They so understood it, not having made it their business to inquire particularly into the history of Mr. Strawbridge's movements in Frederick county, Md.” We have seen that in 1801 Bishop Asbury came to a more correct understanding of the matter, and entered in his journal the truth, which we presume he had then and there obtained: thus correcting all that he had before said on the subject. Mr. Lee never took the pains to investigate the matter, and remained persuaded that New York was the cradle of Methodism in America. Others have copied the error without questioning it. We are glad that the matter has at last been placed in a clear light by the correspondents from Baltimore referred to above.

The evidence adduced warrants the assertion that the first Methodist society raised up in America (not taking into the account the one formed at Savannah, Ga., by Mr. Wesley)—the first chapel (mean as it was)—the first native American Methodist preacher (Richard Owen)—the first native American Methodist preacher who was a regular itinerant (William Watters), belong to Maryland. That Mr. Watters was the first itinerant has never been in controversy. That Richard Owen was the first native preacher has not been generally known. The priority of the Pipe, or Sam's Creek Society, and Log Chapel, has been mooted.

Mr. Strawbridge had great influence at the Bush Forrest chapel, in Harford county, Maryland. It is likely that he had been instrumental in raising up both the society and the

chapel. It was the second house for worship erected by the Methodists in Maryland, and may have been built as early as 1769 or 1770. Mr. Asbury preached in it in 1772. In 1777, when all the English preachers were retiring from the work on account of the war, some of the Methodist congregations were devising means to provide for themselves by settling pastors over them; and an arrangement was contemplated to settle Mr. Strawbridge over the Pipe Creek and Bush Forrest congregations. About the same time Mr. Asbury received a call to the Garrettson church (of the Church of England), in Harford county, Maryland. (See his Journal, vol. i., p. 194.)

We will close this account of the labors of Mr. Strawbridge in America, with a few extracts from the Rev. William Hamilton's account, in the Methodist Quarterly Review for 1856, already referred to. He informs us that Mrs. Bennett, sister to David Evans, of the first class at Pipe Creek, still living in 1856, in her eighty-ninth year, had sat under his ministry with great profit, and was able, as an eye-witness, to describe him. "He was of medium size, dark complexion, black hair, had a very sweet voice, and was an excellent singer.

"He 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. Two of his sons, George and Jesse, grew up and became carpenters."

The Log meeting-house was twenty-two feet square; on one side the logs were sawed out for a door, on the other three sides there were holes for windows; but it does not appear that it ever was finished, standing without windows, door, and floor. About 1844 it was demolished, and several canes were manufactured out of some of its logs. Mr. William Fort sent one to each of the bishops, then in New York, and one to Dr. Bond. A letter from Mr. Fort appeared in the Christian Advocate and Journal, relating to the old chapel, at the same time.

"Mr. Strawbridge continued to reside at Sam's Creek about sixteen years, and then removed to the upper part of Long Green, Baltimore county, to a farm given him for life, by the wealthy Captain Charles Ridgely, by whom he was greatly esteemed, and who often attended his preaching. It was while living here under the shadow of 'Hampton' (Col. Ridgely's seat), that, in one of his visiting rounds to his spiritual children, he was taken sick at the house of Mr.

Joseph Wheeler, and died, in great peace. His funeral sermon was preached to a vast concourse of people by the Rev. Richard Owings, under a large walnut-tree, from Rev. xiv. 13. His grave, and also the grave of Mrs. Strawbridge (who died in Baltimore), are in the small burying-ground in the orchard south of the house, about the centre of the ground; a large poplar-tree has grown up between them, as a living monument." Their resting place is about six or seven miles north of Baltimore. It appears from Mr. Asbury's Journal, vol. i. p. 334, where we suppose he is referred to, under date of September 3, 1781, that he was then dead, and it seems that this event occurred in the summer of 1781.

CHAPTER II.

DURING the reign of Queen Anne, while Colonel Churchill, afterwards Duke of Marlborough, who had married Sarah Jennings, who had been Anne's playmate, was covering himself with military glory on the sanguinary fields of Blenheim, Ramillies, Oudenarde, and Malplaquet; and frowning Gibraltar was bowing to the martial courage of Sir George Rooke and Cloudesley Shovel; and England and Scotland were more closely united by consolidating their parliaments into one;—while Dean Swift was pointing his satire; and Steele was waging war with immorality and infidelity, Addison with his model style was sending his papers to the toilet and tea-table, to correct abuse and elevate taste; when Gay, Parnell, Prior, and Pope were pouring out their numbers in verse, and Handel was charming with the power of song, Providence was moving a people from one of the Palatinates on the River Rhine into her kingdom, who were subsequently to bring with them to America the treasures of truth and moral worth.

She was deservedly called "Good Queen Anne," on account of her mild though firm temper, for relinquishing a hundred thousand pounds of her annual income for the public service, and giving a large portion of the revenue derived from the church for the benefit of the poor clergy, called "Queen Anne's Bounty,"—sacrifices which are seldom made by those who are high in power. Relics of her benevolent regard for religion are still found in this country: St. Anne's Church, near Middleton, Newcastle county, Delaware, was

founded in her reign, and called after her; she presented to it a covering for the communion-table, with her initials A. R. (Anne Regina) on it, wrought in silk embroidery, most probably, with her royal fingers. It still exists as a highly valued memento.—(Rev. George Foot's Book on Drawyer's Congregation, p. 53.)

It appears that she made a much more princely present to Christ's Church, in Second street, Philadelphia, of a service of silver plate, which is still preserved.—(See Watson's Annals, vol. i. p. 379.)

The Rev. George C. M. Roberts is the author of the following letter:—

"In the year 1709 seven thousand Protestant Lutherans were driven from their homes by the French, under Louis XIV. Their houses and their property of every description were laid waste by fire and the sword. Men, women, and children fled by night for their lives to the camp of the Duke of Marlborough for protection from their enemies. Persecution, ending in these distressing and afflicting calamities in a single day, reduced from affluence these wealthy farmers to a level with the most indigent. On the first intelligence reaching Queen Anne, she sent to their relief a fleet to Rotterdam, which conveyed them to England. Between six and seven thousand of these poor forlorn people arrived in London. They were encamped on Black Heath and Camberwell Commons, where commissioners who were appointed by the government administered for the time being to their necessities.

"Of these seven thousand, three thousand determined to try their fortunes in the New World, and consequently came over to New York and Pennsylvania, which at that time were British provinces. Of this number, six hundred and fifty families settled in North Carolina.

"About fifty families of those who remained in England were encouraged to locate themselves in Ireland. They fixed upon the estates of Lord Southwell, near Rathkeal, in the county of Limerick. Each man, woman, and child were allowed eight acres of land, for which they consented to pay five shillings an acre, yearly, for ever. The government agreed to pay their rent for twenty years, in order to encourage the Protestant interest in Ireland, and make them all freeholders. They also supplied every man with a good musket (called a Queen Anne piece), to protect himself and his family. They were embodied in the free yeomanry of the country, and were styled the "True Blues," or "German Fusileers," and were

commanded by one Capt. Brown. The following are the names of those who settled contiguous to each other on the estate of Lord Southwell, namely: Baker, Barhman, Barrabier, Benner, Bethel, Bowen, Bowman, Bovinizer, Brethower, Cole, Coach, Corneil, Cronsberry, Dobe, Dulmage, Embury, Fizzle, Grunse, Guier, Heck, Hoffman, Hife, Heavener, Glozier, Lawrence, Lowes, Ledwich, Long, Miller, Mich, Modlen, Neizer, Piper, Rhineheart, Rose, Rodenbucher, Ruchle, Switzer, Sparling, Stark, St. John, St. Ledger, Straugh, Sleeper, Shoemaker, Shier, Smeltzer, Shoultace, Shanewise, Tesley, Tettler, Urshelbaugh, Williams, Young.

"Of these it will be seen that the family of Embury was conspicuous. Philip Embury, the hero of our story, was of this family. He was born in Ballingarane, near Rathkeal, county of Limerick, about the year 1730. His parents were very respectable, and members of the German Lutheran Church. They came over from the Palatinate with the colony in 1709. Philip, when a boy, was sent to the German school, then taught by an old gentleman named Gier, in Ballingarane. Afterward he went to the English school. His education was very limited, if compared with what may be obtained in the present day. When he arrived at a suitable age he was bound to a carpenter, with whom he served his time with credit to himself, and to the entire satisfaction of his master. He was always considered, and bore the character of an honest, industrious, sober, and obliging man. After serving out his apprenticeship, he worked at the same trade until his emigration to America. He was cousin germain to the Switzer, Gier, and Ruchle families. He was converted to God on Monday, Dec. 25, 1752, through the instrumentality of John Wesley, and joined the Methodist society in his neighborhood the same year. He soon began to exercise his gifts as a local preacher and class-leader in his own vicinity, and continued to do so for the space of five or six years.

"I have already mentioned that when the Palatines left Germany in 1709, three thousand of them were influenced to emigrate to America, and settle in New York and Pennsylvania. This circumstance was the means of separating friends of the nearest relationship to each other. They kept up a correspondence with those who were left in England, whenever, which was but seldom, an opportunity offered. These letters, written to those who were in Ireland and Germany, gave them an account of America, their favorable condition, and the prospects that were before them. They were encouraging in the extreme, and influenced several of

them to emigrate also. Heavy taxation, oppressive landlords, and the small inducement offered to men of genius or industry, rendered Ireland, though perhaps on the whole one of the finest countries in the universe, no eligible place for men of talents of any kind, however directed, to hope for an adequate supply, or decent independence for a rising family. America was then comparatively thin in her population and large in territory. She held out promises of easily-acquired property and immediate gains. Her commerce and agriculture, and trades of different kinds, all combined to induce the ill provided for and the dissatisfied in the mother country to come with their persons and property thither.

“Mr. Embury and his friends were persuaded, among many others, to indulge their hopes, with the expectation and the promise held out to them of mending their fortunes, and living more happily in this, to them, untried and new world. The old Palatines could not come over conveniently on account of their large families and other encumbrances, so the first emigration of Palatines fell to the lot of Philip Embury. As was stated in a former communication, this he made up his mind to do in the spring of 1760. After disposing of all his effects, and turning them into money, he started, and landed in New York on the 10th day of August, 1760.

“From the time he landed in New York until 1766 we hear but little of him. It is not probable, however, that the whole of this time was spent in inglorious ease. When we consider that he was an Irishman, that up to the time of his leaving Ireland he exercised the functions of his ministry, availing himself of the very *last opportunity* from the side of the ship of preaching to the people; that he was the descendant of the Palatines, who doubtless often repeated the story of their sufferings and their wrongs, for Christ and the Gospel's sake, in his hearing; it is not to be supposed that Philip Embury was easily discouraged, and remained in America for six years without once preaching Christ to the people. Such an opinion is preposterous in the highest degree, and leaves a stain upon his name. No; we had rather say that he preached immediately after his arrival, and continued to preach often until he became discouraged, when, as he supposed, there was no hope of getting an audience to hear him. Under these circumstances it is probable that he desisted from the work *regularly*, but continued *occasionally* to preach, until the famous appeal was made to him in the year 1766, which, in the providence of God, awakened within him all his slumbering energies, and led him to commence in New York a work

which shall know no end until the final consummation of all things.

GEORGE C. M. ROBERTS.

“135 Hanover St., Baltimore.”

The following account of Mr. Philip Embury was written by the Rev. George C. M. Roberts, of Baltimore:—

“November 27, 1758, Philip Embury was married to Miss Margaret Switzer, of Court Matrass, in Rathkeale Church. The same year he assisted the feeble society in that village in the erection of a church for their better accommodation. In 1758, 1759, and 1760, many of his neighbors and friends became deeply interested on the question of bettering their condition by emigrating to America. Being influenced by letters from many of the Palatines, his friends who had previously settled in America, he, with some of his neighbors and relatives, determined upon removal. In 1760 he came over with his wife. He was accompanied by two or three of his brothers and their families; also Paul Heck and family, Valer. Tetlar. Peter Switzer (probably a near relative of his wife), Philip Morgan and family, and a family by the name of Dulmegees. They were all responsible freeholders in Ireland, and sold their farms and effects to raise the funds to defray their expenses. They shipped at Limerick, to which many of their friends and neighbors accompanied them for the purpose of witnessing their departure. Mr. Embury preached his last sermon in Ireland from the side of the ship, at the custom-house quay. A large concourse of people were standing and sitting around to hear his parting counsel. Afterward they wished him and his company a prosperous voyage, and with tears and uplifted hands bade them a final adieu.

“I have these facts from the notes of a gentleman whose father was present on the occasion.

“The families who accompanied Mr. E. were not, all of them, Wesleyans, only a few of them; the remainder were members of the Protestant Church in Ireland; but, as far as I can ascertain, made no profession of an experimental knowledge of God, in the pardon of sin and adoption. After their arrival in New York, with the exception of Mr. Embury and three or four others, they all finally lost their sense of the fear of God, and the interest they had previously felt, and became open worldlings. Some subsequently fell into greater depths of sin than others. Late in the year 1765 another vessel arrived in New York, bringing over Mr. Paul

Ruckle and family, Luke Rose, Jacob Heck, Peter Barkman, and Henry Williams, with their families. These were Palatines, some of them relatives of Mr. Embury, and the balance his former friends and neighbors. A few of them only were Wesleyans. Mrs. Barbara Heck, who had been residing in New York since 1760, visited them frequently. One of the company, Mr. Paul Ruckle, was her eldest brother. It was when visiting them on one of those occasions that she found some of the party engaged in a game of cards. There is no proof, either direct or indirect, that any of them were Wesleyans, and connected with Mr. Embury. Her spirit was roused, and doubtless emboldened by her long and intimate acquaintance with them in Ireland, she seized the cards, threw them into the fire, and then most solemnly warned them of their danger and duty. Leaving them, she went immediately to the dwelling of Mr. Embury, who was her cousin; it was located upon Barrack street, so called from the circumstance of the sixty-fourth regiment of foot, of the English army, being quartered therein. After narrating what she had seen and done, under the influence of the Divine Spirit, and with power, she appealed to him to be no longer silent, but to preach the word forthwith. After parrying his excuses, she urged him to commence at once, in his own house and to his own people. He consented, and she went out and collected four persons who, with herself, constituted his audience. After singing and prayer he preached to them, and enrolled them in a class. He continued thereafter to meet them weekly. Mr. E. was not among the card-players, nor in the same house with them. The period at which Mr. E. thus commenced his labor is positively fixed in a manuscript copy of a letter in my possession. This letter may be seen entire in the Magazine for 1823, page 427. This was written to Mr. Wesley, and is signed T. T. (Thomas Taylor), and bears date 'New York, April 11, 1768.' After giving an account of the religious condition of the people, it says: 'Eighteen months ago 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,)' &c. This clearly shows that the renewal of Mr. E. took place in the fall of 1766, and at the same time fully substantiates what I have said in reference to the time of his arrival in New York. This letter also settles the time of Captain Webb's first visit, by saying it took place 'three months' thereafter. This makes it February, 1767. The

author of it himself arrived in New York, from Plymouth, on the 26th of October, 1767, after a passage of six weeks. On his arrival he found that Mr. Embury had formed two classes, one of males, containing six or seven members, the other of females, containing the same number. He had, however, never met the society apart from the congregation.

"From the foregoing, as well as what has been stated by our historians, it is not fair to surmise that Mr. E. had not preached after his arrival in America until this memorable effort; that for the entire six years he had made no public effort. Although I have no reliable data upon which to base a contrary opinion, I am nevertheless inclined to believe that he had, and perhaps more than once, made efforts in public, but, being discouraged, had ceased to do so for some time. Alas! how many ministers of the present day become weary of appointments, and abandon them because but five or six are in regular attendance! These documents, however, conclusively establish the fact, that no serious or systematic effort was made by him prior to November, 1766."

The following account of the Palatines in Ireland is taken from Mr. Wesley's Journal of these Palatines:—

"Fifty families formed a colony at Ballygarane, twenty at Court Mattress, twenty at Killiheen, twenty at Pallas, and there was another colony at New Market, on the Shannon. Each family had a few acres of ground, on which a little house was erected. And such was their diligence, says Mr. Wesley, that they turned all their land into a garden—in industry and frugality they were patterns to all around them. They retained the temper and manners of their fatherland, being a serious, thinking people, having but little resemblance to the people among whom they lived in either appearance or disposition. But, as they had long been without a minister by whom they could profit, they were much given to cursing, swearing, and drunkenness, until the Methodist preachers came among them about the year 1750, when the reformation became so general that there were no such towns to be found in the kingdom; no cursing, swearing, Sabbath breaking, no alehouse or drunkenness in any of them; they were both reproof and example to their neighbors. Many of them united with the Methodists, and such as did not, imitated them, by forming themselves into classes, and professed to walk in the light of God's countenance. When Mr. Wesley first met them in society, he was repeatedly stopped short. The words of this plain, honest people, he remarks, came with such weight and power as to produce a pause, and raise a general

cry among the hearers: the words of a child nine years old astonished all that heard them."

Here lived, and here died, in a good old age, Philip Geier, who was a patriarch to these German societies. Here was Philip Embury; here was the Heck family, the Deans, with many others. Here was the material that formed the nucleus of Methodism in New York.

Notwithstanding the diligence and frugality of this people, such was the heartlessness of their landlords that many of them could not procure the coarsest food to eat, nor the meanest raiment to wear—hence they had to seek bread in other places, scattered up and down the kingdom, but the greater part came to America.

CHAPTER III.

FROM the foregoing chapter we learn that Mr. Philip Embury was born about 1730, found peace with God December 25, 1752, and came to New York, August 10, 1760. Mrs. Barbara Heck's stirring appeal was made to him about October, 1766, when he preached in his own humble dwelling in Barrack street, now Park Place; only six attended this meeting: Mrs. Heck, four others, and Mr. Embury, the preacher.

They were formed into a class, and met in his house. He continued to preach and meet the class, adding to it the names of such as wished to belong to it. Mrs. Morrell, wife of Jonathan Morrell, and mother of the late Rev. Thomas Morrell, of Elizabethtown, New Jersey, had obtained religion about 1760, and now joined in with the Methodists.

After Mr. Embury had fed and guided the little flock about four months, he was refreshed by the coming of Captain Webb, from Albany to New York. Among the first Methodists of New York there were three who had been comrades in the British army, namely, Thomas Webb, William Lupton, and John Chave. Mr. Embury's dwelling soon became too small to contain the people who came to hear the preaching; and a larger room was hired near the Barrack, in the same region; this did not long hold them, and the "Rigging Loft," at No. 120 William street, was hired: its dimensions were eighteen by sixty feet. Captain

Webb's popularity, as a preacher, soon filled it to overflowing, and a still larger place was contemplated; and in the space of two years after the class was formed Wesley Chapel was opened for worship.

Early in 1767, Charles White and Richard Sause, with their families, came from Dublin to New York; these had been Methodists in Ireland. In October of the same year Thomas Taylor, who wrote the famous letter to Mr. Wesley, signed "T. T.," arrived from Plymouth, England. When the ground on which Wesley Chapel was erected, was secured by deed in 1768, it was conveyed to Philip Embury, William Lupton, Charles White, Richard Sause, Henry Newton, Paul Heck, Thomas Taylor, and Thomas Webb. We must regard these as chief men among the Methodists of New York, at this time; James Jarvis also belonged. At the time of Thomas Taylor's arrival, in October, 1767, there were two small classes—one consisted of about seven men, the other of as many women. It was not long before Samuel Selby, Stephen Sands, John Chave, and John Staples, were enrolled among them. Thomas Brinckley, a native of Philadelphia, who married Mary, a sister of John Staples, and who was a soldier in the Revolutionary war, and assisted in guarding Major André, and conducting him to the place of execution, was an early Methodist in New York. See "Lost Chapters," by Rev. J. B. Wakeley, pp. 92, 93.

The Dean family came to New York with the Heck family. Elkana Dean, and his daughter Hannah Dean, were among the first Methodists in New York.

When Wesley Chapel was being erected, in 1768, Mr. Embury, being a carpenter, wrought much upon it; he made the pulpit, and afterwards preached the dedicatory sermon, from Hosea x. 12, on the 30th of October, 1768. He was both trustee and treasurer of the enterprise at this time. The chapel was forty-two feet wide, and sixty feet long.

Mr. Embury continued to live in New York in 1769, and during a part of the year 1770. While he remained he was preaching and laboring for the Methodists, who were inexpressibly dear to him. When he was about to leave them, as a token of love to him, the Methodist Society contributed twenty-five shillings, to pay for a copy of Cruden's Concordance, which he carried with him to his new home; this book, with Embury's autograph in it, was in the possession of a son of his, in 1845, who was then "seventy-eight years old—little of stature—his head thickly set with hair white as wool." He had been a Methodist for fifty years. He was

then living in East Canada, near the line which divides it from Vermont. Here he was found by the Rev. Isaac Stone, from whose letter, in the *Christian Advocate and Journal*, this extract is taken. It is highly probable that this book is still carefully preserved in some branch of his descendants.

In 1770, Mr. Embury, after a sojourn of ten years in New York, bade a final adieu to it, and settled in the town of Camden, Washington county, N. Y. He was accompanied to his new home by Peter Switzer, most likely his brother-in-law, Mr. Ashton, who paid the Rev. Robert Williams's expenses to America, in 1769, and others of the New York Methodists.

In this place he continued to preach, and raised a small society, which consisted chiefly of his own countrymen. Here he was held in such esteem by the people that he filled the office of justice of the peace. He did not, however, live long; he died suddenly in 1775, from an injury received while mowing in his meadow; at the time of his death he was about forty-five years old. His surviving friends were well satisfied that his end was that of a righteous man. His remains were interred on the plantation of his friend Peter Switzer, about seven miles from Ashgrove, where they rested until 1832, when they were removed to the Methodist burying-ground, in Ashgrove, and a marble tablet placed to perpetuate his memory.

Mr. Embury was a preacher that gave evidence of feeling what he said to others; he often wept while he preached; and if he did not possess a scintillating genius, he had what was of far greater value, the adornment of the modesty and meekness of Christian piety, and was owned of his Saviour in life and in death. He was the instrument chosen by the Head of the Church to lift up the standard of Methodism in what is now acknowledged to be the empire city of the nation; and, although such abilities as he possessed as a preacher would not attract a congregation at this day in New York, yet he will be held in grateful and lasting remembrance on account of the work he once performed there. And while Mr. Strawbridge must be regarded as the apostle of Methodism in Maryland, the same must be accorded to Mr. Embury in relation to New York.

His widow married a Methodist by the name of Lawrence, and settled in Upper Canada. A grandson of Mr. Embury, whose name was Fisher, was in New York, in 1853, at the anniversary of the Ladies' Union Aid Society, in Bedford Street. It was a great matter for the people of New York



CAPTAIN THOMAS WEBB

Who introduced Methodism
into Pennsylvania, Delaware and New Jersey.

to see a descendant of his among them. See "Lost Chapters," by Rev. J. B. Wakeley, p. 134.

Philip Embury had several brothers; two of them died before he left New York. John Embury died in 1764, and Peter Embury in 1765. David Embury, his brother, was a subscriber to help to build Wesley Chapel in 1768. A number of his relatives are still to be found in New York and Brooklyn. Mrs. Emma C. Embury, the authoress, is the wife of a descendant of his; also, Daniel Embury, President of the Atlantic Bank in Brooklyn. "Lost Chapters of Methodism," p. 134.

The little society which Messrs. Embury and Ashton raised up about the year 1770, at Ashgrove, on account of its isolated condition was but little known. The early itinerants did not visit that region of country. It languished for fifteen years or more, and a part of that time it could scarcely be said that there was a Methodist society in the place; yet there were those that had been, and desired again to be, Methodists. In the year 1786, Mr. John Baker, a Methodist from Ireland, settled at Ashgrove, who made several efforts to bring the travelling preachers to the place; but on account of the paucity of their number, he did not succeed until 1788, when Lemuel Smith was sent to take charge of the society; his labors were made a blessing not only to the Ashgrove society, but to many others, that sprung up around this central society in the northern part of New York. Between 1790 and 1793, a Methodist meeting-house was erected at Ashgrove, which was the fifth or sixth place of worship built by the Methodists in the state.

The leading event of 1767, in reference to the interests of the infant cause of Methodism in America, was the identification of Mr. Thomas Webb with it. He was with General Wolfe at the taking of Quebec in 1758, where he lost his right eye, over which he afterwards wore a green shade. We have conversed with some individuals who heard him preach, and very distinctly remembered his appearance, particularly this green shade. About the year 1765 he obtained the comforts of experimental religion, and soon after bore a public testimony for his Saviour, at Bath, in England, which was the initiative of his public ministry. Soon after he was stationed at Albany in New York as barrack-master. About the month of February, 1767, Mr. Webb became acquainted with the Methodists in New York city. This was while they were worshipping in the room near the barracks. His appearance among them in his

military costume embarrassed them until he gave evidence of his devotion by conforming to their mode of worship. He soon began to officiate among them as a public speaker; and many came out to hear him preach the Prince of Peace, clad as he was in the livery of war.

As his wife's relations lived on Long Island, he took a house in the neighborhood of Jamaica, and spent this year preaching in New York, and on the Island, wherever a door was opened. By the end of the year he had about twenty-four justified, chiefly in and about Newtown. It does not appear that he formed a society on the island, but it seems they were regarded as belonging to the New York society.

It is said that Mr. Webb was awakened to see and feel his need of a Saviour in 1764 under the preaching of the Rev. John Wesley in England. After a sore conflict which lasted a year or more, he obtained an assurance of sins forgiven. Soon after, being in Bath, England, the minister who was to preach did not attend—this might have been providential—Mr. Webb was requested to speak to the people—he related his experience with great power, and it was made a blessing to many: henceforth he lost no opportunity to bear his testimony to the truth.

When he came to Albany, N. Y., about 1766, he had family worship in his house regularly; in this exercise some of his neighbors united with him occasionally. On these occasions he sometimes gave a word of exhortation; no great impression, however, was made by these earliest efforts in behalf of Methodism, on the descendants of the Dutch of Albany. It was not until 1788 or 1789, that the Methodists established a society in this oldest town of New York.

Mr. Webb was the leading man in building Wesley Chapel. It might have been some years before such a place for worship had been erected in New York but for him. He was the most responsible man connected with the enterprise—he led the way in obtaining a site on "Golden Hill"—he headed the subscription with thirty pounds—the largest sum put down by any one; and, besides being the most responsible one in contracting for materials and labor, he collected thirty-two pounds in Philadelphia, while making his earliest visits to this city to establish Methodism, and paid it over for the use of the chapel.

Wesley Chapel cost from six to eight hundred pounds. Mr. Embury, the carpenter, received, for work done on it, a considerable amount. David Morris, another carpenter, was

paid more than one hundred pounds. John Gasner received, for painting and glazing, from ten to eleven pounds. Samuel Edmonds, the grandfather of Judge Edmonds, the notorious spiritualist of this time, was the stone mason who put up and plastered the walls. He received for furnishing material, work done, &c., more than five hundred pounds. Thomas Bell, a Methodist from England, worked a week upon the chapel.

It is proper to notice some of the first Methodists in New York a little more in detail. The Heck family was from Balligarane, the same place that Mr. Embury came from. They were well acquainted in Ireland, and came to this country together, in 1760. Paul Heck had married Barbara Ruckle before they came to America. Some of the Ruckles, her relatives, are living near Baltimore at this time. Mrs. Heck was a Christian of the highest order; she lived much in prayer and had strong faith, and, therefore, God used her for great good in New York: she roused Embury, and set him to work as preacher and pastor—having received an answer to prayer, she encouraged Embury, Webb, and others, to proceed in the erection of Wesley Chapel. Some of her descendants are still living; and much of her spirit and practice have been found with her children.

Paul Heck, son of Paul and Barbara Heck, was born at Balligarane, in Ireland, in 1752. He came to New York with his parents, in 1760, when he was eight years old. He joined the Methodist society in New York, in 1770, when he was eighteen. In 1774, he was married to Hannah Dean. For many years he was trustee and leader of a class at Wesley Chapel. Having been an exemplary Methodist fifty-five years, he departed this life, with countenance mantled with smiles, and the shout of "Glory to God!" for the purifying blood of Christ, which gave him the victory, in the seventy-third year of his life.

His companion, Hannah, was a Methodist two or three years before he joined them; she was for many years a faithful leader of a little band among the Methodists. After surviving him a few years, she followed him, in joyful hope, to her everlasting rest. She lived longer on earth, and was in communion with the Methodists, more years than her husband.

James Jarvis—one of the first members, trustees, and leaders—was the third treasurer of the board of trustees. His secular business was to make hats—he made the first

beaver that Robert Williams, the first of Wesley's followers in this country, who regularly itinerated, wore in America. He made hats for others of the preachers. At the age of forty-two, he exchanged the sorrows of earth for the joys of heaven, November 4, 1774. Mr. Asbury was with him in his last hours, and attended his funeral; he appointed Richard Sause to lead the class he had left behind. Mr. Jarvis was the first of the trustees that died. ("Lost Chapters," pp. 79-80.)

Charles White, who came from Dublin, in 1767, was one of the original trustees, and was treasurer of the board in the time of the war of 1776. As he had, with several others of the New York Methodists, supported the claims of King George over the colonists of this country, when peace was made between England and America, in 1783, he, in company with John Mann, went to Nova Scotia; and, if he had any real estate, it was confiscated.

It appears that he did not continue long in Nova Scotia, but went to the new territory of Kentucky, where Bishop Asbury found him, as the following extract shows:—"Mr. White was living in Kentucky, in 1790, in or near Lexington, where Mr. Asbury found him, and remarks: 'Poor Charles White. Ah! how many times have I eaten at this man's table in New York, and now he is without property and without grace. When I parted with him, I asked him if he loved God; he burst into tears, and could scarcely say 'he desired to love Him.'"

He is noticed again, in 1793: "I rode to Lexington, I stopped at C. White's once more. Oh, that God may help him safe to glory!" (Asbury's Journal, vol. ii., pp. 74, 164.)

William Lupton was born at Croftstone, Lancashire, England, March 11, 1728. In 1753, he came to America, as quartermaster, under George II. He was nearly six feet high—heavy built—large head, which was bald in the evening of his life. He was in the war with Captain Webb, who was his commanding officer. Then and there they became intimate friends; and afterward stood side by side in promoting Methodism in New York. Mr. Lupton married Johannah Schuyler—a relation of General Schuyler; she died in 1769. In 1770, Mr. Lupton married Mrs. Rosevelt. He was a little singular in his manner of dressing: he wore a red velvet cap, and ruffles around his wrists—officer-like. In 1796, he died; and his widow in 1801. Mr. Lupton was interred in his vault, under Wesley Chapel. In 1817, this

church edifice was taken down, and a new one built; at this time Mr. Lupton, with other dead, was removed. Two men were employed in this work. When they entered Lupton's vault and took hold of his coffin, which was one of the largest ever seen in New York, they let go their hold, and ran out, much alarmed. Dr. William Phœbus, who was superintending this removal of the dead, inquired, "What is the matter?" They replied, "We heard a man groan!" The doctor said, "Tut, tut; go back and remove the coffin." Dr. Phœbus, going into the vault, related that he distinctly heard a noise, which he recognised as the groan which he had frequently heard Mr. Lupton utter, when he was intimate with him, while yet living. (See "Lost Chapters," p. 331.) Query. Was the old trustee demurring to the removal of his dust? Those who reject the marvellous, will reject this as a reality. Those who are inclined to believe in supernaturals, will make more of it.

Henry Newton was an Englishman, and, in point of importance, stood next to Mr. Lupton in the New York Methodist society. He lived and died a bachelor. He was much of a gentleman, and had, in advanced years, considerable property. He was one of the original trustees of Wesley Chapel, and one of the first stewards of the New York Methodists. He was connected with Wesley Chapel until one was erected in Second street, now called Forsyth, when, on account of convenience, he united with the latter. His dust rests in a vault, in the Forsyth street churchyard. "Lost Chapters," pp. 80-3.

Richard Sause was the first who boarded Mr. Wesley's missionaries in America; his house was Mr. Boardman's home, in 1769, when he first arrived in New York. In January, 1770, he received twelve pounds for boarding Mr. Boardman one quarter. "Lost Chapters," pp. 85-6.

Stephen Sands succeeded James Jarvis as treasurer. His business was with chronometers; he was called a "watch-maker." In 1776, he boarded the preacher. James Dempster was in New York in 1775; but he left the Methodists and went to the Presbyterians. Daniel Ruff went to New York in the spring of 1776; but the preacher Mr. Sands boarded, must have come in between Dempster and Ruff. The board was paid him January, 1776; which was before Mr. Ruff reached New York. At his house Dr. Coke put up on his arrival in New York, in 1784. "Lost Chapters," pp. 86-8.

John Staples was an early Methodist in New York. Ho

was an official man in 1774—both steward and treasurer. He married the widow Lovegrove, who was among the early Methodists. He was a Prussian, and introduced the sugar-refining process into this country. He became wealthy, and moved in the higher circle of society. When the British held New York, they confined the American prisoners in his sugar-house, where their sufferings were greater than many suffer by dying, for they were protracted tortures. Report says that the Rev. Freeborn Garrettson first saw Miss Catherine Livingston, who afterwards became his wife, at the house of Mr. Staples. After he had acquired a large amount of wealth, he retired to his country-seat at Newtown, on Long Island, where he met some reverse of fortune through the misfortune of his son. He died in 1806. His widow died in 1821, at the age of ninety. They were both interred in the family burying ground at Newtown, Long Island. "Lost Chapters," pp. 88-90.

John Chave was a British officer in the time of the French war, at which time he, as well as Captain Webb and William Lupton, first came to America. He experienced religion while in the army. He was one of the original subscribers to Wesley chapel; and we must regard him as one of the Methodists at that time; his attachment to Mr. Wesley was great. It was his practice, whenever he awoke at night, to spend the time in prayer. After he ceased to live in New York, he resided for a time in Newark, New Jersey; then in Greenwich, a suburb of New York; afterwards at Walton, Delaware county, N. Y., where he died at the age of eighty-six, about the year 1816, where he was buried.

In Mr. Asbury's Journals, vol. i. p. 26, he says, under date of September, 1772, he "appointed Mr. C. to take an account of the weekly and quarterly collections." In one edition of these Journals, in the Arminian Magazines for 1789-90, this name is written *Chase*: but, as I have not full evidence that there was a Methodist in New York of this name, I suspect it was John Chave; the letters are the same, except one.

Philip Marchington was an official Methodist in New York during the war. He left in 1783, probably on account of his loyal principles to King George, and settled in Halifax, Nova Scotia. Here Mr. Garrettson had him for his kind host in 1785, when he went there as a missionary. See Garrettson's Life, pp. 141-148.

The first Methodist parsonage, or as it was then called, "The Preacher's House," was prepared in New York, in

1770. Before that, the preachers had been boarded; afterwards they were to have a furnished house and housekeeper, where they were to take their meals, study, and sleep. This house communicated with Wesley Chapel. Part of the furniture was bought and part was borrowed. Mr. Lupton lent one bed-quilt; Mr. Newton, two blankets and three pictures; Mr. Dean, one knife box; Mrs. Taylor, five chairs, five pictures, three tables, two iron pots, pair of andirons, and chafing dish; Mrs. Trigler, bed curtains and looking-glass; Mrs. Jarvis, one window curtain, a half dozen plates, and a dish; Mrs. Souse, four teaspoons, and six knives and forks; Mrs. Benninger, one window curtain; Mrs. Sennet, one gridiron, and pair of bellows; Mrs. Earnest, six China cups and saucers; Mrs. Moon, one table cloth and towel, one dish, three wine glasses, and cruet; Mrs. Leadbetter, tea chest and canister; Mrs. Newton, one bottle, sauce boat, and chamber-set; Mr. Chas. White, one copper tea kettle; Mrs. Harrison, three China plates, two China cups, four silver teaspoons, and one picture; Mrs. Crossfield, two table-cloths; Mrs. Crook, three table-cloths, two towels, and two pillow-cases; Mrs. Heckey, one chair and cushion; Mrs. Ten Eyck, one bed spread.

From this statement, taken from "Lost Chapters," pp. 221-2, we see that the ladies of New York did more in furnishing the "Preacher's House," than the gentlemen; and we suppose they were all members of the Methodist society, at the time; thus we are able to know the names of some of the female part of the society, as well as the males.

CHAPTER IV.

MR. WEBB, having introduced Methodism on Long Island, and assisted in building it up in New York, his zeal led him to seek new fields where he might proclaim the riches of redeeming grace.

It is possible that Captain Webb first visited Philadelphia in 1767; if not in that year, it is certain that he preached in it in 1768. Mr. John Hood joined the first class which Captain Webb formed in this city,—it consisted of seven persons; and was formed as early as 1768, if not earlier. Brother Hood died in 1829, having been a model Methodist

for more than sixty-one years. His intimate friend, Dr. Thomas F. Sargent, who had often conversed with him on the introduction of Methodism into Philadelphia by Mr. Webb, and had a particular knowledge of every circumstance relating to it, published a biographical sketch of John Hood in the *Christian Advocate and Journal*, giving the particulars, as he had received them again and again, from this primitive Methodist. From Dr. Sargent's account, we are able to give the particulars as to the first place where Webb preached, and the names he enrolled as the first who united together in Philadelphia as Methodists.

The place where Webb opened his commission in this city was near the drawbridge, which then spanned Dock Creek, at Front Street, on the Delaware river,—in a sail-loft, the use of which he had obtained from a sail-maker, whose name was Croft. After the most diligent inquiry, we have ascertained that Mr. Croft's sail-loft was on the south-east corner of Dock Creek and the Delaware River, where the building numbered 248 and 250, which is still a sail-loft, stands. Here the first class in Philadelphia was formed and met. Can there be found any persons in Philadelphia who will raise a Captain Webb Sunday School on this spot, as a memento to the old soldier who preached here in 1768?

He continued to preach in this city, and the adjacent regions, until the arrival of Messrs. Boardman and Pilmoor in 1769, who found him in town when they landed. It is said, that a part of this time he made Philadelphia his home.

The ministry of Dr. Wrangle, who was a missionary from the government of Sweden to the Swedish Churches of Pennsylvania, had somewhat prepared the way for the introduction of Methodism into Philadelphia. Under his ministry Mr. John Hood received his first religious impressions; who, on opening his mind to the Doctor, was advised to form an acquaintance with Mr. Lambert Wilmer, at that time a member of St. Paul's Church, who was a pious young man, and on that account a suitable companion for Mr. Hood. An acquaintance at once commenced between these two young men that ripened into the warmest friendship; such was their love for each other that they mutually requested to be buried in the same grave, which request was fulfilled. Mr. Wilmer died in 1824 or in 1825, and in 1829 his grave was opened to receive the remains of Brother Hood,—they repose under the Union Church.

In 1768 Dr. Wrangle was called home, returning by way

of England, where he spent some time, and formed an acquaintance with Mr. Wesley, whose zeal, usefulness, and economy, he much admired. Under date of October of this year, Mr. Wesley wrote in his *Journal*: "I dined, (at Bristol, England,) with Dr. Wrangle, one of the king of Sweden's chaplains, who has spent several years in Pennsylvania. His heart seemed to be greatly united to the American Christians; and he strongly pleaded for our sending some of our preachers to help them, multitudes of whom are as sheep without a shepherd. He preached at the new room, to a crowded audience and gave general satisfaction by the simplicity and life which accompanied his sound doctrine." It has been thought that his pleading with Mr. Wesley had some influence,—in the following year two preachers were sent. While Dr. Wrangle was in England, he corresponded with Messrs. Hood and Wilmer and others of his pious acquaintances in Philadelphia, sending them some of Mr. Wesley's religious tracts, and advised them in case the Wesleyan preachers formed a society in Philadelphia, to unite with it: thus were Messrs. Hood, Wilmer and others directed, by this pious Swede, to the Methodists: and when Messrs. Boardman and Pilmoor were appointed to labor in America, it was first known to the Philadelphia brethren by a letter from him.

The same year, while Dr. Wrangle was pleading for the destitute in Pennsylvania, Captain Webb formed a Methodist society in Philadelphia, which was the first society raised up in this city. When first formed, it consisted of James Emerson and wife, Miles Pennington and wife, Robert Fitzgerald and wife, and John Hood,—seven persons. James Emerson was the first Methodist class-leader in Philadelphia. Soon after the society was formed, Lambert Wilmer and wife, Duncan Steward and wife, Burton Wallace and wife, Mrs. John Hood, and Mr. Croft (the proprietor of their place of worship), were added to it. Not long afterwards, Edward Evans, Daniel Montgomery, John Dowers, Edmund Beach, and probably their wives, were also added to it. The Rev. Peter Vanest informed us that in 1771 he was in Philadelphia, but knew no Methodists in this city but John Patterson and wife, who were then members of society. Nor did he wish to know the Methodists then; for, when he passed by St. Georges', he was afraid to go on the east side of Fourth St., and bore away on the west side to avoid the contagion of Methodism.

In 1770, John Hood was made leader in the place of James Emerson; and, in 1783, he was licensed to preach by

the Rev. Caleb B. Pedicord. Mr. Hood breakfasted with Mr. Asbury the morning after his arrival in Philadelphia, in company with Captain Hood, his nephew, who brought Mr. Asbury to America. Among other sayings, Mr. Asbury remarked to Mr. John Hood: "Your nephew is quite the gentleman; but I am afraid the devil will get him, for he has not got religion." John Hood continued a member of St. George's, acting as a local preacher, class-leader, and clerk: he was in his day one of the "sweet singers of Israel." When he stood up to sing in St. George's, his pleasing countenance seemed to have heaven daguerretyped upon it, and his sweet voice was in harmony with his face. He was one of the best of Christians, beloved by all that knew him. "Heaven," was the last word that he was heard to utter. He had been a Methodist sixty-one years; and at his death in 1829, was probably the oldest one in America. He was born in 1749, joined the Methodists in his nineteenth year, and died in his eightieth year. The last twenty-eight years of his life he had been a member of the Academy or Union.

Mr. Lambert Wilmer was a native of Maryland, but made Philadelphia his home. He was an officer in the militia, at the time of the struggle for independence, and was in the engagements at Germantown, Trenton, and Princeton. His first wife was a Miss Mary Barker, of the region of Salem, New Jersey. They were leaders of classes among the Methodists at an early day at St. George's. Mrs. Wilmer was a distinguished primitive Methodist in Philadelphia. In 1772, Mr. Asbury made Mr. Wilmer's his temporary home; and observes: "I was heavily afflicted, and dear sister Wilmer took great care of me." She was the second female class-leader in this city—appointed to that office about 1775. In 1796 she triumphed over death, in her fifty-first year: she is still represented in the Methodist Episcopal Church by her descendants.

In the beginning of this century, when some fifty-one of the St. George's members left the parent church, and bought the south end of the Academy, which was founded by the Rev. George Whitefield, about 1740, Mr. Wilmer was one of the number; he continued in union with this church until his death. In establishing the Academy Church, Colonel North, Jacob Baker, Esq., Messrs. Hood, Haskins, Harvey, Gouge, Ingels (the last five were local preachers), Comegys, and probably Dr. Lusby, with others, were chief men.

Mrs. Mary Thorne was of Welch descent, a native of

Bristol, Bucks county, Pa. Her maiden name was Evans; her parents had settled at Newbern, North Carolina. While in the South she joined the Baptists. Having married, and losing her husband, she came with her mother and family to reside in Philadelphia. Her soul was ardent and devotional, and being a diligent reader of the Bible, she thought she discovered heights of holiness therein, beyond what was taught by the sect of Christians to which she was united. Being a stranger in this city, and knowing nothing of the Methodists, she besought the Lord in prayer to direct her to Christians, if such there were, who taught and professed to live in the enjoyment of Bible holiness. Having thus committed herself to Divine direction, she went through the streets of Philadelphia seeking a place of worship, and came where Mr. Pilmoor was officiating—she turned in, and was soon impressed that the Lord had heard her prayer, and was guiding her in the way he would have her go. She united with the Methodists, and shortly afterwards Mr. Pilmoor appointed her leader of a class of females—she was the first female class-leader in Philadelphia. Her mother and brothers entertained great prejudices against the Methodists. Having prevailed with one of her brothers to go and hear Mr. Boardman, he was so truly portrayed by the preacher, that he grew angry under the sermon, and said to himself, "Sister Poll has told the preacher all about me." Her mother went once to hear, and Captain Webb was the preacher; they professed to be disgusted and would go no more; and as one of the family was a Methodist, and fearing that more of them might join them, the mother with her husband, resolved to return to Newbern and take the daughter away from the Methodists; but Mrs. Thorne laid the matter before God in prayer, when—"He that loveth father or mother more than me is not worthy of me," was applied to her heart, and she resolved to remain among her spiritual relations, rather than follow her relations according to the flesh. She supported herself by teaching a school. Her talents, which were above the common grade, were fully devoted to God in the furtherance of Methodism; and she appears to have been among the most useful members of the society at that time. She lived near the corner of Bread and Mulberry streets; and often did Messrs. Boardman, Pilmoor, Asbury, and others of the early laborers, turn into her house for retirement and intercourse with Heaven. Some time before the Revolutionary war closed she married a Captain Parker, and they went to England, where they

died in the Methodist "faith." Their son was some time teacher at Woodhouse Grove among the Wesleyans; but left, and came to Philadelphia, where he died, leaving a widow and daughter that are now in this city. They have in their keeping, as memorials of Mrs. Thorne, her likeness, and a lamp-stand that supported the old family Bible; the Urim and Thummim that she consulted in this city more than eighty years ago.

Mrs. Jacob Baker joined the society in 1772, and her husband in 1773, as may be gathered from the marble slabs that are over their remains in the rear of the Union Church.

Mr. Jacob Baker, who united with the Methodists in 1773, was a wholesale dry-goods merchant, and lived at No. 62 Front street, Philadelphia—it was North Front, below Mulberry. See "Lost Chapters," by J. B. Wakeley, p. 376.

Mr. Baker and his wife were born the same year; 1753 was their natal year. They were married in 1773, when twenty years old. The same year he united himself with the Methodists. She, who was now his wife, joined them the year before they were united in matrimony. After they had lived together in happy Christian union for forty-four years, she was called home in 1817 to enjoy the reward of righteousness. Her companion survived her to mourn her loss for three years, when, in 1820, he followed her in triumph. She was sixty-four years old, and he was sixty-seven. They were some of the excellent of the earth. Mr. Baker was remarkably benevolent; and, if he did not carry his benevolence as far as Anthony Benezette, of Chestnut street, who fed his rats, he was careful to "feed the hungry" of his own species, and abounded in good works. He was a member of the second board of trustees of St. George's; and, we presume, was a trustee of the Academy Church, after the Methodists bought it for \$8000, in 1801 or 1802. He was also the president of the board of trust of the Chartered Fund. His daughter was married to Mr. Comegys. She is still living, and has long been a Methodist, and a member of the Union M. E. Church. Her daughter, Miss Hannah Comegys, was also an exemplary Methodist.

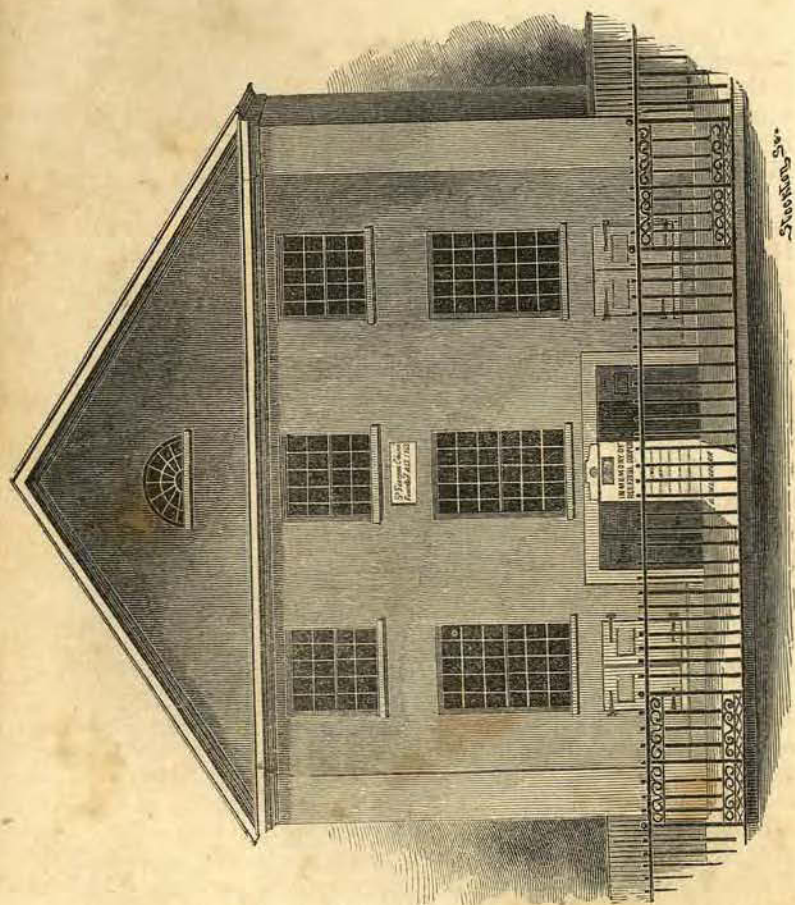
In 1813, as Bishop Asbury was returning from New England, he came to Danville, where he found, unexpectedly, an old acquaintance, and says, "The wife of Daniel Montgomery is my old friend Molly Wallace, but ah! how changed in forty-two years!" He first saw her in 1771, when, most likely, she was the wife of Burton Wallace.

This was when Mr. Asbury first landed in Philadelphia. Burton Wallace and his wife joined the first society raised up in Philadelphia.

CHAPTER V.

As Captain Webb had been active in getting up the first Methodist Church in New York, he was no less active in procuring a place of worship in Philadelphia. In 1770, when the Methodists bought the building, which has since been known as St. George's, he contributed his money and his services towards it.

In 1763, John Frick, Jacob Roth, John Haugh, Conrad Alster, Valentine Kern, Laurence Baumberger, Sigmond Hagelganss, Peter Teiss, Robert Shearer, John Scheh, Christian Roth, and Joseph Job, who, we have been informed, were, or had been, members of the German Reformed Congregation at the corner of Fourth and Sassafras streets, took up a lot of ground of Dr. Shippen, and erected a building thereon about fifty-five by eighty-five feet, intending it to be their place of worship. They were not able to carry the enterprise through, became embarrassed, and it has been said, that they were imprisoned for the debts they had contracted; and, when their acquaintances inquired of them as they looked through the prison windows: "For what were you put in jail?" They answered: "For building a church!" To go to jail for the pious deed of building a church became a proverb in the city of brotherly love. An act was passed by the Provincial Assembly in 1769, which provided for the sale of the church, and the payment of its debts. On the 12th of June, 1770, the church was deeded to William Branson Hockley, in consideration of £700. On the 14th of June, 1770, Mr. Hockley, by deed, conveyed the property to Miles Pennington (a Methodist), for £650—Pennsylvania currency;—and, on the 11th of September, 1770, the said Miles Pennington, tallow chandler, by deed, conveyed the church to Richard Boardman, Joseph Pilmoor, Thomas Webb, Edward Evans, Daniel Montgomery, John Dowers, Edmund Beach, Robert Fitzgerald, and James Emerson, for the sum of £650. It has long been known by the name of St. George's, though it does not appear that it was baptized



ST. GEORGE'S M. E. CHURCH.

by this name till about 1780. The first time that Mr. Asbury records it by this name was in 1781; before that he says, "Our preaching house," &c.

It was fitted up in a very cheap style for worship; and the Methodists left (if they had not done it before) the sail-loft of Mr. Croft, to hear the Gospel preached in their own house. When Howe's army entered Philadelphia in 1777, this house was occupied by a portion of it; and whatever fixtures the Methodists had put in it were torn out. Other places of worship received similar treatment. When Mr. Abbott first went to Trenton to preach, he says, "Our meeting-house was turned into a stable by the army." Long after peace was proclaimed, the implements of war lay around St. George's. The insults that these profane soldiers offered to religion, were no doubt avenged upon them.

When the British took possession of Philadelphia in 1777, after the battle of Brandywine, though they dispossessed the Methodists of St. George's, making it a riding school for their cavalry, it is said they showed some regard to them (probably, on account of the side Mr. Wesley espoused in this contest, which seems to have been the cause that led them to favor Wesley Chapel and the Methodists of New York), by giving them the use of the First Baptist Church in Lagrange Place, in Front street, to worship in; thus showing them a little more favor than was manifested to the Baptists and Presbyterians.

When the British army left Philadelphia, the Methodists began to rally, to build up their shattered cause, which was now in a worse condition than it was eight years before. They made out to put a rough ground floor in the east end of their church, while the other half of it had its natural earthen floor,—their seats were equally coarse; and, the pulpit was a square box in the north side, near the door that was in the church before it was modernized,—and the preachers and people could rejoice that they had such accommodations for worship; when Mr. Wesley preached in a stable, he did not think he had condescended too low, as he professed to be a follower of him who was born in a stable. The holy men that planted Methodism, could condescend to anything but sin. In 1779, some of the Philadelphia brethren went down to the quarterly meeting in Kent county, Delaware, where they saw Mr. Asbury, and he sent Mr. Garrettson to preach for them and re-organize them. He continued with them two months and was followed by Philip Cox, and in 1780, John Cooper and George Mair were ap-

pointed to the Philadelphia Circuit, and ever since there has been a supply.

In process of time the house was floored from end to end, and more comely seats were put in it, with a new pulpit, like a tall tub on a post, which was the fashion of the times, but one of the worst fashions that ever was for a pulpit. It was generally too high, it held but one person, and scarcely had room in it to allow any action in the speaker. In such a place Mr. Webster, or some great man, has said, no lawyer could hope to gain his cause. This second pulpit stood in the right place—in the centre of the east end of the church. The house was not plastered until Dr. Coke came to America, and the Methodists were organized into a Church.

During the first fifteen years that the Methodists worshipped in St. George's, they sat under the ministry of most of the Fathers that planted Methodism in America; such preachers as Boardman, Pilmoor, Webb, Williams, King, Asbury, Wright, Watters, Rankin, Shadford, Gatch, Duke, Webster, Ruff, Lindsay, Spragg, Rodda, Jno. Cooper, Hartley, Garrettson, McGlure, Kennedy, Pedicord, Tunnell, Gill, Dickens, Ellis, Cole, Chew, Cromwell, Cox, Ivy, Willis, Rowe, Dudley, Hagerty, N. Read, Foster, Boyer, Mair, Lambert, Everett, McGeary, Thomas, Hickson, Haskins, Lee, Green, Phoebus, Jessup, Coleman, Ware, Whatcoat, and Dr. Coke.

There was no church in the connection that Mr. Asbury labored as much for as St. George's. It was for nearly fifty years the largest place of worship that the Methodists had in America. Metaphorically it was their cathedral. In 1772, he was endeavoring to raise £150—to discharge the debt upon it. In 1782, he received a subscription of £270—to relieve it of the encumbrance of ground-rent. In 1786, he was trying to discharge its debt, which then amounted to £500. In 1789, he had a meeting of the principal members, to consult about incorporating it. As the original trustees were all out of the board except Mr. Fitzgerald, in the same year James Kenear, Thomas Annatt, Jacob Baker, John Hood, James Doughty, Josiah Lusby, Duncan Stewart, and Burton Wallace, were added to fill it up. About 1791, the galleries were put in it, after the Methodists had owned it more than twenty years. In 1795, after preaching in it, he says, "To my surprise I saw the galleries filled;" what he had not seen before. In 1798, he had his last meeting with the trustees, to consult about the church, and it was resolved to raise a subscription to complete it. This sketch shows the difficulty the Methodists had to bring their first church in

this city to the condition that it was in fifty years ago; the time for them to stucco and fresco their churches was not yet. During the present generation, this church has been greatly improved by a basement story, and other arrangements. Those that see it now cannot imagine how it looked eighty years ago.

Mr. Robert Fitzgerald, who was one of the first that united with the Methodists in this city in 1768, lived in the neighborhood of Shippen and Penn streets, and was the great patron of Methodism in Southwark; he was a block and pump maker, and the preachers frequently preached in his shop. As early as 1774, Mr. Shadford preached in the new market in Second st., below Pine. As soon as it was thought expedient to have a class down town, one was formed that met at Brother Fitzgerald's. This led to the erection of a place of worship. In 1790, Ebenezer, in Second st., below Catherine, was opened for divine service; it was a brick building, about thirty feet square, and was the first place of worship that the Methodists erected in Philadelphia county; and it was not built until the lapse of twenty years after the purchase of St. George's. It continued to be a place of worship where there was preaching, prayer meetings, class meetings, and Sunday School until very lately, when it was sold; and the old humble-looking chapel has disappeared, and houses of other appearance and use have taken its place.

About the same time that the Methodists bought St. George's, there was a small stone building erected in Montgomery county, about twenty miles north of Philadelphia, which has since been known by the name of Bethel, intended to be a place of worship. Mr. Supplee was the chief person concerned in building it. At this time he knew but little, if anything, of the Methodists, but believed that the Lord would raise up a people in his neighborhood to serve him. It was not long before the preachers found out the place—being invited by the founder of the house; a society was raised up, which still continues; and, although it has never been large, it has always contained a number of substantial members. This is one of the oldest stands which the Methodist preachers have occupied in Pennsylvania, next to Philadelphia.

Hans Supplee, mentioned above, took the lead in erecting this house of worship, and bringing the Methodists to it. His son, Abraham Supplee, was a local preacher, and died in 1827. His widow died in 1841, in her ninety-second year.

A short time before her death, she was asked how long she had been a Methodist. She replied, "From the very first of my hearing Captain Webb preach." Mr. Pilmoor also preached at Mr. Supplee's, at that early day, and probably Mr. Boardman.

After the battle of Germantown, in 1777, the American army retreated to the neighborhood of Bethel, which stands on high ground, commanding a view of several miles north and south. The chapel was used for a hospital for the sick and wounded soldiers. Many of them died and are buried here. While the army was here, some of the officers were quartered with Abraham Supplee, while General Washington had his head-quarters at Peter Wentz's, on the Skippack Creek. It was at this time that the army had its rejoicing on hearing of the surrender of General Burgoyne to General Gates, at Saratoga. Many of the bullets discharged then have since been extracted from the trees.

Jemima Wilkinson, who was called "The Friend," for a number of years inhabited Hans Supplee's old mansion, and held her religious meetings in it before she settled at Bluff Point, on Crooked Lake, in Yates county, N. Y. It will be remembered that she was the head of a small religious denomination.

The Rev. Henry Beam, of the New Jersey Conference, now among the oldest Methodist preachers of America, informed us that the Rev. Mr. Deamour, who founded the chapel called "Old Forrest," in Berks county, Pa., was also instrumental in the erection of the old stone chapel called "Bethel," in Montgomery county, Pa. We have elsewhere conjectured that this Deamour was a zealous preacher of the New Light, or Whitefield school; for we have never found any one who could tell us explicitly to what sect he belonged, or whether he was raising up a new sect.

CHAPTER VI.

CAPTAIN WEBB, in visiting Philadelphia, had to pass through New Jersey, and was the first of Mr. Wesley's followers, that preached in Trenton, New Mills, Burlington, and other places in the province. Burlington was first settled in 1677—five years before Philadelphia. As early as 1769, or earlier, Mr. Webb began to exercise his ministry in this

town. He preached in the market-place, and in the court-house. Among the first converts which he made to God and Methodism, was Mr. Joseph Toy, in 1770. In the latter end of this year he formed a small class, and appointed Brother Toy to lead it.

It is probable that Mr. Toy's occupation was school-teaching. After Cokesbury college was opened, he was teacher in one department of that institution. In 1801, he became an itinerant in the Baltimore Conference; and, after more than twenty years spent in this sphere, he died in Baltimore, in 1826, in the blessed hope of immortality, aged seventy-eight years.

Burlington was the first place in New Jersey where Mr. Asbury preached; he preached in the town, two weeks after his landing in America, in 1771. In 1772, there was a good work going on in it, under the preaching of the Methodists; it was head-quarters, where the preaching was mostly blessed to the people. Four, out of the nine or ten preachers then in America, were laboring in this town the same week. A certain Dr. T——t was awakened under Mr. Boardman. Two persons obtained justification under Mr. Webb's preaching; the Methodists were very lively; Messrs. Asbury and King were also there. Mr. Asbury first mentions this society in 1773, and says, "The little society appears to be in a prosperous state," but he does not tell us the names of any that belonged to it then. Bishop Asbury, in his Journals, vol. ii. p. 55, says, "After there had been Methodist preaching in Burlington, for twenty years, they have built a very beautiful meeting-house." This house was opened for worship in 1789. This fixes the date of the first preaching, in the year 1769.

We have been informed that the Methodist Society in New Mills, now Pemberton, claims priority in New Jersey. We have never understood the precise evidence relied upon to establish this priority. There is little reason to doubt, that it was the strongest and most prosperous society, during the first age of Methodism, in the state. When Dr. Coke first visited this town, in the early part of 1785, he remarked that the "place had been favored with the faithful ministry (of the Methodists) for sixteen years." From 1785, sixteen years carries us back to 1769, which must be fixed upon as the true date of Methodist preaching in New Jersey.

The town of New Mills was laid out by a Mr. Budd; and Messrs. John and William Budd were pillars in the Methodist society in this town. One of them was a local preacher. In

1807, Mr. Asbury says, "I found old grandfather Budd worshipping, leaning upon the top of his staff, halting, yet wrestling like Jacob. Ah! we remember when Israel was a child; but now, how goodly are thy tents, O Jacob, and thy tabernacles (camp-meetings), O Israel!" Many of the Budds have been in church-fellowship with the Methodists, and a fair proportion of them were preachers.

Mr. Daniel Heisler joined the Methodists in New Mills, in 1773; he was leader of a class. He moved to Maurice's river, where he served in the capacity of class-leader and steward, for twenty-five years. He afterwards moved to Christiana, Del., where he was a leading man among the Methodists. After he had been a Methodist fifty-four years, thirty of which he professed and exemplified sanctification, he died in his seventy-fourth year, and was buried at Newark, in New Castle county.

Catharine, daughter of Mr. Ezekiel Johnson, was the first white child born in New Mills. She was one of the first Methodists in the place. She married William Danley, a local preacher, who seems to have been a member of the same society. They moved to Port Elizabeth. Losing her husband, she married Mr. Ketchum, and after his death Mr. Long. After she had sojourned with the Methodists sixty years, she departed this life, in her eighty-third year.

In April, 1773, the foundation was laid of the first Methodist chapel in New Jersey. Mr. Asbury does not tell us where it was, but some suppose that it was the first Methodist chapel in Trenton; he says it was thirty by thirty-five feet. Vol. i., p. 48. It was not the New Mills House, which many suppose was the first meeting-house founded by them in the province; and, which he describes, vol. i., p. 136, as being twenty-eight by thirty-six feet.

He says, "At New Mills I found Brother W., very busy about his chapel, which is thirty-six feet by twenty-eight, with a gallery fifteen feet deep. I preached in it, from Matt. vii. 7, with fervor, but not with freedom, and returned to W. B." (most likely William Budd). "Lord's day (May 5, 1776), I preached at New Mills again, and it was a heart-affecting season." Mr. Asbury did not visit this region again for five years, when, in 1781, the fame of Benjamin Abbott, who had just made his famous preaching tour in Pennsylvania, led him into New Jersey, to see and hear this wonderful preacher. Vol. i., p. 325.

From the above we see that the New Mills house was

opened for worship about 1776. It was the second chapel founded in the state by the Methodists, about 1774 or 1775.

Trenton was founded in 1719, forty-two years after Burlington, by William Trent, who had previously been a citizen of Philadelphia. About 1700 he purchased the famous "slate-roofed house," as it was then called, which had been built by Samuel Carpenter, whose descendants are found about Salem, in New Jersey. He was the greatest improver of Philadelphia, in its incipiency, that lived in it. This house, now the only relic of the time in which it was erected, *i. e.*, about 1690, stands on the south-east corner of Second street and Norris's alley. No one should attempt to separate its bricks and mortar, which have adhered together for more than one hundred and seventy years; in it William Penn lived, on his second and last visit to Pennsylvania; his son John, the only one of his children born in America, was born in it. Lord Cornbury, Queen Anne's cousin, and governor of New York and New Jersey, sojourned in it. Governor Hamilton lived in it. General Forbes and General Lee, who was such a churchman that he did not wish to be buried near Presbyterian dead, were both buried from this house; and John Adams, when attending Congress in this city, boarded in it; and, yet, how few of the many hundreds who daily pass by this house think of the reminiscences connected with it, or stop to glance the eye towards its antique appearance.

Captain Webb, it is most likely, preached in Trenton in 1769. There was a Mr. Singer, an Englishman, as we have been informed, with whom Captain Webb was acquainted, who entertained him on his first visit to this town; and became a Methodist. He and Conrad Cotts, who was the first Methodist class-leader in Trenton, were chief men in the society, in the beginning. It seems highly probable that societies were formed by Mr. Webb in Burlington, New Mills, and Trenton, about the same time—namely, in 1770 or 1771.

The first Methodist society mentioned by Mr. Asbury, as being in Jersey, was the Trenton society. Under date of July 22, 1772, he says, "In meeting the small society of about nineteen persons, I gave them tickets, and found it a comfortable time. They are a serious people; and there is some prospect of much good being done in this place." "Asbury's Journals," vol. i., p. 21.

Mrs. Hughlett Hancock was received by Mr. Asbury into the Methodist society, in the latter part of 1771 or

early in 1772. She was probably considered a member at Trenton at first. Mr. Hancock's became a home for the preachers. She was alive in 1802, and warm in her first love.

This reception of Mrs. Hancock by Mr. Asbury, it appears, was as Mr. Asbury was going from Philadelphia to New York, in the latter end of 1771.

The Methodists of Trenton, after holding their meetings for a few years in the court-house, school-houses, and private houses, provided an humble place for them to worship in. When Benjamin Abbott first preached in Trenton, which was about 1778 or 1779, he says, on page 58 of his life: "I went to Trenton, and our meeting-house being turned into a stable by the army, they gave me leave to preach in the Presbyterian meeting-house." Probably it was about 1773 that this Methodist meeting-house was provided for the Trenton society.

About the same time that Captain Webb established preaching in Burlington, New Mills, and Trenton, Mr. Chew's house, near Carpenter's Landing, became another appointment for preaching.

Mr. Thomas Taper lived not far from Mr. Chew; his house also became a place for the Methodists to preach in. He was the father-in-law of John Firth, the compiler of the Rev. Benjamin Abbott's life. In the society which was raised up about this time in this region, Messrs. Chew and Taper were chief men. The old Methodist chapel called "Bethel" was subsequently founded in their neighborhood. Thomas and Margaret Taper entertained Bishop Asbury in 1806,—they had then been feeding the Lord's prophets nearly forty years.

Many anecdotes have been related by the Methodist preachers and people concerning Mr. Chew, and we hope to be excused for converting one of the best of them into history. Father Chew, like many Methodists during the revolutionary war, was conscientiously against bearing arms, and, on that account, was regarded as an enemy to his country. An attempt was made to confiscate his estate. He was brought into court where the judges were sitting with powdered locks. When his name was called he stepped up, looking them in the face, and taking the initiative, inquired of them: "Were ever your souls converted as it were?" The judges were taken by surprise, and, being unprepared to answer the question affirmatively, could only murmur: "What does the man mean?" He reiterated: "I say, were

ever your souls converted as it were?" The judges' reply was: "Surely the man is insane!" He ended by saying, emphatically: "I say, unless your souls are converted as it were, you will go to hell with all your pretty white locks!" The judges ordered him to be taken out of court as a demented person, and he was permitted to enjoy his estate to a good old age. He used to say he could exhort right well, only his "exhortation all turned to prayer as it were!"

The most remarkable conversion that took place in 1772 in Jersey, or in America, and perhaps we might say in the world, was Benjamin Abbott's. He was awakened under the preaching of Abraham Whitworth in September, and, on the morning of the 12th of October of this year found peace. We say his was a remarkable conversion, because he had been a great sinner, and became a great Christian, and his labors, as a preacher, produced a most singular effect in Jersey, and in other places.

In 1773, a society was raised up near Pittsgrove, in Salem county, N. J. Mr. Abbott was made leader over it. About the month of February of this year, he united with the Methodists, after he had been fighting against God for several months, trying to join either the Baptists, or Presbyterians, but could not subscribe to their creed. In the course of this year, his wife was awakened under Philip Gatch's preaching and soon after, six of their children were converted.

This family, with John Murphy and some others, formed the society.

Mrs. Susanna Ayars was the first that received the "Lord's prophets" in the town of Pittsgrove: she joined about this time, and her children followed her example. Not far from Pittsgrove lived Mr. Early, who became a Methodist at this time. His son William Early was a travelling preacher; and his descendants have generally cleaved to the Methodists—he died in 1828, at the age of ninety years.

In 1773 Methodist preaching was introduced into Mount Holly and Lumberton. It was some time after, when a small society was united together in Mount Holly; and, it appears to have been an age before there was a Methodist meeting-house in the place. The preachers sometimes had the use of the Presbyterian church, in which Mr. John Brainard, brother to the devoted David Brainard, the Indian missionary, preached. At other times they preached in the Baptist meeting-house, but most generally in private houses. We cannot say when a Methodist society was formed in Lumber-

ton. After forty years' labor, the Methodists had a house for worship in this place.

At this time the Methodists preached at Trenton, Burlington, New Mills, Mount Holly, Lumberton, Jesse Chew's, Thomas Taper's, Joseph Thorne's, at Haddonfield, Gloucester Point, Mr. Turner's (Robert Turner, as we shall see, became a local preacher), at Mr. Price's, Isaac Jenkins's, near Mantua Creek, Benjamin Abbott's, Pittsgrove, Greenwich, and Deerfield. There may have been a few more preaching places which we cannot name.

Mr. Hugh Smith joined the society of which Mr. Abbott was leader, about 1775 or 1776. After some years spent in serving God in Jersey among the Methodists, he came to Philadelphia, where he ended his days. He was a leading man at St. George's. Bishop Scott's wife is a granddaughter of his.

In placing before the reader such names as Budd, Hancock, Heisler, Singer, Cotts, Chew, Taper, Toy, Thorne, Turner, Johnson, Jenkins, Early, Ayars, Murphy, Price, Smith, and Abbott, he will at once see who were the first friends and zealous supporters of Methodism in New Jersey, in days when to be a Methodist was to be regarded as "the filth and off-scouring of all things."

There were now Methodist societies in Trenton, Burlington, New Mills, in the neighborhood of Bethel, between Carpenter's Landing and Swedesborough, and about Pittsgrove. Possibly there were a few more very small societies, making the number eight or ten. The preachers had not preached half-way to the Atlantic in West Jersey, while in East Jersey they had very little footing—they reported the number of Methodists in Jersey, at the first Conference in 1773, to be two hundred.

CHAPTER VII.

WHILE Captain Webb was planting Methodism in Philadelphia, it appears that he visited the upper end of the province of Delaware to see if the people of New Castle county were ready to receive Methodism. Bishop Asbury dedicated the first Methodist chapel in Wilmington (which was called after him), on the 16th of October, 1789; and says in his Journal, "Thus far are we come, after more than twenty

years' labour in this place." As Methodist preachers had been laboring in Wilmington for more than twenty years from the above date, it reaches back to a period in the history of Methodism when there were no preachers in the county save Messrs. Strawbridge, Embury, and Webb. Messrs. Strawbridge and Embury, on account of family circumstances, could not be much or far from home. It was otherwise with Captain Webb, who was a pensioned officer in the British army, and had the means to travel about and preach; and, as the date of Methodist preaching in Wilmington, as fixed by Mr. Asbury, is synchronal with the rise of Methodism in Philadelphia in 1769, under the preaching of Mr. Webb, we, therefore, conclude that he was the apostle of Methodism in Delaware, as well as in New Jersey and Pennsylvania. It has not been many years since that individuals were living in Wilmington, who could remember that they had heard him preach in the woods in the north end of the town, on the Brandywine, as well as in other places. It is, therefore, apparent that Captain Webb was the first Methodist preacher that preached in Wilmington, New Castle, and other places in the same region, and that, too, as early as 1769.

Mr. Robert Furness, who kept a public-house in New Castle, was the first that received the preachers and the preaching into his house in this town. By joining the Methodists, he lost his custom; and, as the court-house, which was open for balls, was closed against Methodist preachers, they preached in his tavern. At this time there was rather more promise of success to the cause, in Newcastle, than in Wilmington. Here one of the first Methodist societies in Delaware was formed, if not the very first. The first society perished; and Methodism had to be begun a second, if not a third time, in New Castle. In 1819 and 1820, the Rev. J. Rusling was stationed in Wilmington; he extended his labors to this town, and either raised up a society, or strengthened a feeble one, and erected a brick church in the place. Since then, the society has continued; but New Castle has never been very favorable to Methodism.

Mr. J. Stedham was the first friend the Methodists had in Wilmington; he received the preachers, and had preaching in his house, it seems, for several years; and his family, it appears, was the first Methodist family in the town. Captain Webb, as a declaimer, was little inferior to Mr. Whitefield; and, from his first visits to Wilmington, there were a few souls awakened who were sincerely seeking the Lord. For several years the Methodists in this town held their meetings

in private houses. There is a small brick building on the corner of Third and King streets, in which, it is said, they worshipped before Asbury Church was built. For a long time Wilmington was hostile to Methodism.

From the Rev. Thomas Ware's Life we learn the state of things in this place in 1791: "This borough was infected with mystical miasm, which had a deleterious effect, especially on the youth. They had imbibed this moral poison until it broke out in supercilious contempt of all who were by one class denounced as hirelings and will-worshippers, and by another as free-willers and perfectionists. Our church was surrounded by hundreds of these sons of Belial, night after night, while there were scarcely fifty worshippers; such was their conduct, that females were afraid to attend our meetings at night; and we had to commence service in time to dismiss the congregation before it was dark."

Mr. Isaac Tussey lived at Shell-pot Hill; he was cousin to Mr. Stedham, and received and entertained the preachers from the beginning, and lived and died a Methodist.

As early as 1771, Mr. Isaac Hersey, who lived west of Christiana, opened his house to the preachers. Here a society was raised up, and afterwards a church called Salem was built, about 1800; these are the oldest appointments in Delaware state.

The Tusseys, Websters, Fords, and Clouds, were the first Methodists in Brandywine Hundred, in the upper end of New Castle county, Del. Mr. Tussey lived on the Delaware river, at Shell-pot Hill. Mr. Thomas Webster lived some two miles north of Wilmington. Mr. David Ford, and the Clouds, from which family Robert and Adam Cloud, two of the early itinerants, came, lived some six miles north of Wilmington. David Ford was born about 1750 or 1751. When eighteen years old, he went to Marcus Hook, on the Delaware river, with a load of ship-timber, at which time he heard Captain Webb preach in his regimentals, which, to him, was a great novelty, as he had been raised a Friend. This was as early as 1768 or 1769. Soon after Webb began to visit Pennsylvania. Friend Ford joined the Methodists soon after, while he was a single man. When he married, he had Methodist preaching in his house. In his house Mr. Abbott preached in 1780, when he preached at "D. F.'s." See his Life, p. 112. Some of the above facts are fresh from his son, the Rev. Jesse Ford, who is, and has long been, a useful preacher among us, and now belongs to the Broad St. Church, Philadelphia.

A society was raised up in the neighborhood of David Ford's, between 1775 and 1778; and in 1780, Cloud's Chapel was opened in this neighbourhood; and in 1799 it was substituted by a stone chapel, called Bethel.

It was a custom, in "olden times," to have every year a watermelon fair at the Practical Farmer or at Marcus Hook. To this fair the Jersey people brought their watermelons, and the Pennsylvanians bought them, and in return, sold them rum, tobacco, &c. The fair generally lasted three days, and was a scene of dissipation, steeping the souls of the multitude in sin. Once, when it was held at the Hook, the Rev. Robert Cann, an early itinerant, came along, and embraced the opportunity to preach to the people from a balcony, from Job xxi. 3: "Suffer me that I may speak; and after that I have spoken, mock on." What disposition was found with the assembly to mock the preacher or the sermon, we cannot tell; but public opinion has so changed that these fairs have been discontinued for many years.

The first Methodist preacher that labored at Wilmington, and New Castle, was Captain Webb. After him, in 1770, came John King. Then followed, Robert Williams, Richard Boardman, Joseph Pilmoor, Richard Wright, and Francis Asbury, who in passing from Philadelphia to Maryland, took these places *en route*, preaching to the people "Jesus and the resurrection."

Mr. Isaac Hersey, beyond Christiana, who was an early Methodist, "of the old stamp and steady," is still represented by his son John Hersey, who is extensively known for his plainness, simplicity, and zealous preaching of pure Christianity, in Africa, and in the United States,—north and south.

Cloud's Chapel received its name from the Cloud family that settled in the upper end of Delaware, near the line of Pennsylvania. In the Colonial Records, vol. i., p. 222, we find an account of William Cloud buying of William Penn, in England, five hundred acres of land. This land was located so near the line dividing New Castle and Chester counties, that the proprietor was called upon to pay tax in both counties.

Several of this family became Methodists, when Methodism was introduced into their neighborhood. Robert, and Adam Cloud, who were brothers, were of this family, and both of them were travelling preachers part of their life. Robert was among the first preachers from Delaware. Several others of them were in connection with the Metho-

dists; and, even at the present time, some of this name and family may be found among the Methodists,—some east of the Alleghany Mountain, and some west of it.

From the foregoing, it is seen that the first Methodist society in the present state of Delaware, was formed at New Castle as early as 1770, that it was about fifty years before the Methodists had a place of worship in this ancient town; and, even now, after the lapse of ninety years, the town is still small, and the Methodist society and congregation are small.

The commencement of Methodism in Wilmington was less encouraging than in New Castle. It was twenty years before the first Asbury Church was built, which has been twice enlarged and improved to bring it to its present condition. The first church was erected the same year that the Burlington Methodists opened their first church. In the same year (1789), the second place of worship for the Methodists of New York, called "Forsyth" now,—was put up. The people of Southwark, in Philadelphia, were also moving in the erection of Old Ebenezer.

After Methodism had struggled in Wilmington for two ages, it began to be better known, and received more attention from the citizens generally. A second church, called St. Paul's, with pews, was built in 1845. Union, the third church, was established in 1850-1. The fourth, called Scott Church, was began about the same time. With the growth of Wilmington Methodism has grown. The city now has nearly twenty thousand people. Its Methodist churches are Asbury, St. Paul's, Union, Scott Church, Brandywine, Mount Salem, and Ezion, for people of color. The number of white Methodists connected with these churches are about fifteen hundred, over whom there are six pastors stationed.

The Philadelphia Conference has held five sessions in Wilmington, the first in 1832, the second in 1838, the third in 1842, the fourth in 1847, and the fifth in 1857.

Captain Webb having introduced Methodism into Pennsylvania, New Jersey, and Delaware, in 1772 he went to Europe. At this time Mr. Wesley, writing to Mrs. Bennis, (she has relations of the same name in Philadelphia, who are Methodists), says, "Captain Webb is now in Dublin; invite him to Limerick; he is a man of fire, and the power of God constantly attends his word." During this year he was in London, and preached in the foundry where Mr. Wesley heard him, and observes in his Journal, "I admire the wisdom of God in raising up preachers according to the

various tastes of men. The Captain is all life and fire, therefore, although he is not deep or regular, yet many who would not hear a better preacher, flock together to hear him, and many are convinced under his preaching; some justified, a few built up in love." While in England he endeavored to enlist such men as Messrs. Hopper and Benson to come to America. It seems that he had informed these brethren, that he was divinely impressed that they had a call to this country, which led Mr. C. Wesley, in a letter to Mr. Joseph Benson, to say, "His impressions are very little more to be depended upon than George Bell's. He is an inexperienced honest, zealous, loving enthusiast." Mr. C. Wesley thought him an enthusiast, because he supposed that he laid too much stress on his impressions as coming from God.

The Captain and his wife came back to America, in the spring of 1773, in company with Messrs. Rankin, Shadford, and Yearbry, and continued to preach from New York to Baltimore, where in 1774, he officiated in the first Methodist chapel that was erected there in Lovely Lane, then in an unfinished state.

In 1774, when John Adams of Massachusetts was attending the Continental Congress in Philadelphia, he heard Mr. Webb preach in St. George's, and has left the following description of him as a public speaker. "In the evening I went to the Methodist meeting and heard Mr. Webb, the old soldier, who first came to America in the character of a quartermaster, under General Braddock. He is one of the most fluent, eloquent men I ever heard; he reaches the imagination, and touches the passions very well, and expresses himself with great propriety."

To recapitulate,—the field of Captain Webb's labors in America consisted of New York, New Jersey, Pennsylvania, Delaware, and Maryland. His first efforts in favor of Methodism were in Albany, next in New York and on Long Island,—afterwards in Philadelphia and the adjacent country,—then in New Jersey, Delaware, and Maryland, as far south as Baltimore and St. Luke's parish in Queen Anne's county, where he was preaching at a quarterly meeting held at Fogwell's, or Dudley's, near Sudlersville, in 1775. See *Memoirs of Gatch*, pp. 42-3. This was just before his final departure for England. Mr. Asbury in his *Journal*, vol. i., p. 213, speaks of a young woman who was awakened under Captain Webb, probably about the time of this visit to Queen Anne's, who obtained the comforts of religion in 1778 in the region

of Judge White's—from St. Luke's parish to Mr. White's was about thirty miles.

In 1775 the colonists took up arms against England, and Captain Webb returned to his native land, where he ended his days, doing all the good he could. The last time that Mr. Wesley notices him in his *Journal* was in 1785. He says: "I preached at Salisbury; as Captain Webb had lately been there, I endeavored to avail myself of the fire which he seldom fails to kindle."

The Rev. Peter Vanest, late of the New Jersey Conference, informed us that during the war that secured our independence, he became a privateer, and fell into the hands of the English, who carried him to Ireland, and from thence to England about 1784. It was here that he embraced religion, and became a member of the Methodist society in Bristol, where he was personally acquainted with Mr. Wesley, and where he became a class-leader and public speaker. While here he also knew Captain Webb, who then resided in Portland, on the heights of Bristol—that he built a Methodist chapel there with his own means—the Rev. Henry Moore laid the corner-stone, and the gentry of the place put a cupola on it, and in the cupola a bell, the first that ever Brother Vanest saw devoted to such a purpose.

Captain Webb's death was sudden, but not unexpected to him; for he had a presentiment that his end was near, and had given directions concerning the place and manner of his interment, adding, "I should prefer a triumphant death, but I may be taken away suddenly; however, I know I am happy in the Lord, and shall be with him, and that is enough." After supping and praying with his family, on the evening of December 20, 1796, he retired to bed apparently well. Soon he began to breathe with difficulty. He arose and sat up, his wife standing by him, but soon fell back on the bed, and expired before any person could be brought into the room. He died without a struggle or groan. He was about seventy-two years old at the time of his death.

Mr. Webb was buried at Portland Chapel, which he had erected, in Bristol. In the chapel there is a tablet with his name inscribed upon it.

It appears that Captain Webb was in the habit of using the Greek Testament. Before he left America he gave his Greek Testament to the Rev. William Duke. Mr. Duke presented it to the Rev. John Bishop Hagany, who gave it to Bishop Scott, who now has this relic of the man who

planted Methodism in Pennsylvania, New Jersey, and Delaware.

"Captain Webb was twice married. He had two sons, Gilbert and Charles. They were half-brothers. They emigrated to America after his decease, and settled in Canterbury, Orange county, N. Y. Charles was a Quaker and a preacher, dressing and speaking in Quaker style. He always professed great love for the Methodists. Gilbert did not profess religion. They lived and died, and were buried at Canterbury. Some of their descendants are still living there." "Lost Chapters of Methodism," p. 153.

CHAPTER VIII.

"My thoughts are not your thoughts, saith the Lord." The Gospel treasure is in earthen vessels that the excellency of the power may be of God. The knowledge of God goes, not from the greatest unto the least; but, "From the least of them unto the greatest of them." When Methodism was to be introduced into this great country no titled dignity of the visible Church was employed, but such instruments as the world calls "Foolish, weak, base, and things which are not, to bring to naught things that are; that no flesh should glory in his presence." Three lay preachers, Strawbridge the farmer, Embury the carpenter, and Webb the soldier, had this honor put upon them by the Head of the Church; and in this way has the Lord made them memorable among us; and, although they acted under slender human authority, they were moved by Divine impulse; and, therefore, in the order of God. They had raised up the societies of Pipe Creek, New York and Philadelphia—Wesley Chapel was built, if not the Log Meeting-House of Pipe Creek, before Mr. Wesley's first missionaries arrived; and whatever good has resulted to the souls and bodies of mankind in America from Methodism, has followed this beginning.

The next efficient laborer that came to America was Robert Williams: he arrived in New York in 1769. Mr. Wesley may refer to him in his Journal for 1766, when he says, "At Whitehaven Robert Williams preached." Afterwards he went to Ireland, where he is again noticed by Mr. Wesley in 1767, "At Dromore I met Robert Williams." "He had engaged

to accompany a Mr. Ashton to this country. Hearing that Mr. A. was embarking for America, Mr. W. sold his horse to pay his debts, hurried to the place of embarkation with his saddle-bags on his arm, and a loaf of bread, and a bottle of milk, and entered on board of the ship, depending on his friend Ashton for support and the payment of his passage." Bangs' "History of the M. E. Church."

Mr. Williams arrived in New York, in September of this year, if not earlier. He had Mr. Wesley's permission to preach in this country, under the direction of Boardman. Soon as he arrived, he entered upon ministerial and pastoral duty in Wesley Chapel. Brother Wakeley's "Old Book," shows what he received from the stewards. The first entry is:

September 20th,	1769—	To cash paid Mr. Jarvis for a hat for Mr. Williams, two pounds and five shillings.
" 22d,	"	To cash for a book for Mr. Williams, nine pence.
October 9th,	"	To cash paid Mr. Newton for three pair of stockings for Messrs. Williams and Embury, thirty-one shillings and nine pence.
" "	"	Cash for a trunk for Mr. Williams, twelve shillings and six pence.
" 30th,	"	Cash paid Mr. Williams for his expenses, thirty-six shillings.
" "	"	Cash paid for a cloak for Mr. Robert Williams, three pounds and six pence.

For some two months' ministerial and pastoral service, he received nine pounds six shillings and six pence: the account shows the date of his labors—that he was in this country two months before Messrs. Boardman and Pilmoor arrived.

In 1769, Mr. Wesley, in answer to repeated requests, sent his first missionaries to this country. At the conference which met in Leeds this year, he called for volunteers to go to America; and was responded to by Messrs. Boardman and Pilmoor, who landed at Gloucester Point (now Gloucester City), October 24, 1769. Mr. Richard Boardman was received as a travelling preacher, in 1763, and was Mr. Wesley's assistant, or superintendent over the Methodists in this country for three years. In a letter which he wrote to Mr. Wesley, he says: "When I came to Philadelphia I found a little society, and preached to a great number of people." In passing through New Jersey, he stayed one night in some place, which he calls a "large town," and preached in a Presbyterian meeting-house. Next day, he arrived in New

York; and, after preaching in Wesley Chapel, he wrote to Mr. Wesley, under date of November 4, 1769. Mr. Boardman being in New York for the winter of 1769-70, Mr. Williams left, and, it is most likely, went through Jersey: that he preached in New Jersey, we learn from Mr. Abbott's *Life*, p. 37. When Mr. Abbott had preached his first sermon in Deerfield, the head man of the mob said, he had not heard such preaching since Mr. Williams left: there was much resemblance between their preaching—they were both sons of thunder.

Mr. Boardman, in his letter to Mr. Wesley, says, that Wesley Chapel contained seventeen hundred hearers. This was part and parcel of an old mistake, but too common among the Methodists: we have no doubt of Mr. Wesley's overrating his congregations nearly a moiety, when he says he preached to twenty, and twenty-five thousand people. We have never seen a Methodist preacher, at our largest camp-meetings in America, preaching to more than ten or twelve thousand people. The largest churches which the Methodists now have in New York, will not seat more people than Wesley Chapel was thought to contain—it would not comfortably seat the half of seventeen hundred hearers.

In 1769 or 1770, Mr. Boardman's ministry in New York was instrumental in the conversion to God and Methodism, of John Mann, who became a preacher among the Methodists. Mr. Wakely, in "Lost Chapters," informs his readers, that, when the British took possession of New York, and the city was not supplied with preachers by Mr. Wesley's assistant in America, Mr. Mann preached for them in Wesley Chapel, until Samuel Spragg relieved him. He was then in the character of a local preacher. After the war was over, he went to Nova Scotia. He was suspected for being a friend to King George, and he, with several other Methodists, thought it safest to move to Nova Scotia. Subsequently, he came to Philadelphia, and was ordained by the bishops of the Methodist Episcopal Church.

John Mann was born in 1743, in New York; and was married in 1764. His mother was a Moravian, and belonged to the Rev. Mr. Gamble's church. When her son was first awakened, through her influence he joined the Moravians; as yet the Methodists were unknown in New York. He died in 1816, aged seventy-four years; he had preached forty-five years. This datum shows that he began to preach as early as 1770, or 1771; consequently, was among the first fruits of Mr. Boardman's ministry in New York. When

first among the Methodists, he was appointed to lead a class; and soon he was authorized to preach, and exercised his ministry in Bloomingdale and Long Island, as well as in New York.

His brother, James Mann, was a native of New York, and a preacher both in New York and Nova Scotia, where he was secretary of the Conference, and very useful in the ministry.

Mr. Joseph Pilmoor, on arriving in Philadelphia, commenced his ministry on the State House steps in Chestnut street. Soon he went to the commons near the city, and made a pulpit of the stage of the judges of the horse-race course, and preached to many hundreds. This was in Race street, so called because the races were run there,—about Franklin Square,—then commons, and quite out of the city.

Under date of October 31, 1769, Mr. Pilmoor wrote to Mr. Wesley from Philadelphia, stating that when he and Mr. Boardman arrived, they found Captain Webb in town, and a society of about a hundred members, which he had gathered. This account seems to conflict with Mr. Boardman's statement of a "small society." There is some lack of evidence that there were about a hundred, who were, in the full and proper meaning of the term, *members of Methodist society*, then in Philadelphia. There might have been that number including the real members of society, and such as were meeting with them in their society meetings as frequently as they were permitted to do, thereby indicating that they intended to become members. The Rev. John Hood, who joined the first class which was formed, stated to his friend, Dr. Sargent, that when Mr. Asbury arrived, two years after this date, the number of *full members*, in Philadelphia, was between thirty and forty.

Mr. John King, of London, came to America, in the latter end of 1769, soon after Messrs. Boardman and Pilmoor arrived. He was not authorized to preach when he came; but, feeling it to be his duty, he applied to Mr. Pilmoor for permission to travel and preach, which was not then granted. Being persuaded he was called to the work, he made an appointment on his own authority, to preach in the Pottersfield (now Washington Square, in Philadelphia). Some of the Methodists that heard him on that occasion, spoke so favorably to Mr. Pilmoor that he granted him his request, and sent him to Wilmington, Del., to labor in that region. There were now seven Methodist preachers in America.

During the year 1770, Methodism was rapidly on the increase, considering the paucity of preachers. While the prejudiced refused to examine its nature, and the bigoted condemned it on mere rumor, the more seriously disposed gave it a hearing, and were convinced that it was the religion of the Bible. The convincing and renewing power of the Holy Spirit attended their labors, and societies were raised up in several places. It was about this time that Mr. Embury formed a small society at Ashgrove. In New York, and in Philadelphia, the societies were increasing under the labors of Messrs. Boardman and Pilmoor.

CHAPTER IX.

In April, 1770, Mr. Boardman, having spent five months in New York, left it, and came to Philadelphia to labor. He had preached once in it when he first landed in America. In the "Old Book," there is the following entry, showing the time of his coming to Philadelphia.

"1770, April 10.—To cash paid Mr. Boardman,
to pay his expenses to
Philadelphia, £1. 4s. 0d."
(*"Lost Chapters, by Rev. J. B. Wakely," p. 202.*)

At the same time Mr. Pilmoor went to New York, which to him was a new place, and a new field of labor. Under date of May 5, 1770, Mr. Pilmoor wrote from New York to Mr. Wesley, one of his glowing letters, showing the great success and encouragement they had in these two leading cities of the nation.

From the "Old Book," it appears that Robert Williams was laboring in and about New York. Under dates of March, April, June, and July, 1770, money was paid to his use for preaching, keeping his horse, doctor's bill, flannel, taking off the beard, and letter-postage. (*"See Lost Chapters," p. 193.*)

This is the first account we meet with of a well-equipped itinerant Methodist preacher in America. Robert Williams now had a horse; he was an equestrian! Ah! and his beard was razored; the time for whiskers and moustache, for Methodist preachers, was not yet.

By this time, John King had gone into Maryland, and

was operating with Mr. Strawbridge. He seems to have been the first of the four preachers who came over in 1769, who entered into the Maryland field, then the most fruitful field cultivated by the Methodists. On his first visit to Harford county this year, Henry Bowman came to hear him, full of prejudice against the Methodists. King appeared in the midst of a large congregation. Before he began the service, he put his hands over his face while he engaged in silent prayer. This apparently small circumstance was the cause of bringing conviction to Bowman's mind before the preaching began; he was thus prepared to receive the truth in the love thereof; he was soon after converted under King's ministry, and lived and died a happy Methodist. On Mr. King's first visit to the Forks of Gunpowder, in Baltimore county, in 1770, Mr. James J. Baker was awakened under his powerful preaching, and three days after was converted. With his tongue he made confession of the fact to his neighbors, and it was not long before many of them were converted. He at once united with the Methodists—received the preachers into his house—a respectable class was raised up which met in his house, and of which he was leader—the preaching was also under his roof, until a house of worship was built on his own land, in 1773, which was the third Methodist chapel founded in Maryland. This saint ended his days in Baltimore, in 1835, at the age of ninety-one years, having adorned Methodism for sixty-four years.

In the same region, and about this time, Mr. Joseph Presbury was also converted. He, too, was a very prominent Methodist at that early day. Preaching and quarterly meetings were held at his house, where, also, a society was formed, in which he was an official member. He was present and officiating, by giving out the hymn, "Give to the winds thy fears," and offering up prayer when William Watters was justified.

In 1770, John King introduced Methodist preaching into Baltimore. Mr. Strawbridge had preached in the country not very far from Baltimore; but it was the indomitable and enterprising King who first threw the banners of Methodism to the people of Baltimore. He had for his pulpit a blacksmith's block, at the junction of Front and French streets. Mr. James Baker, deputy-surveyor of the county, was awakened; and, soon after converted, and added to the Methodists. Thus, King had one seal under his first effort in Baltimore.

Mr. King next took his stand at the corner of Baltimore

and Calvert streets; this time he had a table for his pulpit. It being a general training day of the militia, many of whom were intoxicated,—this drunken rabble, being among the congregation, took it into their heads to annoy the preacher, and upset the table, and landed the speaker on the ground. The captain of the company being an Englishman, and seeing that the preacher was of the same nation, saved him from any further insult or injury from the people.

By this time Mr. King's preaching had made such a favorable impression on the better and more religious part of the people of Baltimore, that he was invited to preach in St. Paul's Church, then the Church of England. He was not, however, permitted to preach in it a second time.

This same year Mr. Pilmoor paid his first visit to Maryland, and preached to the people of Baltimore as they came out of St. Paul's Church, having the sidewalk for his pulpit. He, nevertheless, made a very favorable impression on many of his hearers.

Soon after, Mr. Boardman was for the first time in Maryland, and preached in Baltimore.

For the above account of the introduction of Methodism into Baltimore, we acknowledge ourselves indebted to the Rev. William Hamilton of Baltimore.

In 1770, Mr. Robert Williams, as it appears, first went to labor in Maryland. In July, 1770, Mr. William Watters first heard the Methodists preach, and his brother John joined them.

It was at this time that the work commenced at Deer Creek. Mr. John Watters and his wife joined the Methodists in 1770; he was the oldest of seven brethren, and lived at the homestead—the other brothers, Henry, Godfrey, Nicholas, Stephen, Walter, and William and two sisters, all professed justifying faith in the circle of nine months, and joined the Methodists. In May, 1771, Mr. John Watters, after he had been among the Methodists some months as a seeker, was filled with the pardoning love of God. The day following William was powerfully blest. Another brother, who was looking on, was convicted, and soon after converted. The Rev. William Watters, in his Life, page 18, says, "Up to this time there had been no Methodist preachers in Maryland but Strawbridge, Williams, and King. Sometimes for weeks they had preaching regularly from these men, and then for months they had very little preaching; but at that time nearly all the Methodists were prophets, and on the Lord's day they divided themselves into little bands, and went out

through the neighborhood where there were open doors, and sung their hymns, prayed, read the Scriptures, and talked to the people, and soon some began to add a word of exhortation. These efforts were owned of the Lord, and the work spread from neighborhood to neighborhood; thus was the Deer Creek society raised up in 1770."

In July, 1770, we infer from the "Old Book," Messrs. Boardman and Pilmoor changed fields of labor:—Mr. Boardman went to New York, and Mr. Pilmoor returned to Philadelphia. Under date of July 17, it says, "To cash for expenses to Philadelphia, £1. 4. 0." "Lost Chapters," page 212.

They continued in these charges from July to November. It was, as we suppose, during the latter part of Mr. Pilmoor's stay in Philadelphia, about October of this year, that he was attracted to Maryland by hearing of the great success of Strawbridge, King, and Williams there; and preached in Baltimore as stated above; also in other places.

In November of this year they changed again: Mr. Pilmoor returning to New York, where he spent the winter of 1770-1, and Mr. Boardman returning to Philadelphia to spend the winter. Accordingly we find that the "Old Book" has this entry under date of November 22, 1770. "To cash paid Mr. Bowden to take Mr. Boardman and bring Mr. Pilmoor from P. (Philadelphia) Town £4. 0. 0." "Lost Chapters," p. 203.

It seems that it was after Mr. Boardman came to Philadelphia in November of this year, that he first went into Maryland, to look after Methodism as Mr. Wesley's assistant, and preached in Baltimore and in other places in Maryland.

CHAPTER X.

MR. PILMOOR continued in and about New York until the middle of May, 1771. Under date of May 16, 1771, the "Old Book" charges him with three shillings for castor oil. Previously he had been paid his salary and travelling expenses, amounting to eight pounds and eighteen shillings. See "Lost Chapters," p. 212.

The entries in the "Old Book," show that Robert Williams was also about New York at this time. Under date

of April 15, 1771, Mr. Newton paid for Mr. Williams two pounds five shillings and six pence. See "Lost Chapters," p. 193.

It was at this time that God was preparing the way, by one of His mysterious providences, for the introduction of Methodist preaching, and Methodism, into New Rochelle, in Westchester county, N. Y., by His servants, Joseph Pilmoor and Robert Williams. See the following account written by the Rev. Daniel De Vinne.

The Rev. D. De Vinne, in a history of the rise of Methodism on New Rochelle Circuit, gives the following account of a very special providence which opened the way for the introduction of Methodism into the town of New Rochelle. In 1771 Mr. Pilmoor, in company with Mr. R. Williams, went from New York to New Rochelle, for the purpose of preaching to the people. Hearing that there was a religious meeting at Mr. Frederick Deveau's, they went to it. The wife of Mr. Deveau, who then lay very sick, had a short time before dreamed that she was in a dismal, dark, and miry swamp, without path, light, or guide, where she wandered, faint and weary, until she was about to give up to die, when two men came to her, one of whom had a light, and offered to lead her out—she followed them, and was safely brought to her family. The imagery of the dream so deeply impressed her, that she said she could describe the very person who led her out of the swamp. The Rev. Ichabod Lewis, Presbyterian minister of White Plains, conducted the meeting that night. When he was done, Mr. Pilmoor desired permission to speak to the people before they withdrew. Mr. Lewis wished to know to what church he belonged; and, being told, he said he did not know who the Methodists were, and demanded his credentials of ordination; but, learning that he was not ordained, positively refused to let him speak. Mr. Pilmoor, finding out the proprietor of the house, asked his permission; who, going to the adjoining room to consult his sick wife, opened the door, when Mrs. Deveau saw Mr. Pilmoor standing in the other room, and exclaimed: "There is the man who led me out of the swamp, and he must preach." Mr. Pilmoor began, and Mr. Lewis left the house; and while he was offering a full, free, and present salvation, Mrs. Deveau was, indeed, brought out of the swamp of spiritual mire and darkness, into the glorious light of peace and pardon; and, having enjoyed the blessed evidence of God's favor a few days, she died triumphant in the Lord. The following Saturday Mr. Pilmoor preached with great effect to the

whole neighborhood, whom this remarkable providence had brought together.

In May, 1771, Mr. Pilmoor returned to Philadelphia, and Mr. Boardman to New York. So the "Old Book" says that cash was paid to bring him and his trunk from Philadelphia, amounting to two pounds nineteen shillings. See "Lost Chapters," p. 203.

In August of this year, it appears that they changed fields of labor again. His salary was paid for one quarter, by the stewards of Wesley Chapel, amounting to seven pounds eight shillings; and cash was paid to send his trunk, amounting to eleven shillings and four pence. See "Lost Chapters," p. 203.

As it was their plan then to make three changes in the year—spring, summer, and fall, continuing through the winter in the same field of labor, they thus made three divisions of the year; the winter division was five months long, the other two about three months each, and one month was spent in travelling from one place to the other.

About October of this year, Mr. Boardman returned to New York, and Mr. Pilmoor to Philadelphia, where Mr. Asbury found him, and heard him preach in St. George's, on his arrival in Philadelphia, on the 27th of October, 1771. On his arrival in New York, on the 12th of November, he says, he "found Richard Boardman there in peace, but weak in body." See "Asbury's Journals," vol. i., pp. 4, 5.

We have been thus particular to show the reader *how* and *where* these first two missionaries, sent by Mr. Wesley to America, spent their first two years in this country.

It appears that Robert Williams was about New York in August, 1771; as eighteen shillings were "paid to Caleb Hyatt for Mr. Williams's horse-keeping." See "Lost Chapters," p. 193.

As New York was his first field of labor in the New World, where he had found kind friends and kindred spirits, he hugged it closely for about two years and a half, when he went to Virginia, where he became deeply interested, and spent most of his remaining short life. The earliest reminiscence of him, in New York, is 20th of September, 1769. Another is a love-feast ticket in his autograph, which is still preserved, bearing date October 1, 1769, given to Hannah Dean, afterwards the wife of Paul Heck. See "Lost Chapter," p. 195.

The following shows how great a work the Lord was carrying on in Baltimore and Harford counties, Md. In the fall

of 1771, William Watters' second brother, Henry Watters, opened his house for preaching. A class was formed, over which William was leader. Soon his brother Henry was converted, and a great work followed, so that for some weeks William Watters could do but little besides attending to the individuals and families that were setting out for heaven. In this great reformation, men who neither feared God nor regarded man, swearers, liars, cock-fighters, horse-racers, card-players, and drunkards, were made new creatures, and filled with the praises of God. The following were some of the individuals that united with the Methodists about this time in Harford and Baltimore counties—Giles, Morgan, Litten, Forward, Baker, Moore, Sinclair, Stanford,* Galloway, Colgate, Merryman, Evans, Brown, Stephenson, Murry, Simmes, Rollin, Gatch, Duke, Bond, Barnet Preston, and Mr. Josiah Dallam.

At this time there was not a more valuable family among the Methodists than the Watters family. William and Nicholas became travelling preachers. John was the first that joined the Methodists. He acted in the capacity of a steward, and was a serious, faithful man. He died peaceful and happy, in 1774. Henry Watters was also a steward, and an exhorter. Most of the other brothers filled offices among the Methodists. The fifth Conference was held in the oldest brother's preaching-house, at Deer Creek, in 1777. Some of them lived to a good old age; their mother was ninety years old at the time of her death. In 1809, the Rev. Freeborn Garrettson was in this region, and says, "I took the hand of good old Brother Henry Watters, eighty years old; also Brother Herbert, ninety years old." In 1771, the preachers continued to visit Baltimore, and preach to such as would hear them, as they proclaimed from "the block, the table, and the wayside; no house was opened for stated preaching, or for their gratuitous entertainment." The word was, nevertheless, like leaven deposited among them, and brought forth its fruit the following year.

*Brother Stanford became a local preacher, and settled in Kentucky, where the Rev. Henry Smith found him.

CHAPTER XI.

IN 1771, Captain Hood, of this city, the nephew of Brother John Hood, brought Messrs. Asbury and Wright to this country: they landed in Philadelphia on the 27th of October, two years after the arrival of Messrs. Boardman and Pilmoor; and now we count ten Methodist preachers in America at this date. In the order that they entered the work here, they were, Strawbridge, Embury, Webb, Williams, Boardman, Pilmoor, King, Asbury, Wright, and Richard Owen (the first native American that became a Methodist preacher), of Baltimore county, Maryland.

Mr. Richard Wright was received by Mr. Wesley as a travelling preacher, in 1770, one year after he came to this country. His first winter here, he spent chiefly in Maryland on Bohemia Manor. Mr. Whitefield had labored much on this Manor. The chief families—the Bayards, Bouchells, and Sluyters, were mostly his disciples. There is a room in a certain house where he slept, prayed, and studied, that is still called Whitefield's room. The Wesleys now began to cultivate this field. Mr. Solomon Hersey, that lived below the present Bohemia Mills, at what was then called Sluyter's Mill, was the first available friend to Methodism. He had the preaching at his house for a number of years; and, though the first Methodist preaching on the Eastern Shore of Maryland was in Kent county, yet, the evidence in the case leads us to believe that the first society on this shore was formed at Brother Hersey's, in 1772. This society is still represented at the Manor Chapel. The old Log Chapel which was called Bethesda, which fell into decay an age ago, was built between 1780 and 1790. The Methodists had another appointment at Thompson's school-house—here a society was raised up, at a later date, and a chapel called Bethel (at Back Creek) was erected subsequent to 1790. These two appointments were established, on what was called Bohemia Manor, as early as 1771.

While Mr. Wright was laboring on Bohemia Manor his attachments became so strong to the people that it was feared he would settle there: he had the art of pleasing, and it is likely that overtures were made to him by some of the principal men, in view of having constant, instead of occasional preaching.

Mr. Francis Asbury, son of Joseph and Elizabeth Asbury, was born in England, August 20, 1745, near the foot of Hamstead Bridge, in the parish of Hansworth, four miles from Birmingham, in Staffordshire. There were but two children, a son and a daughter. His sister Sarah died young. Her death was blest to her mother in opening the eyes of her mind, so that she began to read the Bible, and urged her husband to family reading and prayer; they were also fond of singing. The death of Sarah Asbury was the apparent cause of bringing the family to enjoy spiritual religion; and may have been the cause of giving Mr. Asbury's labors to Methodism in America. After his parents had supported Methodism with their means for forty years or more, they died at an advanced age; his father died in 1798, in his eighty-fifth year; and his mother in 1802, in her eighty-eighth year, leaving to their son the rich inheritance of a blameless and holy life.

The operation of the Holy Spirit was felt upon the heart of Mr. Asbury at the age of seven years; but it was not until he was fourteen years old that he was justified by faith. As soon as he was awakened he left his blind priest and began to attend West-Bromwick Church, where Ryland, Stillingleet, Talbot, Bagnal, Mansfield, Hawes, and Venn, great names and esteemed gospel ministers, preached. Soon after, he first heard the Methodists at Wednesbury, and concluded their way was better than the Church: "Men and women kneeling down—saying Amen. Now, behold! they were singing hymns—sweet sound! Why, strange to tell! the preacher had no prayer-book, and yet he prayed wonderfully! What was yet more extraordinary, the man took his text, and had no sermon-book: this is wonderful indeed! but the best way." Soon after, he united with the Methodists, and began to hold meetings and exhort the people, and several found peace to their souls through his labors. He was next known as a local preacher, laboring in the counties of Derby, Stafford, Warwick, and Worcester. After acting as a local preacher for nearly five years, he gave himself up to God and his work, fully, in the twenty-second year of his age, which was in 1766.

For more than six months previous to his offering himself for the work of this country, he had felt a conviction that he would come to America. At the Conference, which was held at Bristol in 1771, Mr. Wesley made a second call for preachers to go over to America, when Mr. Asbury offered himself, and was accepted by Mr. Wesley. When he came

to Bristol, in order to sail for Philadelphia, he had not one penny; but the Lord opened the hearts of friends, who supplied him with clothes and ten pounds of money. On the 2d of September he left England and his weeping parents and friends behind, to see them no more in this world! On landing in Philadelphia, he was directed to the house of Mr. Francis Harris, who brought him and Mr. Wright to a large church (St. George's), where Mr. Pilmoor preached that evening. He says, "The people looked on us with pleasure, hardly knowing how to show their love sufficiently, bidding us welcome with fervent affection, and receiving us as angels of God. When I came near the American shore, my heart melted within me, to think from whence I came, where I was going, and what I was going about. But my tongue was loosed to speak to the people."

We have seen the kind and cordial feeling manifested by the Philadelphia Methodists towards Messrs. Asbury and Wright on their arrival. This spirit was possessed in a high degree by the first race in this city, and shown towards their preachers. After spending a few days in Philadelphia Mr. Asbury proceeded to New York, which was his first field of labor in this country. In passing through Jersey he became acquainted with Mr. Peter Van Pelt of Staten Island, who gave him an invitation to his house, which was accepted, and he spent the following Sabbath on this Island, preaching at Mr. Van Pelt's and at Justice Wright's. We take this to be the first Methodist preaching on the Island. After some years a society was formed, and a chapel was built about 1790. Israel Disosway, Abraham Woglam, Justice Wright, Moses Doty or Doughty, Mr. Ward, and Peter Van Pelt, were the first friends that Methodist preachers found on this island. In a subsequent part of this work will be found a copy of the first class paper of the Methodists of Staten Island, as furnished by Gabriel P. Disosway, Esq., whose father was the first class-leader.

Peter Van Pelt's brother, Benjamin, became a Methodist, and a useful local preacher in Tennessee.

The Rev. William Burke says, "At an early time, Benjamin Van Pelt moved from Alexandria, Va., and settled on Lick Creek, Green county, Tenn. He had considerable talents, and was very useful in that new country; several societies were formed by his ministry, and one of the first Methodist chapels in this country was Van Pelt's Meeting-house. He was one of the 'Fathers' of Methodism in East Tennessee, where he settled between 1780 and 1790. He

was a close and constant friend of Bishop Asbury. He will be long remembered by the people of the French Broad country." If Mr. Van Pelt once lived in Alexandria on the Potomac, he had previously lived on Staten Island, New York.

On the 13th of November, 1771, Mr. Asbury preached his first sermon in New York. He formed a circuit around this city which embraced Staten Island, Westchester, Eastchester, West-Farms, Rye, Mamaroneck, and New-Rochelle. Many of the people of this region had descended from the Huguenots. In his *Journal*, vol. i., p. 6, he tells us that on Saturday, Nov. 24 (1771), he went with Brother Sause and Brother White to Westchester; here, his friends obtained from the mayor the court-house, in which he preached, twice on the following Sabbath: the mayor, and other chief men of the town, were among his hearers; and, while they listened with solemn attention, the power of God rested on both, speaker and hearers. In the evening he preached at West-Farms, in the house of Mr. Molloy. On the two following days he preached again in Westchester, and lodged with the mayor.

Returning to New York, he preached there on the following Sabbath; but, as Mr. Boardman was in the city, Mr. Asbury returned to Westchester and put up with Dr. White. On Sabbath morning he preached in the court-house, where he expected to preach at night; but his friend Molloy informed him that it was shut against him; however, a tavern-keeper accommodated him with a room. In the evening he preached at West-Farms, and lodged with Mr. Oakley. This family, like most who received the messengers of the gospel, became Methodists.

Dec. 10, he paid his first visit to New Rochelle, and was kindly received by Mr. Deveau and family, in whose house he preached twice. After preaching at Rye, Eastchester and Mamaroneck, where good impressions were made, he returned to New York, where he labored the following Sabbath.

During Christmas week he visited Staten Island, and was kindly received by Justice Wright, Peter Van Pelt, and Mr. Ward—preaching in all three of their houses.

January 1, 1772, Mr. Asbury was in New York; but soon afterwards, in company with Mr. Sause, went to West-Farms, preaching in Brother Molloy's house; also at Westchester. At West-Farms, Friend Hunt was so affected that he had preaching in his house, though a Quaker; both he and Mr.

Molloy were now awakened. After preaching to an attentive people at Mr. Deveau's, and to many at Mamaroneck, he addressed a crowd of willing hearers at Friend Burling's—a new place. We find him next laboring at Mr. Deveau's, and at Brother Hunt's. From here he went to New-City, and was well received by Mr. Bartoe. He also preached on Philips Manor. Next, at New Rochelle, where he for the first time preached in the house of Mr. Peter Bonnette. He now had two preaching places at New Rochelle, Deveau's and Bonnett's. After preaching at New-City, he lodged with his friend Pell; from here he went to his friend Bartoe's, where he was compelled to stay for several days, on account of sickness. Dr. White kindly and gratuitously attended him. While here he was visited by Mr. De Lancey, son of Gov. De Lancey, who lived near Salem, who invited him to his house. From Mr. Bartoe's, Mr. Asbury went to New York; this was in March, 1772. Mr. Pilmoor was in New York at this time and Mr. Boardman in Philadelphia.

In company with Samuel Selby, Mr. Asbury came to Staten Island, to the house of his friend, Justice Wright. After preaching at Peter Van Pelt's, he, for the first time, received an invitation to preach at Mr. Disosway's house, where many who had not heard a sermon for a long time, heard him. He, also, preached at another new place on the island,—this was at the house of Mr. Abraham Woglam. There were, already, about half a dozen preaching places on the island; and the people seemed well disposed towards Methodist preaching.

In the latter end of March, 1772, Mr. Asbury moved towards Philadelphia. At Amboy, he preached in Mr. Thompson's house. Passing through Spotswood and Crosswicks, he came to Burlington, where he preached in the court-house; this was his second sermon in the place. March 30, 1772, he was for the first time in New Mills, where he was well received, and preached in the Baptist Meeting-house.

CHAPTER XII.

IN the beginning of the year 1772, Robert Williams went to Norfolk, Va. He was the first Methodist preacher in the "Old Dominion." He continued to preach in and about Norfolk and Portsmouth about two months, and his powerful appeals to the people who came to hear him—and they were many—made a deep impression on some of them; and, if he did not form a society at this time in both these towns, he or Mr. Pilmoor did in the latter end of this year. In April of this year, Mr. Williams was back to Philadelphia, and made a very favorable report of his visit, and Mr. Pilmoor followed him.

April 2, 1772. Mr. Asbury came to Philadelphia, where he found Mr. Boardman and Captain Webb. A plan for the preachers for the next quarter was now made by Mr. Boardman, as follows:—Mr. Boardman to go to Boston; Mr. Pilmoor to Virginia; Mr. Wright to New York; and Mr. Asbury to Philadelphia. While in Philadelphia, at this time, he says, "We dined at Mr. Roberdeau's, who cannot keep negroes for conscience' sake." Brother David Lake, the old sexton of St. George's, who died a few years since, aged about eighty-five, who joined the Methodists in 1790, informed us that Mr. Roberdeau was a lumber merchant, having his board-yard in Fourth street near Cherry street. He was a warm friend to the Methodists. Was not this he who afterwards was "General Roberdeau," the French gentleman who introduced Bishops Coke and Asbury to General Washington, at Mount Vernon, in 1785?

After preaching in St. George's and the Bettering-house, Mr. Asbury started for Bohemia, to find Mr. Wright, who had been laboring there. Stopping at Old Chester, at Mrs. Withey's tavern, he found it to be the place where Messrs. Boardman and Pilmoor put up. Finding that the people of Chester were pleased with Methodist preaching, he left an appointment to preach on his return. Before he reached Wilmington, he met Mr. Wright, as he was turning off to Mr. Tussey's, to stay all night. Next day, he went to Mr. Stedham's, in Wilmington. Without stopping to preach in this town, he went to Newcastle, and preached in Mr. Robert Furness's tavern. Mr. Furness was a Methodist at this time, and one of the first in Delaware. Mr. Asbury

had a strong desire to go to Baltimore, but was deterred by the distance. About eight months after, he saw Baltimore. Reaching Bohemia Manor for the first time, he spent a Sabbath there, preaching three times in Mr. Solomon Hersey's house, on the head of Bohemia river. After visiting Mr. Ephraim Thompson, near Back Creek, he came to Wilmington, where he preached to a few, for the first time in this town. Coming to Old Chester, he delivered his message to them, for the first time, in the court-house. After visiting the prisoners in the jail, he came to Philadelphia. While officiating in Mrs. Withey's public-house, the first night he spent in it, she was awakened under his first prayer in her house.

About the middle of April, Mr. Asbury entered on the duties of the Philadelphia charge. He remarks, "I hope, before long, about seven preachers of us will spread seven or eight hundred miles." These seven preachers were, Webb, Boardman, Pilmoor, Asbury, Wright, Williams, and King. "April 23. Brother Williams set off for New York. 24. In the evening I kept the door, met the society, and read Mr. Wesley's epistle to them." "29. Came to Burlington, where I met Brother Webb and Brother King, and found the people there very lively. Two persons have obtained justification under Brother Webb; and Dr. T——t, a man of dissipation, was touched under Brother Boardman's preaching last night; a large number attended while I preached at the court-house."

Mr. Asbury returned to Philadelphia. Soon after, he and John King, by request, attended the execution of the prisoners at Old Chester. They both preached on the occasion. "The executioner pretended to tie them all up, but tied only one, and let the other three fall; one was a young man of fifteen years; we saw them afterwards, and warned them to be careful." "May 5. Set out for Burlington again, and preached to a serious people." After visiting the prisoners, he returned to Philadelphia, where he spent the Sabbath in preaching and meeting the society, which was attended to on Sabbath evening.

Mr. Asbury directed his course into Jersey again, on the 12th of May, but in a direction he had not taken before; he went about Carpenter's Landing and preached with great life and power. Most likely at Jesse Chew's. Same day preached at Thomas Taper's, with life. After preaching with divine assistance at the new church, he lodged at Isaac Jenkins's, who conducted him to Gloucester on his way to

the city. When he arrived in Philadelphia, he "found a change. Brother Pilmoor was come, and the house (the home and study of the preachers) was given up; which pleased me well, as it was a burden to the people. Brother Pilmoor went to Mr. Burton Wallace's, and I went to Mr. Lambert Wilmer's, where dear sister Wilmer took great care of me." Thus ended the first parsonage in Philadelphia.

"Lord's Day, 17. After preaching in the morning" (at St. George's), "I went to see George Hungary, who was near to eternity; he had peace in his soul. May 20. Went to Trenton; but as the court was sitting, I was obliged to preach in a school-house, to but few people." This is the first time that Mr. Asbury mentions Trenton, as visited by him. May 21. "Preached on the other side of the river to a few simple people; and in the evening at Burlington. Sunday, 24. We rode down to Greenwich, where I preached; we then rode back to friend Price's, and dined; thence to Gloucester, where I preached; then up to Philadelphia, and preached in the evening."

Next we find Mr. Asbury visiting Burlington and New Mills; at the former place he attended a prisoner to the place of execution. Then returning to his work in Philadelphia, where he wrote to Mr. Wesley.

June 3. "I preached, with great power, at Manta Creek; then went one and a half miles, and preached, with life, at Mr. Taper's." After preaching at Greenwich and Gloucester, he returned to Philadelphia, where he spent the Lord's day, and communed with the Rev. Mr. Stringer, a friendly minister. The same day held a love-feast, at which some of the Jersey Methodists "spoke of the power of God with freedom."

Mr. Asbury paid a second visit to Trenton, where divine power attended his preaching. He also preached on the other side of the river. Thus he continued to fill his appointments at Trenton, New Mills, and Burlington, on week days, spending most of his Sabbaths in Philadelphia. June 23. "Walked down to Gloucester Point, and then rode to Brother Chew's, and preached to many people. 24. At Greenwich I met with Mr. Stringer, who preached and baptized several people. We conversed on the insult which Mr. Shirley had given Mr. Wesley. Mr. Stringer said Mr. Wesley was undoubtedly a good man, and had been useful to thousands. Returning back towards Gloucester, I called on Squire Price, and presented him with a petition for raising

one hundred and fifty pounds, to discharge the debt on our preaching-house (St. George's) in Philadelphia."

Returning to Philadelphia, he received a letter from Mr. Pilmoor, who was now in Maryland, on his way to Virginia, "replete with accounts of his preaching *abroad*, and in the *church*, to large congregations, and the like." On his next visit to Trenton he preached five times, one of which was in a *field*; he also filled his appointment over the river; it seems that this place was near Trenton. Soon after he attended the execution of a man by the name of Smart, who was hung at Burlington, for murder.

July 14. "Went to Jersey, and preached at Friend Turner's. Then at Jesse Chew's; next day at Greenwich; then at Gloucester; next to Haddonfield, and preached to a few attentive hearers, at Joseph Thorne's." Mr. Asbury finished his work, on the Philadelphia Circuit, which, at this time, included all of Methodism in Jersey, by preaching at Trenton, New Mills, and Burlington. On his last visit to Trenton he first notices the existence of a society in that place, which consisted of nineteen serious persons. This was in July, 1772. About this time Mr. Asbury met Mr. Boardman, who had been to Boston, where he had spent some time in the work of the ministry; and it is said that he formed a Methodist society in the place; but, as no other Methodist preacher succeeded him for several years, the society languished away, after he left, for want of ministerial attention.

In the latter end of July, 1772, Mr. Boardman made out his second plan for this year, which seems to have been thus: Mr. Asbury to go to New York; Mr. Wright to Maryland, to labor with Messrs. Strawbridge, Williams, and King; Mr. Pilmoor, as we have seen, was appointed to Virginia. While Mr. Boardman took charge of Philadelphia, and also visited Maryland, as the superintendent.

As Mr. Pilmoor was on his way to Virginia, passing through Maryland, and preaching from place to place, he came to Deer Creek. While here, he lodged in the old mansion of the Watters family; where he wrote, on a pane of glass, with the point of a diamond,

"Soft peace she brings wherever she arrives;
She builds our quiet as she forms our lives;
Lays the rough paths of peevish nature even,
And opens in each heart a little heaven."

Psa. xcix. 9, "Exalt Jehovah our God."

J. P. (JOSEPH PILMOOR),

June 30, 1772.

This has been read by many an itinerant Methodist preacher, who has lodged in the same house since it was written; and, it is said, the pane of glass has been carefully preserved to this day, as a memento.

In the latter end of July, 1772, Mr. Asbury left Burlington for New York. His friend Sause, it seems, accompanied him. After spending a Sabbath with his friends on Staten Island, he came to the city. He also paid several preaching visits to New Rochelle, Kingsbridge, and other places in that region.

He, also, took in New Town, on Long Island, where Captain Webb had successfully preached in 1767. The state of things in New York, at this time, was not the most pleasant. He says, "I found broken classes, and a disordered society, so that my heart was sunk within me." He was charged with using Mr. Newton, one of the official members, ill; and Mr. Lupton told him that he had preached the people away, and intimated that the whole work would be destroyed by him. It seems, that Mr. Asbury's strict attention to discipline, was the ground of dissatisfaction; but, while this displeased *some* of the New York Methodists, it gave great satisfaction to Mr. Wesley, who, just at this time, appointed him his assistant, in the place of Mr. Boardman, as Mr. Wesley desired Messrs. Boardman and Pilmoor to return to England. As some of the stewards of the society had not given satisfaction to the society, of all the collections, Mr. Asbury appointed Mr. Chase or Chave, to take an account of the weekly and quarterly collections,—this was displeasing to some. Such was the state of things, that he thought it necessary to read Mr. Wesley's sermon on evil-speaking, to the society.

Mr. Asbury was in New York at this time, about three months. It seems he had not much success; and does not record any special religious prosperity. He was, however, discharging his duty as a pastor. It was his custom to attend the ministry of others, when he had opportunity. While in New York, he heard Dr. Ogilvie, and the Rev. Mr. Ingles, with considerable pleasure.

While Mr. Asbury was using discipline in New York, the then successful, but afterwards unfortunate, Abraham Whitworth, was doing a good work in Jersey. Under his ministry, that remarkable man, Mr. Benjamin Abbott, was awakened, in September; and a few weeks afterwards, was powerfully blessed, on Monday morning, October 12, 1772.

In him, as the sequel of his subsequent life showed, Methodism had found a mystic Samson.

Mr. Boardman, it seems, succeeded Mr. Asbury in New York; Mr. Wright was assigned to Philadelphia, and Mr. Asbury to Maryland, where John King, Strawbridge, and others, were laboring. Messrs. Pilmoor, Williams, and Watters were in Virginia.

In the last of October, Mr. Asbury, in company with Mr. Sause, set out for Maryland. Passing through Philadelphia, Chester, and New Castle—where he found a few Methodists—he came to Bohemia Manor, and preached at Mr. Hersey's, and at another place. He also visited Messrs. Ephraim and Robert Thompson; these were already friends; and the latter became a Methodist, and was long the host of Mr. Asbury and other preachers; and may be regarded as the germ of Methodism at Bethel, on Back Creek. At this time, their father was living, a hundred years old, as he informed Mr. Asbury; and that his father attained to the age of one hundred and nine, and never needed the use of spectacles. Brother Samuel Thompson, a relative of theirs, is still living in the same place.

Crossing the Susquehanna, Mr. Asbury found comfortable quarters at friend Nathaniel Giles's; where they had a family meeting, at which Richard Webster gave a moving exhortation. Mr. Asbury preached his first sermon on the Western Shore of Maryland, at Rock Run. From here he went, in company with Mrs. Giles and her brother, to Deer Creek, where he preached with liberty, at Mr. Morgan's. His next appointment was at Samuel Litten's—a convert from among the Quakers. The next day, he and his company went to Henry Watters's, where they had a powerful meeting; several from Mr. Morgan's were there. Here he was at headquarters, and found many warm in their first love, as there had just been a great reformation. Here he met with Nicholas Watters, who was then an exhorter. His next preaching place was at Samuel Forward's, where he had many people.

November 8, Lord's Day. There was a melting time while he preached again at Henry Watters's. In the afternoon, he preached with liberty at Richard Webster's, another exhorter; and in the evening of the same day, he had many to hear him at the widow Bond's.

Tuesday, 10. He preached to many people, with liberty, at Charles Baker's, and at J. Moore's. Wednesday, 11. Many attended at Mr. Sinclair's. His congregation was,

also, large at Aquila Stanford's. Next day, he preached at Brother Galloway's; and, also, at Brother Chamberlain's.

The next appointment, according to his Journal, was at Mr. G.'s (probably Gatch's), where many attended the word. His congregation was also large at John Colgate's. He observes, "This man's friends have rejected him on account of his religion:" it seems, because he had become a Methodist. He then rode to Richard Owens's, the first *native* American Methodist preacher. It appears that he spent the following Sabbath, laboring among the Owens's.

November 18. He went to Mr. Strawbridge's. "Here we had Dr. Warfield, and several polite people, to dine with us. I spoke to the ladies about head-dresses; but the doctor vindicated them. We then rode to Friend Durbin's. 19. Friend Durbin and I set off for Fredericktown. We came to George Saxton's; many people came to hear me in the town of Frederica" (Fredericktown, now Frederick City).

Sunday, 22. He was for the first time at the Log Meeting-house, at Pipe or Sam's Creek. After preaching there, he set off to fill another appointment. John and Paul Haggerty, and Hezekiah Bonham, accompanied him. At Mr. Durbin's, he had the Rev. Benedict Swope, of the German Reformed Church, to hear him. He speaks of preaching at Winchester; but this must be a misprint—more likely Westminster. From here, he returned to Richard Owens's; and preached, with much feeling, to many people. 24. "We rode twenty miles to my old friend, Joshua Owens (father of Richard)—the forest-home for the Methodists at that time—and found a very agreeable house and family. The old man is an Israelite indeed. He was once a serious Churchman, who sought for the truth; and now God has revealed it to him. The Lord has, also, begun to bless his family. He has one son a preacher; and the rest of his children are very thoughtful. Though it was a very rainy day, there were many people, and my heart was greatly enlarged towards them in preaching." 25. "The congregation was also large at Mr. Samuel Merryman's, and the Lord was with me. At Mr. Evans's, the congregation was small."

The following Sabbath he spent in Baltimore. Monday, December 1, he preached at Nathan Perrigau's, and at Wm. Lynch's. The next day, at Joppa, to many people from town and country. From here, he went to James Presbury's, and preached with power to many people. Then,

went into the Neck, and preached (probably at James Baker's,) a heart-affecting sermon. He then returned to J. Presbury's, and, after preaching there again, went home with Mr. Josiah Dallam, and preached at his house; and the next day, at Moses Brown's.

Lord's Day, December 7. He went to the Bush Forrest Chapel, which, at that time, had no windows or doors; the weather was very cold; his heart pitied the people, so exposed to the cold. Putting a handkerchief over his head, he preached two sermons, giving an hour's intermission; and such was the eagerness of the people to hear the word, that they waited all the time in the cold.

Mr. Asbury had now gone round that part of his circuit which lay on the western shore; and now, in company with John King, he crossed the Susquehanna, to visit that part of it which lay on the Peninsula, between Chester river and Wilmington. His circuit, which lay in six counties, would be considered quite large at this day. Passing through Charlestown and Elkton, they lodged at Robert Thompson's, at Back Creek. From here, he went to Bird's tavern, at the (now) Summit Bridge, for his trunk and box of books.

"He then went to Solomon Hersey's, and preached; afterwards, spoke to each one concerning the state of his soul; this is the first statement we meet with that looks like a class-meeting, held on the Eastern Shore of Maryland. On his way to Georgetown, he found a large house on Bohemia, belonging to Mr. Bayard, where Mr. Whitefield had preached; here, it seems, he preached. Then, proceeding on to John Randle's, he preached to many people, rich and poor. After preaching at John Randle's, he went twelve miles lower into the county, to the neighborhood of Hinson's Chapel, where he had many great people to hear him. Here he was met by Mr. Read, a church minister, who wished to know who he was, and whether he was licensed. He spoke great, swelling words, saying he had authority over the people, and was charged with the care of their souls; and, that he (Mr. A.) could not, and should not preach; and, if he did, he would proceed against him according to law. Mr. Asbury informed him who he was, and that he came to preach, and would preach; and wished to know if he had authority over the consciences of the people, or was a justice of the peace. He charged Mr. Asbury with making a schism. Mr. A. replied that he did not draw people from the church, and asked him if his church was open for him to preach in; and further told him, he came to help him. Mr. Read replied

that he had not hired him for an assistant, and did not want his help; he also charged Mr. Asbury with hindering people from their work. Mr. A. wished to know if fairs and horse-races did not hinder them; and, that he came to turn sinners to God. Mr. R. wished to know if he could not do that as well as Mr. A. After Mr. Asbury went into the house, and began to preach, and urge the people to repent, and turn from their transgressions, Mr. R. came into the house, in a great rage, endeavoring to prevent his preaching. After the service was over, Mr. Read went out, and told the people they did wrong in coming to hear him; and raised other false objections; but, all his efforts did not stop the people from hearing, nor prevent a Methodist society from being raised up in that place. Mr. Asbury was the first Methodist preacher in this neighborhood; his praise did not arise from his being a pioneer, but from his skill in perfecting the work begun by others, by applying the rule and line of discipline.

After this controversy with Mr. Read, Mr. Asbury returned and preached at John Randle's. The following Sabbath, he was preaching twice at Robert Thompson's school-house, and once at S. Hersey's, on Bohemia. At Newcastle, he preached to many people. At Mr. Stedham's, at Wilmington, he had but few hearers. After preaching at Mr. Tussey's, he went to Isaac Hersey's, and preached to many people. Returning to Newcastle, he met a large congregation, and then went to Bohemia and preached again. On his way to the Susquehanna, he was requested to visit a Mrs. Thomas, who was dropsical. Crossing the river, he came to his quarterly meeting, at J. Presbury's, in Christmas week, 1772.

The spiritual and pecuniary work of the quarterly meeting having been attended to, the preachers were appointed to their work, by Mr. Asbury, who was now Mr. Wesley's assistant, as follows, viz. :—Brother Strawbridge and Brother Owings to Frederick county. Brother King, Brother Webster, and Isaac Rollins, on the Peninsula; and Mr. Asbury, in Baltimore and Hartford county. Love and peace reigned at this meeting. There were twenty pounds of quarterage brought to this meeting. Mr. Strawbridge received eight pounds, and Messrs. Asbury and King each six pounds.

At this time, there were ten or twelve native exhorters and local preachers raised up in Maryland, such as Richard Owings, William Watters, Richard Webster, Nathaniel Perri-gau, Isaac Rollins, Hezekiah Bonham, Nicholas Watters,

S. Stephenson, J. Presbury, Philip Gatch, and, probably, Aquila Standford and Abraham Rollins.

CHAPTER XIII.

IN the beginning of 1772, the Rev. Robert Williams went to Norfolk, Virginia, where he had the steps of the court-house for his pulpit, and a rude audience to preach to. As he was the first Methodist preacher they had heard, and his manners and expressions at all times odd, for a preacher, some were ready to conclude he was a maniac; but, after they had given him a further hearing they formed a more correct judgment of him. He continued several weeks laboring with success in and about Norfolk and Portsmouth, and then came to Philadelphia, where he met Mr. Asbury and some others of the preachers, giving a "flaming account of the work in Virginia. Many of the people were ripe for the Gospel, and ready to receive us:" this was in April, 1772.

Mr. Pilmoor followed him, and remained in Norfolk, Portsmouth, and the adjacent parts of Virginia, until the end of the year.

Having spent the summer in the North, in October of this year, Mr. Williams, taking with him the Rev. William Watters, who now began to itinerate, returned to Virginia, where they continued until September, 1773. Leaving Mr. Watters to labor in and about Norfolk and Portsmouth, Mr. Williams moved down South-west, as providence opened the way. During the winter and following spring, he came into the region of Petersburg, where Mr. Nathaniel Lee, (who had, in the latter end of 1772, found the pearl of great price.) lived. Soon after, he became acquainted with the evangelical Mr. Jarratt.

Mr. William Watters was the first native American that became a regular itinerant Methodist preacher. He was born in Baltimore county, Maryland, October 10, 1751. His parents belonged to the Church of England, to which church he was brought up. His father died when he was two years old: he was the youngest of nine children. In July, 1770, he first heard the Methodists preach, and in May, 1771, in the same house in which he was born a child of wrath, he was born a child of God, in his twentieth year.

His conversion was remarkably clear: "A divine light beamed through his soul, and soon encircled him round," as it seemed to him, "exceeding in brightness the noon-day sun, and he rejoiced in hope of the glory of God." He cast in his lot among the Methodists, and soon, like the rest of them, was heard praying without a book, which, in that age and place, was regarded as a marvellous act, and in the estimation of many, invested the Methodists with a sacredness of character which inspired veneration for them. In April, 1772, he became an exhorter, and in October, 1772, being twenty-one years old, he left his weeping mother and relatives, and in company with Mr. Williams set out for Virginia. Reaching Baltimore, he preached his third sermon from a text. They journeyed on through Bladensburg, Georgetown, Alexandria, King William's county, &c., offering Christ publicly and privately to the people, many of whom had never seen or heard a Methodist preacher before, until they arrived in Norfolk. Here he was kindly received by the Methodists, but found them unlike the warm zealous brethren that he had left in Maryland. After spending some time in Norfolk and Portsmouth, he went into the country to form a circuit. After spending nearly a year in Virginia he returned home. On his way home, it appears, that he became acquainted with the Adams family of Fairfax county, into which Methodism was introduced about this time; and into which he afterwards married. In September, 1773, he reached home.

"An Irishman, called Captain Patton, at Fell's Point, was the first to open his house; this door was opened about 1772; and when his house was too small to hold the hearers, a sail-loft at the corner of Mills and Block streets was occupied. The same year, Mr. William Moore, of Baltimoretown, opened his house, at the south-east corner of Water and South streets, for preaching; also, Mrs. Triplett, a member of the German Reformed Church, opened her dwelling, at the corner of Baltimore street and Triplett's alley." At this time, Methodism at the Point, was in advance of that in Baltimoretown. See the account of early Methodism in Baltimore, by the Rev. Wm. Hamilton, in the Quarterly Review for July, 1856, from which the above facts are taken.

Mr. Asbury's first visit to Baltimore, was about the middle of November, 1772; see his Journal, vol. i. p. 33. He went in company with John King, and stayed all night, but says nothing of preaching, by either of them. On Saturday, 28th of the same month, he says, "I preached at the Point the first time." "Lord's Day, 30th, I rode to the Point

and after preaching to a large congregation, returned to town, and dined with Wm. Moore. I preached in town both at three and six o'clock." See his Journal, vol. i., p. 34.

We will here enrol a few names of those who first rallied around Methodism at Fell's Point, and in Baltimoretown. We have already stated that Captain Patton was the first to open his house, at the Point, for preaching. Some time afterwards, when the first Methodist chapel was founded at the Point, we find the worthy names of Jesse Hollingsworth, George Wells, Richard Moale,* George Robinson, and John Woodward, engaged in this enterprise; we must, therefore, regard them as Methodists, who, probably, belonged to the Point; also, their families.

In Baltimoretown, we have already noticed the name of Mr. William Moore, who was the first to have Mr. Asbury preach in his house. He was the first influential man in the town who united with the Methodists. He became a useful preacher, and did much good. After some years, he became a lawyer; and towards the end of his life he settled in New York state. For some reason, he left the Methodists. His son, Philip Moore, Esq., of Baltimore, was a warm friend of the Methodists all his life.

There was a Mrs. Moore, who had a short but brilliant career among the Methodists. "Some two weeks before her death, she was so filled with the pure and perfect love of God, that henceforth her words were clothed with divine power, and melted the hearts of all that visited her; she was like a living flame, longing to be dissolved and be with Christ. Just before she expired, she said to her sister, 'Draw near, and I will tell you what praise, what music I hear.' Then pausing awhile, she said, 'I am just now going; I cannot stay; farewell! farewell! farewell!' and without sigh or groan, expired. Her death was improved by a discourse from Mr. George Shadford. Mr. Philip Rogers, then a young man, was the next man who stood up with Mr. Moore for Methodism, in Baltimore; these two were right-hand men of Mr. Asbury. Mrs. Rogers, the mother of Philip Rogers, was another available supporter of the infant cause.

Mr. Samuel Owings, with the above-named, was a spiritual son of Mr. Asbury, and a leading man in the beginning. His first wife had been a member of the German Reformed Church, where she earnestly sought the comfort of religion, until she obtained it. On telling her minister of her enjoy-

* Ellen Moale was the first child born in Baltimore. "Watson's Annals," vol. i., p. 513.

ments, he thought her beside herself; but, when she heard the Methodists, she at once found out that her experience was identical with theirs; she united with them, and was one of the early female class-leaders in Baltimore.

We have noticed Mrs. Triplett, as the second person who opened her house for preaching. As Bishop Asbury performed the funeral solemnities of this "dear old friend" of his, in 1791, we must conclude that she left the German Reformed Church (though we have not seen it explicitly declared), and was one of the early and zealous advocates of Methodism.

Mrs. Rachel Hulings appears to have been one of the most useful females in Baltimore, at that early day. After Mr. Asbury had spent his first Sabbath in the town, we learn from his Journal, that she, in company with Mrs. Rogers and the widow White, accompanied him to N. Perrigau's, where he preached to a large number of people. Thence to Wm. Lynch's, to whom he was introduced by Mrs. Hulings. In a subsequent part of his Journal, we find her, in company with Mr. Asbury, visiting the friends at New Mills, in New Jersey. It appears that she travelled about extensively, aiding the good work.

Among Mr. Asbury's early and valued friends in Baltimore, was a Mrs. Chamier. This friend and supporter of Methodism went to Abraham's bosom in 1785; Bishop Asbury officiated at her interment.

Mrs. Martha F. Allison joined the Methodists in 1770; but, as it seems there was no society in Baltimore so early, we suppose she was a member, at first, somewhere else. She was, however, for several years, a class-leader among them in Baltimore. In 1797, Bishop Asbury preached her funeral sermon. She was a woman of *good sense*, and equally *good piety*.

At a later date, there were such names as Hawkins, Fornerden, McCannon, and Chamberlin, who were distinguished as leaders of classes and prayer meetings in Baltimore.

It was not until the beginning of 1773, that the first classes were formed in Baltimore. Mr. Asbury says, "January 3d, 1773—after meeting the society, I settled a class of men; and on the following evening a class of women." He appointed one of the females to lead the women; but which of them, we cannot say. As for the men, he found it difficult to make a suitable selection; and we hear him saying, "The little society has suffered for want of a suitable person to lead it; surely there will be good done here, or the place

must be given up." Such was his doubt of Baltimore, which has since been considered the citadel of Methodism.

About the month of November, 1773, one year after Mr. Asbury first visited Baltimore, he, "assisted by Jesse Hollingsworth, George Wells, Richard Moale, George Robinson, and John Woodward, purchased (at five shillings) the lot, sixty feet on Strawberry alley, and seventy-five feet on Fleet street, for a house of worship—where the church now stands; the only *original edifice* of the kind of religious denomination in Baltimore. The following year, Mr. Wm. Moore and Mr. Philip Rogers took up two lots of ground, and erected a church in Lovely Lane. Which of these two churches was first finished, is not quite certain; tradition says the latter. The Lovely Lane Church was founded April 18th, 1774. See Rev. W. Hamilton's article for the Quarterly, for July, 1856.

The first Conference which met in Baltimore, in 1776, sat in the Lovely Lane Chapel; and, as Brother Hamilton calculates, it was made up of twenty-three itinerants. It was in this chapel the Conference of sixty preachers sat when the Methodist Episcopal Church took being. We learn from Dr. Coke's Journal, that this place of worship was refitted up for this important convocation; some of the seats, which before were only common benches, had backs put to them; a gallery was put in it; and, for the first time, it had a stove in it to warm it. This case, as well as others that might be cited, shows that the early Methodists, when met together for worship, did not depend upon material fire to warm them, but they sought the mystic fire of the Holy Ghost. In 1785, the Lovely Lane Chapel was sold, and through the influence of Dr. Coke, the brethren in Baltimore were prevailed on to erect the Light Street Church.

CHAPTER XIV.

"MEMOIRS of the Rev. Philip Gatch," prepared by the Hon. John M'Lean, LL.D., throws much light on the early history of Methodism in Maryland, New Jersey, Virginia, and Ohio. We shall make use of it in order to bring the history of Methodism consecutively before the reader.

About 1725, the Gatch family emigrated from Prussia, and settled near Baltimore, in Maryland. In 1727, the

patriarch of this family obtained from the Hon. Leonard Calvert, governor of the province of Maryland, a passport, securing to him the privilege of free travelling in the province. In 1737, he purchased a farm in the neighborhood of Baltimoretown, which was owned by his son, George Gatch, the father of Philip Gatch, the subject of this sketch. The farm, retaining its name, "The Gatch Farm," is still in the family, and on it still stands the "Gatch Church," the first Methodist meeting-house built in the neighborhood.

The father of the Rev. Philip Gatch served a fixed time to pay for his passage to America. Other boys came to this country at the same time and by the same means; they were cruelly beaten by their owners for no other offence than conversing together in their vernacular tongue. He married a Miss Burgin, whose ancestors came from Burgundy, and settled in Maryland, near Georgetown, in Kent county, not far from Sassafras River. They were members of the National Church—what is now the Protestant Episcopal Church.

The Rev. Philip Gatch was born in 1751, and was seven months and two weeks older than the Rev. William Watters, who was born on the 16th of October of the same year. These two were the first native American Methodist itinerants.

Mr. Gatch says, "I learned to read when quite young; took delight in my books, especially those which gave a history of the times of pious persons. A sister older than myself used to watch over me with tender regard. Once, when I used a bad word, the meaning of which I scarcely understood, she reproved me in such a manner as to make a deep and lasting impression on my feelings; my conscience was tender, and I felt great pain of soul on account of it. I seldom omitted my prayers; hated sinful acts in general; feared the Lord, and wished to serve Him—but knew not how; all was dark; priests and people, in this respect, were alike.

"When in my seventeenth year my mind became less concerned for my future state than formerly. This was produced by vain and wicked associations; but God, in his mercy, soon arrested me in this dangerous situation. I was prostrated upon a bed of affliction, and a beloved sister, about the same time, was called into eternity. Soon after this an uncle died suddenly. These visitations greatly alarmed me. The subject of death and judgment rested with great weight upon my mind. These impressions were strengthened by reading

the Whole Duty of Man and Russel's Seven Sermons. I mourned in secret places, often wished I had never been born. I could see no way of escape; death and judgment, and, what was still worse, a never-ending eternity of pain and misery, were constantly before me. At this time the state of my mind became visible to others. My father became concerned about my situation; but such was his ignorance of spiritual things, that all he could do for me was to caution me against carrying the matter too far. Having no one to instruct me, a wicked and deceitful heart to contend with, vain and ungodly examples before me, I was constantly led astray.

"By experience I learned that the pleasures of sin were delusive, of short duration, and that they always left a sting behind them. I found, too, that my fallen and corrupt nature was strengthened by the indulgence of evil propensities. To counteract these, I determined to try a course of self-denial. I resolved to break down the carnal mind by crucifying the flesh, with its lusts and affections. I found this course to be of great service to me. All this time I had not heard a Gospel sermon. I had read some of the writings of the Society of Friends, and had a great desire to attend their meetings, but had not the opportunity. I felt that I had lost my standing in the Established Church by not performing the obligations of my induction into it, and this was a source of great distress to me. I desired rest to my soul, but had no one to take me by the hand and lead me to the fountain of life. From the errors of my ways it seemed I could not escape.

"I was alarmed by dreams, by sickness, and by various other means, which were sent by God, in his mercy, for my good. Indeed, from a child, the Spirit of grace strove with me; but great was the labor of mind that I felt, and I did not know the way to be saved from my guilt and wretchedness. It pleased God, however, to send the Gospel into our neighborhood, in January, 1772, through the instrumentality of the Methodists. Previous to this time, Robert Strawbridge, a local preacher from Ireland, had settled between Baltimore and Fredericktown, and under his ministry three others were raised up—Richard Owen, Sater Stephenson, and Nathan Perigo. Nathan Perigo was the first to introduce Methodist preaching in the neighborhood where I lived. He possessed great zeal, and was strong in the faith of the Gospel. I was near him when he opened the exercises of the first meeting I attended. His prayer alarmed me much; I never had witnessed such energy nor heard such expressions in prayer

before. I was afraid that God would send some judgment upon the congregation for my being at such a place. I attempted to make my escape, but was met by a person at the door who proposed to leave with me; but I knew he was wicked, and that it would not do to follow his counsel, so I returned.

"The sermon was accompanied to my understanding by the Holy Spirit. I was stripped of all my self-righteousness. It was to me as filthy rags when the Lord made known to me my condition. I saw myself altogether sinful and helpless, while the dread of hell seized my guilty conscience. Three weeks from this time I attended preaching again at the same place. My distress became very great; my relatives were all against me, and it was hard to endure my father's opposition. He asked me what the matter was, but I made him no answer, as I thought others saw my case as I felt it. He said I was going beside myself, and should go to hear the Methodists no more; that his house should not hold two religions. I thought this was no great objection, fearing there was little religion in the house; but I made no reply, still intending to attend preaching as I should have opportunity.

"It afterward occurred to me that I had heard of the Methodists driving some persons mad, and began to fear it might be the case with me. I had often been distressed on account of sin, but I had never realized before the condition I was then in. This gave the enemy the advantage over me, and I began to resist conviction, determining, however, that I would live a religious life; but O how soon did I fail in my purpose! I was about five weeks in this deluded state. O the patience and long-suffering of God! He might in justice have cut me down as a cumberer of the ground. This I felt and feared. I was aroused from seeing a man who was very much intoxicated, in great danger of losing his life, and, as I supposed, of going to hell. The anguish of my soul now became greater than I can describe.

"I again went to hear Mr. Perigo preach, and felt confounded under the word. The man at whose house the meeting was had found peace. After preaching he followed me into the yard, and while conversing with me his words reached my heart; it was tendered, and I wept. Before I got home my father heard what had taken place, and he, with several others, attacked me; but the Lord helped me, so that with the Scriptures I was enabled to withstand them.

"My friends now sought in good earnest to draw me away from the Methodists, bringing many false accusations against

them; but I concluded, be it as it may be with them, it was not well with me. My cry was day and night to God for mercy. I feared that there was no mercy for me. I had neglected so many calls from God, that I feared that he had now given me over to hardness of heart, and that my day of grace was for ever gone. I continued under these awful apprehensions for some time.

"On the 26th of April I attended a prayer meeting. After remaining some time, I gave up all hopes, and left the house. I felt that I was too bad to remain where the people were worshipping God. At length a friend came out to me, and requested me to return to the meeting; believing him to be a good man, I returned with him, and, under the deepest exercise of mind, bowed myself before the Lord, and said in my heart, If thou wilt give me power to call on thy name, how thankful will I be! Immediately I felt the power of God to affect my body and soul. It went through my whole system. I felt like crying aloud. God said, by his Spirit, to my soul, 'My power is present to heal thy soul, if thou wilt but believe.' I instantly submitted to the operation of the Spirit of God, and my poor soul was set at liberty. I felt as if I had got into a new world. I was certainly brought from hell's dark door, and made nigh unto God by the blood of Jesus.

"Tongue cannot express
The sweet comfort and peace
Of a soul in its earliest love."

"Ere I was aware I was shouting aloud, and should have shouted louder if I had had more strength. I was the first person known to shout in that part of the country. The order of God differs from the order of man. He knows how to do his own work, and will do it in his own way, though it often appears strange to us. Indeed, it is a strange work to convert a precious soul. I had no idea of the greatness of the change, till the Lord gave me to experience it. A grateful sense of the mercy and goodness of God to my poor soul overwhelmed me. I tasted and saw that the Lord was good.

"Two others found peace the same evening, which made seven conversions in the neighborhood. I returned home happy in the love of God. I felt great concern for my parents, but I knew not what would be the result of my change. My father had threatened to drive me from home, and I knew that he was acquainted with what had taken

place the night before, for he heard me in my exercises near three-quarters of a mile, and knew my voice. But God has his way in the whirlwind, and all things obey him. Up to this time my father was permitted to oppose me, but now God said by his providence to the boisterous waves of persecution, Thou shalt go no farther. He said to me, while under conviction, 'There is your eldest brother; he has better learning than you, and if there is anything good in it, why does he not find it out?' That brother was present when I received the blessing, and became powerfully converted. My father inquired of him the next morning what had taken place at the meeting; he gave him the particulars, and wound up by saying, if they did not all experience the same change they would go to hell. This was a nail in a sure place. My father had dreamed, a short time before, that a sprout grew up through his house, and that its progress was so rapid he became alarmed for the safety of his house; he wanted to remove it, but was afraid to cut it down lest the house should be destroyed by the fall. He found an interpretation to his dream in what was taking place in the family. Mr. Perigo had made an appointment for Monday evening, half way between his own house and my father's, for the accommodation of two neighborhoods. At this time we had no circuit preaching, and he began to be pressed by the many calls made on him by those who were perishing for the bread of life.

"My brother and I attended the meeting, and it was a blessed time; several were converted. At the request of my brother, Mr. Perigo made an appointment to preach at my father's on the ensuing Thursday evening. My brother proposed to me to have prayers with the family on Tuesday evening. I felt diffident in taking up the cross, but told him if he could induce two of the neighbors to come in and join us, I would try. The neighbors came at the time appointed; the family were called together as orderly as if they had always been accustomed to family worship. I read two chapters, and then exhorted them to look to God in prayer, assuring them that he would not suffer them to be deceived. The Lord blessed me with a spirit of prayer, and he made manifest his power among us. I rose from my knees and spoke to them some time, and it had a gracious effect upon the family. Thenceforward we attended to family prayer.

"Mr. Perigo, according to his appointment, preached, and spent some time in conversation with my parents. He formed two classes in the neighborhood, and established a prayer

meeting, at which both classes came together. By this time many had experienced religion. My parents, and most of their children, a brother-in-law, and two of his sisters, in about five weeks, had joined the church. The work was great, for it was the work of God. In our prayer and class meetings I sometimes gave a word of exhortation, and was blessed in so doing. After some time, my mind became exercised on the subject of extending my sphere of action, and becoming more public in my exercises. When I first began to speak a little in our neighborhood meetings, I entertained no such thoughts; but now my impressions became so strong that my mind was thrown into great conflict. I felt such great weakness that to proceed appeared to be impossible; to draw back was a gloomy thought. My comforts failed, and I sank into a state of despondency. I endeavored to stifle those impressions, but they would return with increased force, and again a sense of my weakness would sink my feelings lower than ever. I knew not what to do. I read the first chapter of Jeremiah, portions of which seemed to suit my condition. I then concluded if the Lord would sanctify me, I should be better prepared to speak his word. I prayed that the impression to speak the word of the Lord might be removed from my mind, and that he would give me to feel the need of being sanctified. My prayer was heard, and he granted my request. I labored under a sense of want, but not of guilt. I needed strength of soul. God knew that it was necessary for me to tarry in Jerusalem till endued with power from on high. The struggle was severe but short. I spent the most of my time in prayer, but sometimes only with groans that I could not utter. I had neither read nor heard much on the subject, till in the midst of my distress a person put into my hands Mr. Wesley's sermon on Salvation by Faith. The person knew nothing of my exercise of mind.

"I thought if salvation was to be obtained by faith, why not now? I prayed, but the Comforter tarried. I prayed again, and still the answer was delayed. God had his way in the work; my faith was strengthened and my hope revived. I told my brother that I believed God would bless me that night in family prayer. He knew that my mind was in a great struggle, but did not know the pursuit of my heart. In the evening, while my brother-in-law prayed with the family, a great trembling seized me. After it had subsided, I was called upon to pray. I commenced, and after a few minutes I began to cry to God for my own soul, as if

there was not another to be saved or lost. The Spirit of the Lord came down upon me, and the opening heavens shone around me. By faith I saw Jesus at the right hand of the Father. I felt such a weight of glory that I fell with my face to the floor, and the Lord said by his Spirit, 'You are now sanctified, seek to grow in the fruit of the Spirit.' Gal. v. 22, 23. This work and the instruction of Divine truth were sealed on my soul by the Holy Ghost. My joy was full. I related to others what God had done for me. This was in July, a little more than two months after I had received the Spirit of justification."

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"In the course of the fall Mr. Asbury formed and travelled a circuit that included our neighborhood. He put into my hands Mr. Wesley's Thoughts on Christian Perfection. This work was made a blessing to me. I found in Mr. Asbury a friend in whom I could ever after repose the most implicit confidence. On entering upon what I was now fully convinced was my duty, I concluded to go out of the neighborhood of my acquaintance, as it would be less embarrassing to me. I had heard of a settlement in Pennsylvania, and concluded to make my way to it. I made known my purpose to Mr. Perigo. His only reply was, 'If you meet with encouragement you may make an appointment for me.' I received this as a sort of license, and immediately set out, accompanied by two friends. We reached the place, and applied to John Lawson, who was reported to be the best man in the settlement, and most likely to give the privilege of holding meetings at his house. This, however, he refused on doctrinal grounds, he being a Calvinist. This was a sore trial to me. He, however, extended to us the hospitalities of his house.

"We had a great deal of conversation with him on the subject of religion, but mostly of a controversial character. While at his house one of my companions fell in with a man who lived near by, and stated to him my case. He said I should be welcome to hold meetings at his house. An appointment for me was circulated for the next day, it being the Sabbath. This was some relief to my mind. In the morning there was a severe snow-storm, which was gratifying to me, as I supposed there would be but a small number at the meeting. The people, however, began to assemble rapidly, and I concluded they were the largest persons I had ever seen. I arose, gave out a hymn, and the friends who accompanied me sang it. I then prayed and proceeded to

give an exhortation. The Lord gave me great strength of soul. I arose above my weakness, and felt my way was of God.

"I made an appointment for Mr. Perigo, visited two other places, and returned home. This was in the latter part of 1772. I now gave out an appointment in my father's neighborhood, and felt that I was called to exercise the gift of exhortation. I had many calls to attend meetings in the surrounding country; for in those days the word of the Lord was precious. The day before Mr. Perigo should start to fill his appointment in Pennsylvania, he came to my father's to let me know he had to attend court, and could not go. He did not ask me to go, but I concluded that I would try it again. I set out with another lad, and the first night we lodged with a man who knew our parents. The family was kind to us, and many inquiries were made of us. The man was orderly, and, like Lydia, received the word of the Lord with his household.

"After we had prayed with the family we were taken to an out-house to sleep, which was anything but comfortable. Flesh and blood complained, but the Lord said to me that 'the Son of man had not where to lay his head.' Most unexpectedly this was made to me one of the sweetest night's lodgings I ever enjoyed. Thus can God overrule for good prospects the most discouraging. The next day, on our way to the appointment, we overtook John Lawson and a large company with him. The congregation was large, and gave good attention to the things that were spoken. I had a small circuit in this part of the country till the next fall. The people had different professions among them, but little religion. They were as sheep having no shepherd. They submitted to the Gospel yoke, and the Lord raised up two preachers from among them."

* * * * *

"In the summer of 1772 there was a strange phenomenon in the heavens. A light appeared to break through the sky in the east, to the appearance of the eye covering a space as large as a common house, varying in its different hues. This light became more frequent and awful in its appearance in the progress of time. Sometimes it would present a sublime aspect. A pillar or cloud of smoke would seem to lie beneath, while frightful flames would appear to rise to a great height, and spread over an extensive space; at other times it would look like streams of blood falling to the earth.

"While God was thus revealing his glory and majesty to

the natural eye, there was great outpouring of the Spirit in different parts of the country. Many precious souls were converted; many preachers were reared up who run to and fro; and the knowledge of God was greatly increased in the earth. I could but think there was in the prophecy of Joel an allusion to these times—chap. ii. verse 28—'I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy; your old men will dream dreams, your young men shall see visions;' 29, 'And also upon the servants,' &c.; 30, 'And I will show wonders in the heavens, and in the earth blood and fire and pillars of smoke.'

CHAPTER XV.

THE Rev. Robert Williams spent the principal part of the year 1773 in Virginia, preaching with great success. He may have crossed the southern line of Virginia, and preached in North Carolina. He also formed several societies in Virginia, in the course of the year, in addition to the two or three he formed in 1772.

In the beginning of 1773, Mr. Pilmoor went south as far as Charleston, Savannah, and Mr. Whitefield's orphan house. While he was absent from Norfolk, his place was filled by the Rev. William Watters. At that time Norfolk was considered a place of uncommon wickedness; and, when the town was burned by the savage Dunmore in 1775, many were disposed to regard it as a judgment for its many sins. When Mr. Pilmoor arrived at Portsmouth, on his return from the South, he heard two men swearing horribly. He lifted up his hands and exclaimed: "If I had come here blindfolded I should know I was near Norfolk." While Mr. Pilmoor was absent, the church minister of Norfolk attacked, what he was pleased to call the enthusiasm of the Methodists, in a sermon on "Be not righteous overmuch." He told his hearers that he knew from experience the evil of being over righteous. This was what the people, who knew his manner of life, had not suspected. An appointment was made by Mr. Pilmoor to preach on "Be not over much wicked," as an offset to the parson's discourse. He had a large audience. After telling them that a certain divine of that town had given a solemn caution to the people against being over righteous, he lifted up his hands, and

with a very significant countenance, exclaimed: "And in Norfolk he has given this caution!" The action and exclamation being suited to each other, they came down like an avalanche on the congregation, and, with the sequel of the discourse, swept away the effect of the parson's sermon.

We left Mr. Asbury at the Christmas quarterly meeting at Brother Presbury's. Let us follow him a little further in his labors in 1773. In the region of Mr. Dallam's, he heard the Rev. Mr. West preach, and received the sacrament at his hands. Beginning at Bush Forrest, he went to Barnet Preston's, widow Bond's, Aquilla Standford's, J. Moore's, J. Baker's, Mr. Sinclair's, Mr. Chamberlain's, Mr. Galloway's, John Murry's (a new appointment), Mr. Colgate's, Captain Patton's (at the Point), Baltimore, S. Stephenson's, N. Perrigau's, Simms's, Samuel Merryman's, J. Presbury's, Daniel Ruff's (this is the first time we meet with this worthy name), Josiah Dallam's, Moses Brown's, Samuel Litten's (this brother, or one of the same name, entertained Bishop Asbury, in the region of Pittsburgh, several years after this date), and Samuel Forward's; this was one round on his circuit of about twenty-four appointments. His congregations were generally large, and his meetings were often full of spiritual life. There was little, if any, discord among the Maryland Methodists at that day; and the young converts were warm in their first love; and, Mr. Asbury found it good to be among them.

He began his second round at Barnet Preston's, and went next to J. Dallam's, then to Bond's, Mr. Duke's (a new place, this was the father of the Rev. Wm. Duke), James Baker's, Chamberlain's, Galloway's, Murry's, Colgate's, J. Owing's, Point, Baltimore, Perrigau's, Gatch's, Neck, Joppa, Presbury's, Ruff's, Deer Creek, Forward's (at this time he licensed William Duke, a lad of seventeen years, to exhort), Bush Forrest, Wm. Bond's (a new place), Mrs. Bond's, and Standford's.

About the middle of February, 1773, Mr. Asbury employed Mr. Moreton to draw up a deed for the house in Gunpowder Neck; this was the third place of worship founded by the Methodists in Maryland.

March 13. Meeting John King and R. Webster at Mr. Dallam's, they took sweet counsel together, and Mr. Asbury crossed the river for the Peninsula, preaching at Thompson's, Hersey's, Dixon's, at Georgetown cross-roads (a new place), Randel's, Hinson's neighborhood, Newcastle, Wilmington, and Isaac Hersey's. Then into Chester county,

into new ground that had just been broken up by King, Webster, and Rollins. Marlborough, Thomas Ellis's, Woodward's, on Brandywine; Samuel Hooper's, Tussey's, and Christiana Bridge. Returning by Bohemia, he crossed the Susquehanna, and held quarterly meeting on the western shore. Strawbridge, Owen, King, Webster, Rollins, and the whole body of exhorters and official members were present; and, to crown all, the power of the Most High was among them in a glorious manner.

Mr. Asbury started for Philadelphia, preaching at some new places, such as Red Clay Creek, and Mount Pleasant, above Wilmington.

He continued his course as far as New York and Newtown, on Long Island, looking after the interests of Methodism; also, into New Jersey, where he saw the Methodists found their first preaching-house. See his Journal, vol. i., p. 48. It was at this time that the preachers were planting Methodism in Chester county, Pa. What is now called the Grove Meeting, was founded; and, he speaks of preaching in the same neighborhood. Soon after he preached in Germantown, for the first time.

During the winter and spring of 1773, Messrs. Boardman and Wright were laboring, alternately, in New York and Pennsylvania; also, in New Jersey, where they were assisted by Mr. Whitworth.

In June, of this year, Mr. Asbury formed a society at New Rochelle, which soon numbered thirteen members; this seems to have been the third society in the state following New York and Ashgrove. The New Rochelle society was made up of excellent materials.

We have already seen how the Lord opened the way for the Methodists in New Rochelle, when Mrs. Deveau was happily converted under the first sermon, in which "Free Grace," and a present salvation was offered to her, and all present, by Mr. Pilmoor. As this was the first family in this town that received the preachers, it was the gateway by which they had an abundant entrance into that part of the country. The war coming on, the preachers ceased to visit them. Mr. Peter Bonnette was their leader; but, during the war he was obliged to fly both from them and his family. His family and Mr. Frederick Deveau's, were chief families in this society. Mr. Bonnette was a local preacher; and, after professing religion seventy-three years, he died triumphant in the Redeemer in 1823, at the age of eighty-seven. In 1788, Messrs. Bonnette and Deveau, assisted by

others, erected a church in New Rochelle, which was the third place of worship the Methodists had in the state, following Wesley Chapel, and Harper's on Long Island. Two of the travelling preachers were sons-in-law of Mr. Deveau. The Rev. Sylvester Hutchinson married his daughter Sarah. After enjoying religion for thirty years, she died in New York in 1802, and her funeral was preached by Mr. Asbury. Her sister Hester, was the wife of Rev. John Wilson, who was, at one time, one of the book stewards.

On the 3d of June, 1773, Mr. Rankin, Mr. Shadford, Mr. Yearberry, and Captain Webb, arrived at Philadelphia. The following is a sketch of Mr. Rankin's life and experience previously to this date.

Mr. Thomas Rankin was a native of Dunbar, in Scotland. When eleven years old, he was deeply affected, even to tears, on a sacramental occasion—when the thought first came into his mind, "If ever I live to be a man, I will be a minister, for, surely, if any persons go to heaven, it must be ministers of the Gospel." Soon after, his father had him taught music and dancing, which he tells us he found, "Obliterated the good impressions that his mind had been affected with. Parents and guardians are not aware how soon young minds are ensnared and contaminated with *genteel* accomplishments. I aver that young people are in the utmost danger from dancing and music; and I have often been astonished that any parents professing godliness, should suffer their own children to be taught these things, or turn advocates for them in others. The dancing-school paves the way for such scenes as both parents and children often have cause to mourn over." Such was Mr. Rankin's experience of the evil of dancing-schools.

The first opportunity that Mr. Rankin had of conversing with experimental Christians, was with some of those soldiers that used to meet with John Haime, in Germany, who came to Dunbar and began to hold religious meetings. But, he did not understand them when they spoke of God's spirit bearing witness with their spirits that they were the children of God.

Not long after, he was at a wedding, and joined in a country dance, when he became so much affected with dread of mind, that he left the company and went out into the field. Several came to him and invited him to return to the house, and join in the dance; but, his reply was, "I will dance no more this day; and, I believe I will never dance

any more as long as I live," which resolve, through grace, he was enabled to keep.

About this time he had an opportunity of hearing Mr. Whitefield, with wonder and surprise; and remembered more of his sermon than of all the sermons he had ever heard before. The plan of salvation by faith, was made so plain to him, that he sought the pardoning mercy of God with all his heart. He had not wrestled long, before his soul was overwhelmed with the presence of God, and he had a happy assurance that his sins were forgiven.

Although he was somewhat intimate with the Methodists, and loved them, yet, he resolved, that if ever he preached, it should be in the Church of Scotland; and he purposed entering college to prepare for the ministry, but in this he was disappointed. He next made a voyage to Charleston, South Carolina, as supercargo. This voyage, while it gratified his desire to see foreign countries, was no benefit to him as a Christian.

In 1759 he became acquainted with Mr. Mather, a man "more dead to the world, more alive to God, and more deeply engaged in his holy calling" than any he had seen before. He thought it an honor that this servant of God leaned on his shoulder when he preached out of doors; although, he was not pleased with some who were preparing to throw dirt at the preacher. He afterwards learned "to go through showers of dirt, stones, and rotten eggs."

In 1761 he had his first interview with Mr. Wesley. He had, before this, read Mr. Wesley's published works, and had formed a most exalted opinion of him. When he saw him and heard his voice as he was officiating in the market place at Morpeth, a crowd of ideas rushed upon him; and while he gazed upon him his thoughts were, "And, is this the man who has braved the winter's storm and summer's sun, and run to and fro throughout Great Britain and Ireland, and has crossed the Atlantic Ocean to bring poor sinners to Christ? And blessed be God that I was privileged to see this eminent servant of the Lord Jesus Christ."

In the latter end of this year, or in the early part of 1762, Mr. Rankin went to London, where he had the benefit of Mr. Wesley's conversation and ministry. Having made known his willingness to be a travelling preacher, Mr. Wesley sent him into Sussex circuit. While in London, he paid marked attention to the close and pointed application to the consciences of the people, made by Messrs. Wesley and Maxfield in their discourses, and in this matter made them his

models. While in the Sussex circuit he saw much fruit of his labor. In one day, from twelve to twenty persons were brought to God. One of the persons visited on this day was Mr. Richardson, the curate of the parish, who shortly afterwards went to London and labored with Mr. Wesley, and was a burning and shining light to the day of his death.

Mr. Rankin continued to labor from this time under the direction of Mr. Wesley, for eleven years, in England. In some circuits he saw great displays of saving grace—particularly in Cornwall, where he and his colleague added about a thousand to the societies. In 1772 he first met Captain Webb, at the Leeds Conference, when Mr. Wesley decided to send him to America, and he selected Mr. Shadford for his companion. Mr. and Mrs. Webb arranged every thing respecting their provisions, and in the spring of 1773 they sailed for America.

As the vessel came up the Delaware river, Mr. Rankin thought "the spreading trees with their variety of shade, the plantations with their large peach and apple orchards, and fields of Indian corn, was the most lovely prospect he had ever seen." He considered the Hudson, the Delaware, and Susquehanna rivers, as grand beyond description.*

What would his admiration and wonder have been could he have seen the Amazon, the Mississippi, the cataract of Niagara: and what may exceed them all in grand magnificence—the Mammoth Cave of Kentucky?

After landing in Philadelphia, where he spent a few days, he visited New York, and then returned to Philadelphia and held his first conference.

Mr. George Shadford was a native of Lincolnshire, in England—born January 19th, 1739. As he grew up, his innate depravity began to show itself in bad words, and in acts of cruelty to inferior creatures—he was, also, much given to Sabbath-breaking. Had there been no restraints upon him he might have become a confirmed sinner; but, the fear of death, parental and ministerial influence, checked him. He wished the minister, the Rev. Mr. Smith dead, because he hindered his sports on the Lord's day. His father made him go to church on the Sabbath, and his mother insisted on his saying his prayers night and morning, and sent him to the minister to be catechized; he was confirmed by the bishop, and afterwards received the sacrament. This solemn act caused him to weep and resolve on a new life,

* Extracted from Mr. Wesley's Missionaries to America.

and had he been properly instructed he would have been able to give a reason of his hope, but for lack of this he yielded to the temptation, "you have repented and reformed enough," and soon he was as bad as ever—returning to his old sports of wrestling, running, leaping, foot-ball, and dancing, in which he excelled, being as active as if he had been a compound of life and fire.

He next became a soldier. This almost distracted his parents, for whom he had a strong affection. Often when he heard the minister read the fifth commandment in church, "Honor thy father and thy mother, that thy days may be long in the land, &c.," with tears in his eyes he often said, "Lord, incline my heart to keep this law," believing a curse would rest on disobedient children. When quartered at Gainsborough, he first heard a Methodist preach, and was much struck with his manner. After a hymn was sung he began to pray extempore in such a way as Mr. Shadford had never heard before. Taking a Bible from his pocket the preacher read his text, and then replaced it whence it came. Mr. S. thought, "will he also preach without a book? I did not suppose he had learned abilities, or had studied at either Oxford or Cambridge; but, he opened the Scriptures in such a light as I never had heard. I thought it was the gift of God; and, when he spoke against pleasure-takers, it brought conviction to my conscience, and I resolved to attend Methodist preaching, for I received more light from that sermon than from all that I had heard before."

Having served his time as a soldier he returned home. As he was going home from a dance his thoughts were, "What have I been doing this night? serving the devil! The ways of the devil are more expensive than the ways of the Lord. It costs a man more to damn his soul than to save it." He remembered his vows that he had made to God, and thought he would serve the devil no more. This resolution was strengthened while he was walking and weeping in a graveyard, reflecting on the dead—and particularly on the case of a young woman who had come to town to enjoy a good dance. After she had tripped over the room with her companions until twelve o'clock at night she took sick suddenly—was put to bed, from which she never rose. To her, death was unwelcome! The feelings of this hour never fully left him until he was converted to God.

While Mr. Shadford was in this serious state of mind, and before he had an assurance of God's favor, his parents were both taken ill; he was greatly concerned for them. It was

impressed on his mind, "go to prayer for them." He went up stairs, shut himself up in a room, and prayed fervently that the Lord would spare them four or five years longer. His prayer was answered: one lived about four years, and the other nearly five—and both were truly converted to God. About this time, Methodist preaching was established in his town, and a society raised up. With this society he united, after he received the "Spirit of adoption," which was in 1762. Having obtained his father's permission, he held prayer in the family, which was made a blessing to him and his parents. Soon after he began to exhort; and through his instrumentality his parents and several others obtained an evidence of God's favor.

It was the practice of Mr. Shadford to reprove sin in all who sinned in his presence. His father was afraid, that if he reproved the customers who came to his shop it would cause him to lose all his business; but, his reply was, "Father, let us trust God with all our concerns; for none ever trusted the Lord and were confounded." Instead of losing, their business increased more and more.

He had a relation—Alice Shadford, of whom Mr. Wesley says: "She was long a mother in Israel, a burning and a shining light, an unexceptionable instance of perfect love." She lived a single life, and after serving God for more than fifty years, went to paradise in her ninety-sixth year. This good woman prayed earnestly for twenty years for the conversion of George Shadford; nor did she pray in vain. In the answer of this prayer of hers, a Christian of no ordinary degree was added to the flock of Christ, and a Gospel minister was raised up, who turned thousands of sinners to the Saviour; for, of the eight preachers that Mr. Wesley sent to America, none was as successful in winning souls as was Mr. Shadford.

He went to see a married sister of his, who lived near Epworth, for the purpose of influencing her to become a Christian. When he first began to talk to her, she thought he was out of his mind; but concluded that her brother could not intend to deceive her, and she gave heed to his account of religion. She related a remarkable dream that she had some time before, in which she was warned to lay aside the vain practice of card-playing, of which she was fond. It was not long before she was rejoicing in a Saviour's love. She was a woman of strong faith, believing that all her children would be saved; and it was according to her faith; for as they grew up they embraced religion, joined the Me-

thodists, and some of them reached paradise before the mother.

Mr. Shadford was now laboring extensively and usefully as a local preacher. On one occasion, as he was returning home from Yorkshire, it was impressed upon his mind that his father was sick or dying. Before he reached home, a friend informed him that his father was supposed to be near death. When Mr. S. came in, the father said, "Son, I am glad to see thee; but I am going to leave thee; I am going to God; I am going to heaven." Mr. S. inquired, "Father, are you sure of it?" "Yes," said he, "I am sure of it. The Lord has pardoned all my sins, and given me that perfect love that casts out all fear. I feel heaven within me, and this heaven below must surely lead to heaven above."

After he had labored a few years as a local preacher, he was received by Mr. Wesley at the Bristol Conference, in 1768, as a travelling preacher. Having been useful in this sphere in Cornwall, Kent, and Norwich circuits, he met Captain Webb at the Leeds Conference in 1772, who was warmly exhorting the preachers to go to America. His spirit was stirred within him, and he gave his consent to go the following spring. When the time arrived, Mr. Wesley wrote to him in the following laconic style: "The time has come for you to embark for America. I let you loose, George, on this great continent; publish your mission in the open face of the sun, and do all the good you can." Those who follow him through the following five years of his arduous and successful labors in America, will comprehend the idea that was in Mr. Wesley's mind, when he talked of turning this fiery missionary loose on this great continent.

When Mr. Shadford arrived at Peel, where the ship lay in which he was to embark, a very remarkable dream, which he dreamed six years before, came very forcibly to his mind. It was as follows: "In my sleep I thought I received a letter from God, which read as follows—'You must go to preach the gospel in a foreign land, unto a fallen people, a mixture of nations.' I thought I was conveyed to the place where the ship lay, in which I was to embark, in an instant. The wharf and ship appeared to be as plain to me as if I were awake. I replied, 'Lord, I am willing to go in thy name; but I am afraid a people of different nations and languages will not understand me.' The answer to this was—'Fear not, for I am with thee.' I awoke awfully impressed with the presence of God, and full of divine love, and a relish of it remained upon my spirit for many days. When I came to

Peel and saw the ship and wharf, I said to Brother Rankin, 'This is the ship, the place, and the wharf which I saw in my dream six years ago.' This confirmed me that my way was of God." On Good Friday he left his native land; and as he crossed the Atlantic often sung—

"The watery deep I pass,
With Jesus in my view."

And after he landed in America, he could sing—

"And through the howling wilderness
My way pursue."

Having met a hospitable and loving people in Philadelphia, on his landing, he next went to Trenton and spent a month in the Jerseys—adding thirty-five to the societies—a good beginning, and an earnest of his success in the future. He is the first Methodist preacher that mentions Mount Holly, and seems to have been the first that preached in it. While in Jersey, a friend took him one day to see a hermit in the woods. "After some difficulty we found his hermitage, which was a little place like a hog-sty, built of several pieces of wood, covered with bark; his bed consisted of dry leaves. There was a narrow beaten path, some thirty yards in length, by the side of it, where he walked to meditate. If any one offered him food, he would take it; but if money was offered him, he would be very angry. When anything was said to him which he did not like, he would break out in a great passion. He had lived in this cell seven cold winters; and after all his prayers, counting his beads (which indicates the church that he adhered to), and separating himself from mankind, still corrupt nature was alive, and strong in him."*

In 1773, Mr. Benjamin Abbott commenced his eventful ministry, being, as he tells us, "Fully convinced from the very hour that he found peace with God, that a dispensation of the gospel was committed to him." He was, without doubt, a preacher of the Lord's making—man had little, if anything, to do with it. It does not appear that any preacher wrote a license for him; but, being moved by the Holy Ghost, he began to warn his fellow-creatures of their danger, and the fruit that followed in the "Epistles written with the Spirit of the living God, known and read of all men," was his certificate that the Lord of the vineyard had called him to work in it, and he was recognised by his fel-

* Abridged from Mr. Wesley's First Missionaries to America.
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low-laborers. In the beginning of Methodism, there were many preachers made in this summary way.

Among those who are called to preach the gospel, there are a few who unite the ornate and the powerfully impressive style. Mr. Whitefield belonged to this class. There is another class who speak with much eloquence, but are not very impressive. A third class have no claim to the ornate style, but are, nevertheless, very powerfully impressive; to this class Mr. Abbott belonged, if he did not really stand at the head of it. The great end of speaking is to produce a conviction of the truth of the subject presented, in the souls of the hearers; and as few preachers succeeded better in reaching this end than Mr. Abbott, we, therefore, regard him as having been a good speaker, if he *did* violate some rules of grammar, and was defective in orthoepy—good, because the great end of speaking was attained. Those who heard him could not readily forget either his matter or manner. When Mr. Asbury first heard him, he observed, “he is a man of uncommon zeal, and of good utterance—his words came with great power.” In speaking, he allowed himself time to inspire; and when he expired, it was like the rushing of a mighty wind; and not unfrequently, the Holy Ghost was in it, and the people sunk down helpless, stiff, and motionless.

Mr. Abbott was among the first of the converts to the Saviour, in New Jersey, that preached. If there was one among them that began to proclaim the gospel before him, we have no knowledge of it. His preaching caused the thoughts of many hearts to be revealed. Under one of his earliest discourses, the strange occurrence recorded on the 34th page of his *Life* was acted. “While he was exclaiming against wickedness, he cried out, ‘For aught I know, there may be a murderer in this congregation!’ Immediately a lusty man attempted to go out; but when he got to the door, he bawled out, stretching out both of his arms, and retreated, endeavoring to defend himself as though some one was pressing upon him to take his life, until he fell against the wall and lodged on a chest, when, with a bitter cry, he said, ‘I am the murderer! I killed a man fifteen years ago; and two men met me at the door, with swords to stab me, and pursued me across the room.’ As soon as the man recovered, he went away, and was not seen or heard of any more by Mr. Abbott.”

As Mr. Abbott was the first in his neighborhood that obtained experimental religion, he had no congenial society until he had been instrumental in raising it up. During the

first three years of his ministry as a local preacher, he did not go more than fifteen miles from home, as all the ground around him needed moral cultivation. Woodstown and Mannington, near Salem, were the extreme points of the field of his labor. To most of the people within the bounds of this field, he was the first Methodist preacher they ever heard. In a neighborhood where wickedness had so abounded, that it was called Hell-Neck, a great reformation took place under his preaching; also, in Mannington, where he preached at Mr. Harvey's, and at other places. Thus was he a Methodist pioneer in Salem county, opening up several new appointments for the circuit-riders. From Mannington, Methodist preaching was introduced into the town of Salem; and it is probable that Mr. Abbott was the first preacher of his order that preached in this town.

CHAPTER XVI.

HAVING followed the march of Methodism for several years, we have come to the time when the first yearly—or, as it has been more commonly called—annual Conference, was held. On the 14th of July, of this year, Conference commenced in this city, where it was also held in 1774 and 1775, which makes the Philadelphia Conference older, by three years, than any other Conference in America. Conferences, at this time, lasted but two or three days.

Mr. Rankin, in virtue of his office, being Mr. Wesley's assistant, presided. All the preachers present at this Conference were Europeans. They were Thomas Rankin, Richard Boardman, Joseph Pilmoor, Francis Asbury, Richard Wright, George Shadford, Thomas Webb, John King, Abraham Whitworth, and Joseph Yearbry. Messrs. Boardman and Pilmoor took no appointment, in view of returning to England, and Captain Webb was more a spectator than a member. The preachers agreed that Mr. Wesley's authority should extend to the Methodists of this country; and that the same doctrine should be preached, and the same discipline be enforced that were in England.

At the first Conference there was, for the first time, a return made of the number of Methodists, as follows:—For New York, 180; for Philadelphia, 180; for New Jersey, 200;

for Maryland, 500; for Virginia, 100. As nearly half of the whole number of Methodists, at this time, were in Maryland, we regard it as collateral evidence that Methodism was older there than in any other of the Provinces. The whole number was 1160.

Mr. Rankin was stationed in New York, but labored some time in Philadelphia. In October of this year, he first visited Maryland, and held a quarterly meeting at Mr. Watters's. He says, "Such a season I have not seen since I came to America. The Lord did indeed make the place of His feet glorious. The shout of a king was heard in our camp. From Brother Watters's I rode to Bush Chapel, and preached there, where the Lord, also, made bare His holy arm. From the chapel I rode to Brother Dallam's, and preached at six o'clock. This has, indeed, been a day of the Son of Man. On Wednesday we held our love feast. It was now that the heavens were opened, and the skies poured down divine righteousness. The inheritance of God was watered with the rain from heaven, and the dew thereof lay upon their branches. I had not seen such a season as this since I left my native land."

Mr. Shadford was stationed in Philadelphia. His next remove was to New York, where he spent four months, and saw religion revive. While he was there he added fifty to the society—leaving two hundred and four members when he left it. He spent the winter of 1774 in Philadelphia, "with a loving, teachable people. The blessing of the Lord was with us, and many were converted to God. There was a sweet spirit of peace and brotherly love in this society." When he left this society, to go to Baltimore, after the Conference, in May, 1774, he left two hundred and twenty-four members. He had, during his first year's labor in America, added nearly two hundred to the societies, while hundreds had been benefited in various ways and degrees, under his ministry.

Messrs. King and Watters were appointed to Jersey; but, as Mr. Watters did not fill this appointment, Mr. Rankin called out Philip Gatch to fill his place. Mr. Gatch says,—

"I had engaged to take a tour through Virginia in the fall with Mr. Strawbridge; but, previous to the time we had set for departure, the quarterly meeting came on for the Baltimore circuit, at which the official members were to be examined. Mr. Rankin, the general superintendent, was present. After my character had passed, he asked me if I could travel in the regular work. This was altogether unex-

pected to me, but I did not dare to refuse. He then asked me if I had a horse; I answered that I had. Mr. Asbury then asked me if my parents would be willing to give me up. I replied that I thought they would be. They had always concurred in my going out where duty called. I found that I had no way of retreat, but had to make a full surrender of myself to God and the work. Mr. Rankin then replied, 'You must go to the Jerseys.' This was unexpected to me. If I had been sent to Virginia, I should have been gratified. At first I was much cast down, but before the meeting closed my mind was relieved.

"I had but little time to prepare for my work, for I was to meet Mr. Rankin by a certain time, and accompany him as far as Philadelphia on my way. I found it a severe trial to part with my parents and friends. My feelings for a time got the ascendancy; it was like breaking asunder the tender cords of life, a kind of death to me, but I dared not to look back. He that will be Christ's disciple must forsake all and follow him. I met Mr. Rankin according to appointment. Mr. Asbury lay sick at the place of meeting. He called for me to his room, and gave me such advice as he thought suitable to my case. He was well calculated to administer to my condition, for he had left father and mother behind when he came to America. The first evening after we left this place Mr. Rankin preached at New Castle, and the day following we hurried on to reach Philadelphia. To raise my spirits, as I suppose, he remarked, as we rode on, that there would be meeting that night, and that we should meet with Messrs. Pilmoor and King. I asked him who was to preach; he said that generally fell on the greatest stranger, and he supposed it would be me; but said on Saturday evening they do not confine themselves to any particular subject. On our arrival Mr. Pilmoor called in, and he, with Mr. Rankin, went out, telling me to be ready on their return. But they stayed so long that I concluded they had forgotten me, and, like Agag, the bitterness of death had passed. But at length they returned and hurried me off, telling me I must not think of them; but they did not seem to appreciate my feelings. I, however, endeavored to discharge my duty, and felt comforted.

"Next morning, in company with Mr. King, I crossed the Delaware. He preached, and held a love-feast. On the following morning he pursued his journey, leaving me a 'stranger in a strange land.'"

The situation which Mr. Gatch now occupied was one of deep interest. The field of his labors stretches out before

him of great extent, having had but little moral or religious culture. He does not enter into other men's labors, and he is diffident of his own qualifications for the work. His education had been very limited, as was also his religious experience as a preacher. He had to encounter ignorance, prejudice, and persecution—a formidable array to the most talented and experienced preacher. He represented a sect, too, that was everywhere spoken against. To the prevailing sectarians his doctrines were misunderstood and misrepresented, till they had become odious to professors of religion generally. He was but a stripling of less than twenty-one years of age, low of stature, and of a very youthful appearance. The odds were fearfully against him. Of success there would seem to be no human probability. But "his weapons were not carnal, but mighty, through God, to the pulling down of the strong-holds of Satan." His faith was strong in proportion to the weakness he so often felt and deplored.

He was the first preacher sent as a regular itinerant into New Jersey. The Minutes of the Conference for 1773 set down J. King and William Watters to that appointment. But this is supposed to be an error in the record. It is certain that neither of these gentlemen travelled in that state at the time specified. Mr. Watters, in a short account of his ministerial labors, written by himself, says, that in October, 1772, he accompanied Mr. Williams, a local preacher, to Virginia; that he remained there eleven months, and in the following November took an appointment on Kent Circuit, Md.; that he never saw Messrs. Asbury and Rankin till his return from Virginia. It must have been about the same time he went to Kent Circuit, or before, that Mr. King accompanied Mr. Gatch to his appointment in New Jersey, but did not remain on the circuit.

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The narrative of Mr. Gatch is resumed. He says: "Three considerations rested on my mind with great weight: first, my own weakness; secondly, the help that God alone could afford; and, thirdly, the salvation of the souls of the people to whom I have been sent. The Lord was with me, and my labors on the circuit were crowned with some success. Not many joined at that time to be called by our name, for it was very much spoken against. Fifty-two united with the Church, most of whom professed religion. Benjamin Abbott's wife and three of her children were among the number. David, one of the children, became a

useful preacher. Though I found the Cross to be very heavy while serving the circuit in my imperfect manner, when I was called to part with the friends for whom I had been laboring, I found it to be a great trial, for we possessed the unity of the Spirit in the bond of peace."

Mr. William Watters did not attend the first Conference held in Philadelphia, in July of this year, nor did he go to New Jersey, the place to which he was appointed; but, at the request of Mr. Rankin, went in November, 1773, to Kent, Md., where he preached with greater liberty and success than ever before. Here the work was enlarging, and he had invitations to new places; the people of Queen Anne's county began to open their doors, and he was sent for, to preach to them. Mr. Fogwell was the first in this county that received the preachers. He had been much under the influence of strong drink. A benevolent lady, who knew something of Methodist preachers, and their usefulness to men beset as he was, advised him to send for them to preach at his house, which he did. Here Mr. Watters was met by Parson Cain, the parish minister, who threatened to prosecute Mr. Fogwell, if he allowed him to preach in his house, which was not licensed, as the law required at that day. Not wishing to involve his new friend in difficulty, Mr. Watters invited the people to follow him out of the house, where he preached to them in the open air. After the discourse was ended, Mr. Cain put a number of questions to Mr. Watters, before the people, all of which he carefully answered. A society was raised up at Mr. Fogwell's, in this or the following year, which was the first in the county, and is still represented at Holden's meeting-house. Tradition says that a blind woman—a Mrs. Rogers—was the first Methodist missionary in Queen Anne's county, who preached at Mr. John Fogwell's. Brother Peters was the first class-leader here, and in the county.

While Mr. Watters labored in Kent, many were turned to the Lord. After spending the winter in Kent, Mr. Yearbry took his place, and he returned home in the spring of 1774, and spent a month in Baltimore Circuit.

Mr. Asbury had charge of the Baltimore circuit, which lay in Frederick, Baltimore, Harford, Kent, and Cecil counties. His colleagues were Messrs. Strawbridge, Whitworth, and Yearbry. Mr. Joseph Yearbry came over with Messrs. Rankin and Shadford; and, though not sent by Mr. Wesley, he was in the Conference for two years. In 1773,

he was appointed to Baltimore Circuit, and in 1774, to Chester Circuit. This is all we know of him.

Maryland, where Mr. Asbury went to labor after Conference was over, was the place where he wished to be; and he was the preacher most desired by the Methodists, especially those of Baltimore. He found the societies, from which he had been absent but three months, increased in numbers. He had much fruit from his labor, both in town and country, both in confirming the young disciples, and in bringing sinners to God. One of the greatest sinners of his neighborhood, a famous leader of absurd and diabolical sports, who lived not far from Baltimore, was deeply awakened under him, and invited him to his house for serious conversation.

Mr. Francis Hollingsworth invited him to his house, and they had a close conversation on religion. He appears to have been a gentleman of large estate—his family numbered not less than eighty souls. It seems that he became a Methodist, and many of the same name and family have been in union with them. Mr. F. Hollingsworth, probably a son of this gentleman, and a spiritual son of Mr. Asbury, transcribed his journal. There was a special intimacy between Mr. Asbury and this family. We have already seen that Mr. Jesse Hollingsworth was one of the leading Methodists in building the chapel at Fell's Point.

Mr. William Lynch, of Patapsco Neck, was brought to the Lord this year. He became a useful preacher, and his name appears in the Minutes of 1785 as a travelling preacher on Kent Circuit. He was the fruit of Mr. Asbury's labor, for whom he entertained a warm regard. He was a man of more than ordinary powers of speech—one who possessed and lived holiness, and died victorious in the year 1806.

In 1773 new appointments were made for preaching at the following places: Mr. Joseph Cromwell, a stiff old Churchman, near Baltimore, differing with his parson about predestination, was willing to receive the Methodists, and his house became a stand for preaching. Two of the Cromwells, Joseph and James, became travelling preachers—also at Elk Ridge, among the Worthingtons. Mr. Asbury described the people of this place as being "wealthy and wicked." Many attended the preaching, and some of them were softened. Some time after a society was formed. After twenty-two years' labor, a Methodist meeting-house was built; but so scarce were male members here that a few good women constituted the board of trustees.

About this time Joseph Taylor, who married Sarah, a sister of the Rev. Philip Gatch, became a Methodist, also his wife. They belonged to Taylor's Chapel, which was called after them. To the same meeting belonged John Dougherty and his wife. These, after a faithful life, died in a good old age in the hope of glory.

Phineas Hunt, with Susan his companion, became Methodists when the early itinerants came into their neighborhood; for sixty years the weary preachers had a comfortable home in their house. While Father Hunt lived he was head and leader of the society at his place—he and his wife were among the excellent of the earth—they lived to a good old age—he was past fourscore years at his death, which occurred in 1837. Hunt's Chapel was built about 1780.

Sater Stephenson, an early convert to God through Mr. Strawbridge's ministry, and one of the first local preachers in Baltimore county, was still living in the early part of this century. He and Joseph Merryman belonged to the society at Daniel Evans's "Old meeting-house" in Baltimore county, Md. See "Recollections of an Old Itinerant," pp. 206, 210.

Before the first Conference was held in 1773, there were Methodist societies in Maryland at Pipe or Sam's Creek, Bush Forest, John Watters's, Henry Watters's, near Deer Creek; Barnet Preston's, Josiah Dallam's, Joseph Presbury's, James J. Baker's, near the Forks of Gunpowder; Daniel Ruff's, near Havre-de-Grace; Mr. Duke's, Daniel Evans's, Owen's, Nathan Perigau's, Mr. Simms', Patapsco Neck, Back River Neck, Middle River Neck, Bush River Neck, Fell's Point, Baltimore; Charles Harriman's, Hunt's, Seneca; Georgetown, on the Potomac, and one near the base of the Sugar Loaf Mountain; and, on the Eastern Shore, at Solomon Hersey's, on Bohemia Manor; John Randle's, in Werton, and at Hinson's, Kent county, Md. About thirty societies. There may have been others which we cannot name.

Mr. Wright was stationed on the Norfolk Circuit, Va. In the spring of 1774 he returned from Virginia, giving a good account of the work there: "one house of worship was already built." This was Yeorgan's Chapel, near the southern line of Virginia—the first house of worship the Methodists erected in the province. "Another in contemplation;" this was Lane's Chapel, which was put up soon after in Sussex county, and was the second chapel in Virginia. "Some three preachers had gone out already from the Old Dominion on the itinerant plan." From the Con-

ference of 1774 Mr. Wright returned to England, having spent two years and a half in America. In 1777 he retired from the work by locating.

Mr. Williams was stationed at Petersburg. This year he bore the standard of Methodism to the southern line of Virginia, and crossed the Roanoke river into North Carolina; and, though he preached in the province this year, it is said he did not form any societies in it until the spring of 1774; and, as he was the first that formed permanent societies in these provinces, he may justly be regarded as the Apostle of Methodism in Virginia, if not in North Carolina also. The above-named twelve preachers were, at this time, the regular itinerants. They were assisted by some twenty local preachers who had been raised up.

In 1773, Methodism began to take root in Fairfax county, Va. Preaching was established at Mr. William Adams's, and several people were brought to know God in different parts of the county, through the labors of Messrs. Owen, Strawbridge, and others.

There was a strong expectation entertained by some of the preachers that Mr. Wesley would visit this country in 1773. But a letter from him to Mr. Asbury informed him "That the time of his coming over to America was not yet, being detained by the building of the City Road Chapel." Mr. Wesley, no doubt, would have visited this country if the quarrel between the Colonists and the Crown had not resulted in the Revolution.

While Mr. Wesley was engaged in building the City Road Chapel in London, Mr. Whitefield's Orphan House, founded in 1740, was burned down. The last time that Mr. Whitefield dined in it he said, "This house was built for God, and cursed be the man that puts it to any other use." The institution did not succeed as its founder expected—it has long ceased to exist, except in history.

Mr. Boardman, in the beginning of January, 1774, sailed from New York for England, where he continued his itinerant labors in connection with Mr. Wesley, until 1782, in which year he died in Ireland. He had a presentiment of his approaching end; he told his wife, when he left Limerick, that he should die in Cork, whither he was going. As he knew that he was ready, he had no fears of death. He died suddenly, of apoplexy. He was a fine specimen of a man, of a gentleman, of a Christian, and of a preacher. The following is an epitaph that Mr. Wesley prepared for his tombstone:—

"With zeal for God, with love of souls inspired;
Nor awed by dangers, nor by labors tired,
Boardman in distant worlds proclaimed the word
To multitudes, and turned them to his Lord.
But soon the bloody waste of war he mourns,
And, loyal, from rebellion's seat returns:
Nor yet at home, on eagle's pinions flies,
And in a moment soars to paradise."

Mr. Pilmoor, in company with Mr. Boardman, also embarked for England, where he labored a few years with Mr. Wesley, and then came back to America and took orders in the Protestant Episcopal Church, spending the remainder of his life in New York and Philadelphia. In the evening of his life his mind became somewhat impaired. At one time, when Brother David Lake took him a number of Dr. Clarke's Commentary, to which he was a subscriber, he seemed to have forgotten all about it—asking, "Who is Dr. Clarke? I can write as good a commentary on the Bible as Dr. Clarke can; I don't want it." At another time he came up town where he had a lot, and got into a watchman's box, calling it his house, and refused to be ejected until his housekeeper came and led him home. He died in 1821, at an advanced age—having preached the gospel for almost sixty years—and is buried at St. Paul's Church, in Third street below Walnut, in this city; the tablet to his memory is in the church. His talents, as a preacher, were regarded by many as superior; and at death he left a large circle of friends.

CHAPTER XVII.

In January, 1774, Mr. Rankin being in Philadelphia, remarks, "I never felt the weather so intensely cold. The Delaware was frozen over, and the Jersey people came over on the ice to market. Such a strange sight I never beheld before." American weather, as well as American scenery, was new and surprising to him. Soon after he went to New York. He returned to Philadelphia, and held Conference.

May 25, 1774, the second Conference began in Philadelphia, and lasted three days. The Minutes show ten circuits, and eighteen preachers to serve them. Mr. Asbury was stationed in New York; at Trenton, N. J., W. Watters; on Greenwich, N. J., Philip Ebert; Philadelphia, Mr. Rankin;

Chester, Pa., Daniel Ruff and Joseph Yearbry; Kent, Md., Abraham Whitworth; Baltimore Circuit, George Shadford, Edward Drumgole, Richard Webster, and Robert Lindsay; Frederick Circuit, Philip Gatch and William Duke; Norfolk, John King; Brunswick, Va., Robert Williams, John Wade, Isaac Rollin, and Samuel Spragg.

The preceding year had been one of prosperity: and, as the fruit of ministerial labor, there was an increase of forty-two in New York; in New Jersey, fifty-seven; in Pennsylvania, sixty; in Maryland, five hundred and sixty-three; and in Virginia, two hundred and ninety-one. Maryland had more than doubled its number, and Virginia had nearly trebled its members. The increase was nine hundred and thirteen, and the whole number was two thousand and seventy-three.

The work in Jersey was divided into two circuits; and Chester, in Pa., Kent and Frederick, in Md., and Brunswick, in Va., appear on the Minutes as new circuits.

Mr. Asbury labored in New York for six months, and then spent three months in Philadelphia.

Mr. Watters, in May of this year, for the first time, attended Conference in Philadelphia; and for the first time preached in St. George's, before a Conference of preachers. He was appointed to Trenton Circuit, where he labored usefully this year, with the exception of one quarter, when he changed with Daniel Ruff, and preached on Chester Circuit. While here, he was useful in healing a division in the young society in Goshen, Chester county. Abraham Rollin, from Patapsco Neck, in Maryland, who had a wish to be a travelling preacher, but, on account of his extreme roughness and ranting, could not obtain the sanction of the Methodists, in the summer of this year came into Chester Circuit, and, having made a party in this society, endeavored to settle himself upon them as their minister. He had influenced some of the most wealthy of the society—George Smith, in particular. They were holding their secret meetings to carry out their plan. Mrs. Smith had had a dream, in which she saw Mr. Watters, before her eyes beheld him, as one sent to deliver them from imposition; and, as soon as she saw him, she recognised him as the person she had seen in her dream. The result was, A. R. was dismissed, and Mr. Smith, his wife, and two daughters, with the rest that had broken off from the Valley or Grove society, returned to it.

Mr. Philip Ebert was, most probably, from the Western Shore of Maryland. He set out to travel, as a preacher, in

1773, at which time Mr. Asbury expressed his doubt of his call to the work. In 1774 he was appointed to Greenwich, N. J. After Mr. Whitworth's defection, he went into Jersey and converted Ebert to Universalism, and the Methodists dismissed him; both were expelled in 1774.

Mr. Daniel Ruff was a native of Harford county, Md., and lived not far from Havre-de-Grace. He was brought to God in the great reformation that was progressing in that region in 1771. In 1772 his house was a preaching place; and in 1773 he began to exhort his neighbors to "Flee from the wrath to come," and turned many of them to the Saviour. Of his usefulness, Mr. Asbury thus speaks: "Honest simple Daniel Ruff has been made a great blessing to these people. Such is the wisdom and power of God that he has wrought marvellously by this plain man, that no flesh may glory in his presence." He was received on trial in 1774, and stationed on Chester Circuit; a part of the year he labored in Jersey.

Chester Circuit had been growing up since 1769. It embraced all the preaching places that the Methodists then had in Delaware state, and in Chester county. The better half of it lay in the upper end of New Castle county, including the towns of New Castle and Wilmington, the appointment now called Bethel, above Wilmington, Mr. Isaac Hersey's, now represented at Salem Church, Newport, Christiana village, Mt. Pleasant, and Red Clay Creek. In Chester county (which, up to 1789, included Delaware county) there were appointments for preaching in Marlborough, at Thomas Ellis's, at Woodward's, on the Brandywine, west of Westchester, at Samuel Hooper's, probably in Goshen, and in the course of the year, in Uwehlan and Coventry.

The preachers, in passing from Philadelphia to Delaware and Maryland, frequently preached in Old Chester. Most likely, Captain Webb was the first; after him, Messrs. Boardman and Pilmoor. Mr. Asbury first preached in this town in 1772, in the court-house, "to one of the wildest-looking congregations he had seen in America, having the Church minister, and many Quakers, to hear him." Mrs. Withey—who kept one of the best houses of entertainment on the continent—was awakened to a sense of her need of a Saviour the first time he officiated in her house in family prayer, which was on this occasion. From this time she considered herself a Methodist, and gladly received the preachers. Through her efforts a small class was raised up in Old Chester, about 1800; but it was dissolved again: for, though

the people were fond of Methodist preaching, in the beginning they did not like to be Methodist; and Methodism was not permanently established in this town until about 1830. Mrs. Withey's experience was chequered by doubts and happy confidence. She slept in Jesus in 1810, and Bishop Asbury preached her funeral sermon.

The appointments in the upper end of New Castle county, were mostly made by Captain Webb and John King in 1769 and in 1770. At this time there were societies at New Castle, Wilmington, and Isaac Hersey's. It was some years before Methodism was established at Christiana Village, and at New Port. At the latter place, at one time, the itinerants had their accommodations in the houses of people of color, and were glad to find even there a clean bed to rest upon. This was one of the shades of itinerancy in by-gone days. The appointments at Mount Pleasant and at Red Clay Creek did not succeed.

The preaching places in Chester county had been made chiefly by Isaac Rollins and Mr. Webster. In this year a society was formed in Goshen. This was afterwards called the "Valley Meeting," and now it is known as the Grove. This is the oldest society in Chester county, having continued from its first formation, while several that once were, have ceased to exist. When this society was formed, some of the landholders of the region belonged to it; this gave it permanency. Mr. George Hoffman was said to be the first Methodist in Chester county. He joined under Richard Webster, was a Methodist fifty-five years, and died, enjoying the hope of glory, in his ninety-second year.*

Mr. George Smith was a man of considerable estate. Mr. Daniel Meredith also belonged here. Some of their descend-

* A very racy anecdote is preserved in relation to Brother Hoffman, and was communicated to us by Dr. A., a Methodist, who often saw Mr. Hoffman. Soon after he became happy in religion, it seems he was, on a certain occasion, engaged in closet devotion, and had such thoughts and feelings of heaven as every Christian loves to have. Just then he heard a quick striking over his head, and a voice which seemed to say "Yarech! Yarech! Yarech!" which is something like the German name for George, which was his Christian name. He supposed himself to be called, and concluded that an angel had come down to invite him to heaven. Feeling no hesitancy in exchanging a worse for a better world, he replied, "I will go with you as soon as I put on my new buckskin breeches." In haste he put on his Sunday go-to-heaven apparel; going out into his yard, and looking up to see the Celestial Messenger, to his great disappointment, instead of an angel, he saw a wood-pecker on his house. This anecdote was quite current among the old Methodists of Chester county.

ants are still found among the Methodists in the same neighborhood. After worshipping for a few years in a school-house, they erected the Old Stone Chapel in 1783.

Mrs. Rebecca Grace at Coventry, who had been a disciple of Mr. Whitefield, but was convinced by reading Mr. Wesley's sermon on "Falling from Grace," when she became a fast friend of the Methodists, receiving, and comfortably entertaining the preachers from 1774 to the time of her death in 1800, at which time she was eighty-two years old. She was the founder of Methodism at Coventry. Her daughter Mrs. Potts, and her granddaughters Miss Martha Potts, afterwards the wife of the Rev. Thomas Haskins, and Miss Henrietta, subsequently the wife of the Rev. Isaac James, were early Methodists. The Coventry society is second in point of age in Chester county, following the Grove.

Mr. Asbury often visited Coventry. On one occasion he wrote in his journal, "Ah! where are my sisters Richards, Vanleer, Potts, Rutter, Patrick, North, and Grace! at rest in Jesus; and I am left to pain and toil; courage, my soul—we shall overtake them when we are done!"

When the Methodist chapel was built in this village in 1813, the plan was furnished by Mr. Asbury—and it was called "Grace Church," in honor of Mrs. Grace. Sister Stephens, aged about eighty years, is the only one now living that belonged to the first class at Coventry. For the last age the family of Mr. George Christman has been the chief family of Methodists at this place.

About this time, 1774, the preachers made an appointment in Uwchlan, where a society was raised up, near the Little Eagle, where Benson's Chapel was built in 1781. This meeting was the parent of Batten's or Hopewell Church; the offspring lives, but the parent is no more. There was another preaching place at Mr. Preston's at Unionville; after some years this ceased, but of late years it has been revived, and a church built.

The following account of Colonel Caleb North, the last field officer of the Pennsylvania line; and who, it seems, was a native of Coventry, and one of the first race of Methodists there, written by the Rev. John Kennaday, D.D., is inserted without apology:—

"He was born in Chester county, Pa., July 15, 1753. He early commenced business, as a merchant, in the town of Coventry, where he continued until the commencement of the war determined him to devote himself to the service of his country. To prepare himself for usefulness he hired

a British deserter to teach him the manual exercise. Having been elected a captain, and having all his men in perfect uniform, and in a state of readiness for service, his zeal led him to offer himself for a company in the continental establishment. His services were readily accepted, and he was selected by Col. Anthony Wayne as an officer to be attached to his regiment, in which he continued until the close of the campaign of 1776. In the February following he was in an engagement on the banks of the Raritan, where he was much exposed, being the only officer on horseback, and the enemy numbering three to one.

"We next find him in the battle of Brandywine. Here a particular friend of his, Major Lewis Bush, a gentleman bred to the law, received a mortal wound near the side of Col. North, who had him immediately remounted; but he soon fell from loss of blood, and expired. As they retreated, they bore his body upon a horse, and buried him next morning, on their way to Philadelphia. After remaining some time in the neighborhood of Germantown, the army recrossed the Schuylkill. General Washington drew off the troops to the Yellow Springs; Wayne's brigade, being in the rear, was ordered to watch the enemy, who was still moving toward the Schuylkill. On the second day Wayne halted on a ridge, south of the Paoli tavern, on the Lancaster road, where they remained until the third night, when, about 10 o'clock, the outposts failing in their duty, they were surprised, and thrown into confusion. A retreat was effected, Gen. Wayne and Col. North covering the retreat with Captain Stout's command. The next morning, after they had breakfasted together, General Wayne ordered Col. North to return to the field of battle, to count the dead, and procure some of the inhabitants to aid in burying them, which service was performed almost in sight of the enemy.

"His next scene of action was the battle of Germantown, where his post was one of much exposure, and requiring great activity; after which he was with Washington at the Valley Forge, where their winter sufferings were extreme. In the winter of 1778-9 he was ordered by General Washington, with a detachment of 250 men, to Monmouth county, New Jersey, where he secured provisions for the army, suffering much at Bound Brook; and had an engagement at Long Branch, in which his success and conduct were such as to receive a letter of warm approval from Gen. Washington, which letter is now before me.

"Being in Gen. Wayne's brigade at the battle of Mon-

mouth, he was marching up the hill from which they were driving the enemy by a charge, when Major Bumur, of Philadelphia, fell from his horse slain, and Col. Henry Miller had two horses killed under him. These officers were on each side of Col. North in the charge. He remained in the service until the close of the war; the latter part of the time under Gen. Lincoln. Although in so many engagements, and so greatly exposed, yet he never received a wound.

"Upon the restoration of peace he returned to his native county, and recommenced business. Here he professed the religion of Jesus Christ, and became a member of the M. E. Church, though at what precise time I am unable to say. Subsequently he removed to Philadelphia, where his hospitable mansion was well known to Bishop Asbury, and the Methodist clergy of that day.

"In this city he enjoyed universal respect; a proof of which was given in his being elected several years a member of the select council, and subsequently high sheriff of the county. For many years he was president of the Society of Cincinnati, which office he held at the time of his death.

"Nor was Col. North less distinguished in his devotion to the cause of religion. His attachment to Methodism was ardent, deep, and constant. He was the active agent in purchasing in 1802 part of the Academy built by Rev. George Whitefield, in which the Union M. E. Church so long worshipped, and on which site their present edifice is reared, forming in itself a beautiful structure, and giving evidence that the zeal of confiding predecessors may be fully sustained by those upon whom responsibility may subsequently rest.

"Between him and Rev. Thos. Haskins the 'Chartered Fund of the M. E. Church' originated; and from its commencement until his death he was one of its board of trustees.

"Col. North's piety was remarkably even, as a subject of experience, and strikingly exemplary as developed to others. In his 88th year of pilgrimage, he died at his recent residence, Coventry, Chester county, November 7, 1840. His death was calm, his faith firm, and God sufficient. In the midst of a numerous, weeping, and affectionate family, he closed his fulness of years, not leaving an enemy."

CHAPTER XVIII.

KENT Circuit, the first formed on the Peninsula, appears on the Minutes in 1774. It had been some four years growing up, from the time that Mr. Strawbridge preached the first Methodist sermon at Mr. John Randle's, in Werton, that was preached on the Eastern Shore of Maryland. The next appointments established after Werton were those on Bohemia Manor, at Mr. Hersey's, and at the school-house near Messrs. Ephraim and Robert Thompson's. The fourth was at Mr. Hinson's. The fifth at Georgetown Cross Roads. Afterwards, Mr. Gibbs' and the Still Pond appointment. Thus far had the Methodists gone on this Shore up to September, 1773. Isaac Rollin, sent by Mr. Asbury in December, 1772, had been a good deal with them, and some of them were tired of his philippics. In November, 1773, Mr. William Watters came to Kent. In him the people saw a serious dignity, and sweetness of spirit combined with zeal, that were every way agreeable to them, and the work prospered. It was in the form of a two weeks circuit, supplied by one preacher. Mr. Watters made some new appointments for preaching in Kent. Among those established about this time we may mention one at Newtown Chester, the original name of Chestertown; another at Mr. Solomon Simmons, near the head of Sassafras. Afterwards, there were appointments in Quaker Neck, and on Easterly Neck Island. Also, one in Cecil county, in Sassafras Neck, known by the name of Johntown. We have also seen that Mr. Watters made an appointment at Mr. John Fogwell's in 1773, who lived a mile or two south of Sudlersville, in Queen Anne's county. By this time, we may suppose, there were other appointments in the county, especially the one which has long been known as "Dudley's," near Sudlersville. This stand was occupied as early as 1774; and it is likely that a society was formed this year, which has continued ever since.

During this year, the first Methodist chapel on the Peninsula was erected, called "Kent Meeting-House." Just when the timbers were prepared for raising the house, some wicked persons, out of hatred to the cause, came by night and cut up a part of the frame, and carried it some distance and burned it. This act of malevolence did not stop the work; the friends of the cause rallied, and the house was set up.

It has been called "Hinson's Chapel." At this chapel rests the dust of John Smith, the first itinerant that came into the work from Kent county, Md. Here, also, sleep the remains of the Christian philosopher, William Gill, who with his fingers closed his own eyes as he was sinking into the long sleep of the grave; and were it said that he, while yet able, preached his own funeral, we should receive it as characteristic of this man, who was so fully freed from the fear of death.

It would seem that the first society in Kent was formed in the beginning of 1773, and that it was in the neighborhood of the present Hinson's Chapel; nor does it appear that there was more than one society at this time in the county. There were a number of preaching places, such as Messrs. Randle's, Gibbs', Hinson's, Howard's in Still Pond, and Dixon's, at Georgetown Cross Roads: Mr. Kennard, also, received the preachers. It was not long before societies were raised up in Werton, Still Pond, and Georgetown Cross Roads.

At Mr. Hinson's, Mr. Asbury notices a curiosity—"A little woman without hands or feet; yet she could walk, card, spin, sew, and knit; and her heart rejoiced in God her Saviour." While God was remembering mercy to the penitent, he was also making himself known in wrath. A certain "W. F., who had threatened to stone a Methodist preacher, was suddenly called to eternity." Others, who had grieved the Spirit of God, and cast off conviction for sin, died in darkness, speaking evil of the ways of God.

This is a world of contest, in which the stronger displace the weaker. Light and darkness appear to be contending for the throne of this world; and each alternately sits upon it: soon as the gates of the west close upon the rays of the orb of day, ebon night is on the throne, spreading its raven wings over the hemisphere. Heat and cold are contending, and each in turn prevailing. The contest in the material world, carried on by physical agency, is very like the strife of the moral world, kept up by invisible spirit-agency. It should not surprise, much less be a stumbling-block to any one, when those who profess religion backslide; since the original parents of mankind fell from holiness into sin,—since Saul, on whom "The spirit of God came, and he prophesied;" and, "God gave him another heart," complained in the end, "God is departed from me, and answereth me no more." Out of the twelve that Jesus selected for apostles, one was a traitor: "Have not I chosen you twelve, and one

of you is a devil?" If every twelfth minister of the Gospel should turn away from the Saviour, it would be the same proportionably, to that which took place in His own day. Having brought to notice several Methodist preachers who gave evidence of their faithfulness unto death, marvel not because we bring to view those whose hearts turned aside like the deceitful bow.

Mr. Abraham Whitworth was an Englishman; and travelled and preached in Jersey in the summer and fall of 1772, where his labor was owned in awakening sinners out of their spiritual sleep. It was under him, as we have said, that Mr. Abbott was brought to reflection; and the second time that he heard him, he was deeply convicted, and the deep of his heart broken up. The Conference of 1773 received Mr. Whitworth, and appointed him to labor, under Mr. Asbury, on Baltimore circuit, which included the Eastern, as well as the Western Shore of Maryland. In their quarterly meeting arrangements, it was divided in three circuits, and so appears on the minutes of 1774, Frederick, Kent, and Baltimore. The first half of 1773 he labored on the Western, and the latter part, on the Eastern Shore. He was returned, at the Conference of 1774, to Kent circuit.

While Whitworth was on this circuit, which extended into Queen Anne's county, he had the rencontre with Parson Cain, an account of which follows:—

"In 1774, Abraham Whitworth was stationed on Kent circuit, and when he reached that part of his circuit which lay in Queen Anne's, he was met by parson Cain, who took exceptions to his discourse, because the knowledge of sin forgiven had been insisted upon. Mr. Cain informed the people that he had spent so many years in such an academy—so many years in such a college—had studied divinity so many years—had been preaching the Gospel so many years—and he knew nothing of his sins being forgiven, or of his being converted. That the stranger was a young man without college education, and should not be suffered to preach. To this Mr. Whitworth replied: The parson has given you a detail of his great learning, and has tried to make out that learning is the only thing that prepares a man to preach the Gospel. As for himself, he could not boast of his learning, but was of the opinion that no man was fit to preach the Gospel unless he was converted, and knew that God had called him to the work; and proposed that the parson should choose him a text from which he would immediately preach; and, afterwards, he would give the parson a

text from which he should at once preach, and the congregation should judge which was the better qualified to preach, the parson by his learning, or he by the grace of God. The proposition was popular, and took with the assembly; the parson, however, excused himself by saying it was late in the day, and left Mr. Whitworth occupying the vantage in the judgment of the assembly."

Whitworth had scarcely spent two months on the circuit before he fell into sin, and was expelled from the connection. It appears that Mr. Abbott, to whom God frequently spoke by dreams, was premonished of his fall. He says, "I thought I saw, in a dream, the preacher under whom I was awakened, drunk, and playing cards, with his garments all defiled with dirt. When I awoke I was glad to find it a dream, although I felt some uneasiness on his account. In about three weeks after, I heard that the poor unfortunate preacher had fallen into sundry gross sins, and was expelled from the Methodist connection." The news of his fall reached Mr. Asbury, and caused him to remark, "Alas! for that man, he has been useful, but was puffed up, and so fell into the snare of the devil."

The first time that Mr. Asbury saw and heard Mr. Abbott was in 1781, when he observed, "Here, I find, remains the fruit of the labor of that (now) miserable man A. Whitworth; I fear he died a backslider." He was the first Methodist preacher that brought disgrace upon the cause in America. From the description of the effect of his preaching, as given by Mr. Abbott, and others, he was a powerful preacher, and qualified to be useful while his heart and life were right.

There are those who can see nothing but absolute weakness in the false and fatal steps of professors of religion. Did they generally fall by trifling causes and slight temptations, it might so appear, but this is not the fact. True repentance leaves such dislike to sin in those who have experienced the love of God, that it requires the well-circumstanced sin—some powerful temptation addressed to the strongest propensities of fallen nature—to accomplish it. We are at a loss to say which most appears, strength or weakness, when the exclamation, "How are the mighty fallen," is made: since it requires the strongest efforts of Satan to effect it.

The last that was known of Abraham Whitworth by the old Methodists, was, that he joined the British army to fight against the colonists; and it was generally supposed by them, that he was killed in some engagement.

CHAPTER XIX.

FROM the Conference of 1774 Mr. Shadford went to the Baltimore Circuit to labor. As he was about leaving Philadelphia, the following very remarkable incident occurred:—

“When I went to the inn where my horse was, as I entered the yard I observed a man fixing his eyes upon me, and looking earnestly until he seemed to blush with shame. At length he came up to me and said, ‘Sir, I saw you in a dream last night.* When I saw your back as you came

* The Bible records many dreams, that God in His providence gave to His people under former dispensations. He declared that He would “speak to His prophets in a dream;” and again that “God speaks in a dream, though man perceives it not.” The moral Governor of this world speaks to mankind in every age. We have already brought to view several that seem to be strongly marked with Divine origin. We will give another that is connected with the introduction of Methodism into New England by the Rev. Jesse Lee. Mrs. Risley, Mrs. Wells, and Ruth Hall—three women constituted the first society that he formed there. Mrs. Risley came from Egg Harbor, in New Jersey, where the Lord was working through the instrumentality of the Methodists, to Fairfield, Connecticut. She and some of her well disposed female friends agreed to pray that the Lord would send faithful laborers into that part of His vineyard. Not long afterwards Mrs. Mary Wells dreamed that she saw a large man coming towards her with four companies gathering from the east, west, north, and south. She asked the stranger what these great companies meant. He answered “The glorious day is just at hand.” She awoke with these words in her mind, “Be not forgetful to entertain strangers, for thereby some have entertained angels unawares.” In the morning while pondering on the dream and its import, her neighbor came in and informed her that a stranger—a minister of the Gospel—was at her house, and that he was the happiest man she ever saw. Mrs. Wells went home with her to see the man—when lo, it was the same person she had seen in her dream! It was Jesse Lee.

All dreams may be reduced to two classes. First, such as arise from human experience—from what the mind has been exercised upon during the past—what the individual has seen, heard, conversed about, and been engaged in, whether of pleasure or profit—diseases of the body, &c. The mind in its nightly reveries reacts the past, and the soul is agitated with illusive pleasure and disappointment. Such dreams are often imperfect—make a faint impression on the mind; and sometimes are so broken that they cannot be related. This class of dreams are much the most numerous. The second class of dreams do not arise from human experience; but from superhuman agency. Some of these are supposed to come from Satan, supplying thoughts and resolves that are opposed to truth and righteousness—thereby fitting men for his service. Other dreams of this class come from God, and may be known by their impressing holy purposes and resolves; and

into the yard, I thought it was you; but now that I see your face, I am sure you are the person. I have been wandering up and down this morning until now, seeking you.’ ‘Saw me in a dream!’ said I. ‘What do you mean?’ He said, ‘Sir, I did, I am sure I did. And yet I never saw you with my bodily eyes before. Yesterday afternoon I went as far as the Schuylkill river, intending to cross it; but became very uneasy and could not go over. I returned to this place, and last night in my sleep I saw you stand before me, when a person from another world bade me seek for you until I found you, and said you would tell me what I must do to be saved. He said that one mark by which I might know you was, that you preached in the streets and lanes of the city.’ He next asked, ‘Pray, sir, are not you a minister?’ I said, ‘Yes, I am a preacher of the gospel; and it is true that I preach in the streets and lanes of the city, which no other preacher in Philadelphia does. I also preach every Sunday morning at nine o’clock in New Market. I asked him to step across the way into a friend’s house, when I asked him ‘from whence he came—if he had a family—where he was going—and if his wife knew where he was?’ He said ‘He was from Jersey, and had a wife and children—did not know where he was going, and that his wife did not know where he was; and that he had been very unhappy for six months, and

the use of such means as lead to the happiness of man and the glory of God. While this class of dreams are fewer in number they are more perfect—the imagery of them is often new and makes a lasting impression upon the soul. A renowned author has said—“There is often as much superstition in disregarding, as in attending to dreams;” but, how are persons, when the senses are closed, when the eye sees not, the ear hears not the voice of the thunder, and when the sleeper forgets his sickness and pain; made to see persons and things that they never saw before, so that they are able to identify them afterwards: the question is plainly this: “How are the images of such persons and things impressed upon the soul when the senses, the ordinary medium of ideas, are locked in sleep?” We may have an answer to this question if we are ready to receive the views of a certain author—“That the soul has its senses analogous to those of the body; and, that it can, without injury to it, leave it for a short time;” and go with lightning-speed under the guidance of some ministering spirit that shows it these objects. In this way Mrs. Deveau could receive a correct idea of the appearance of Mr. Pilmoor, Mrs. Smith of Mr. Watters, Mr. Shadford of the ship and wharf at Peel, and the Jerseyman what sort of a looking man Mr. Shadford was, and Mrs. Wells was enabled to identify Mr. Lee: to have a correct idea of the appearance of any one includes height, thickness, form of the features, as well as the body, expression of countenance, and the apparel, &c. Reader, if you have a better theory by which to account for these mysterious dreams, which good people say they have had, impart it.

could not rest any longer without coming to Philadelphia.' I advised him to return to his wife and children and take care of them; 'and as you say you are very unhappy, the thing you want is religion—the love of God and all mankind—righteousness, peace, and joy in the Holy Ghost. When this takes possession of your heart, so as to destroy your evil tempers, and root out the love of the world and unbelief, then you will be happy. In order to obtain this you must forsake all your sins, and believe in the Lord Jesus Christ with all your heart. When you return to the Jerseys, go to hear the Methodist preachers constantly, and pray to God to bless the word, and if you heartily embrace it you will become a happy man.' While I was exhorting him the tears ran plentifully from his eyes. We then all kneeled down to pray; and I was enabled to plead and intercede with much earnestness for his soul, and to commend them all to God. When we arose from our knees I shook his hand; he wept much and had a broken heart, and did not know how to part with me. He then set out for his home in Jersey, and I for Maryland, and I saw him no more, but I trust I shall meet him in heaven. I remark here that God sometimes steps out of the common way of his providence to help some poor ignorant persons, who have a degree of his fear, and want to serve him but know not how. When such persons pray sincerely to the Lord, he will direct them by his providence to some person or book—to some means by which they may be instructed and brought to the knowledge of the truth."

It would increase the interest of the above account if the name of the individual had been given by Mr. Shadford.

Soon after Mr. Shadford reached Baltimore, where he was sent to labor, a young man came for him to go four miles in the country, to his father's, to see his poor distressed brother that was chained in bed in deep despair—apparently raging mad. When Mr. S. reached the house he was soon convinced that all that the young man needed was the Saviour of sinners; he opened up the plan of salvation to him. The young man laid hold of the name of Jesus Christ, and said he would call on him as long as he lived. The young man was unchained, and it was not long before the Redeemer freed him from the fetters of unbelief and guilt, and he soon began to exhort sinners to embrace the Saviour; he became a travelling preacher, and was remarkably successful in winning souls.

We are led to conclude that Joseph Cromwell was the

young man described above. He entered the itinerancy in 1777, and was stationed this year on the Kent Circuit. Mr. Shadford says, "I followed him on Kent Circuit, and believe he had been instrumental in awakening a hundred sinners." Mr. S. spent the winter of 1777 and 1778 in Kent, just before he returned to England.

Mr. Richard Webster, of Harford county, Maryland, was among the first that embraced religion when the Methodist preachers first came into his neighborhood: he became a Methodist in 1768. As early as 1770 his house became a place for them to preach at. Soon after he became a public speaker among them. In the latter end of 1772, when Mr. Asbury first had charge of the work in Maryland, he appointed Mr. Webster and Isaac Rollin to labor under John King on the Eastern Shore of Maryland, in Kent and Cecil counties. He continued to preach under the direction of the travelling preachers until 1774, when we find him stationed in Baltimore Circuit.

Mr. Robert Lindsay, of Ireland, was also with Mr. Shadford this year on the Baltimore Circuit. He continued in the work in this country until 1777, when he went to Europe, where he travelled and preached among the Methodists until the year 1788.

Mr. Edward Drumgole was a native of Ireland, near the town of Sligo, where he became acquainted with the Methodists in the beginning of the year 1770. He had been raised a Papist, but as soon as he heard the followers of Mr. Wesley preach he was convinced of the necessity of religion, and began to read his Bible—joined society,—and resolved to read his recantation publicly in the church, which procured him the displeasure of some of his relations.

In May 1770 he sailed for America, and landed in Baltimore, from whence he went to Fredericktown. Having a letter directed to Mr. Strawbridge, in the fall of this year he heard him preach, and importuned him to come to Fredericktown that he might hear the truth and be saved. One Sunday evening while he was praying in great distress of soul, the Lord visited him with his salvation. In 1773 he began to preach. In the beginning of 1774 he was employed as a travelling preacher on Frederick Circuit and at the Conference of 1774 he was stationed on Baltimore Circuit. He was regarded as belonging to the travelling connection until 1786, when he desisted. His labors were confined chiefly to Virginia (where he settled near North Carolina, probably in Brunswick county), and in North Carolina.

After he located, he continued to be a faithful and much respected preacher. In 1815 Mr. Asbury ordained him an Elder, at which time he must have been nearly seventy years old. He then had two sons, Edward and Thomas, that were local Deacons in the M. E. Church.

General Drumgole, late a member of Congress, was also his son, and was said to be one of the most eloquent speakers in that body; and he possessed considerable character as a statesman. It would be gratifying if evidence induced the belief that he was as religious in heart and in life as his father, and as most of his father's family were.

Mr. Rankin, after spending six months in Philadelphia and Jersey, in the fall of this year made a second visit to Maryland, where he held one or two quarterly meetings. Brother Williams had come (nearly two hundred miles) from Virginia to be present at these meetings. Messrs. Shadford, Webster, and Duke were also present. Mr. Rankin says: "In the love-feast the power of the Lord descended in such a manner as I had never seen since my landing in Philadelphia. All the preachers were so overcome that they could scarcely address the people. When any of the people stood up to speak, they were so overwhelmed that they were obliged to sit down and let silence speak His praise. This meeting was at Henry Watters'; it lasted three hours; the people scarcely knew how to part asunder."

CHAPTER XX.

FREDERICK Circuit, the birth-place of American Methodism, had been slowly growing up from the beginning of Mr. Strawbridge's ministry there, about 1760, and first appears under this name in 1774. At this time Frederick county, from which the circuit took its name, embraced the counties of Montgomery, Washington, Allegheny, and Carroll. This circuit covered all the ground that the Methodists then cultivated in this, and in Fairfax county, Virginia. For several years it was a frontier circuit, and the preachers who travelled it were in the back woods.

Without being able to give a minute enumeration of all the appointments that were on this circuit at this time, we can only mention Pipe Creek, Fredericktown, Westminster, Durbin's, Saxon's, Seneca, Sugarloaf, Rocky Creek, Georgetown,

and Adams. In this year preaching was introduced into Alexandria, on the Potomac, and a society formed, consisting of twelve persons, one of whom was John Littlejohn, a man of superior abilities, and who was afterwards an eloquent preacher, and will be further noticed under the year 1777.

Frederick county has been represented as the most wealthy county in Maryland, on account of the goodness of the soil. It was settled chiefly by the Germans, and on that account the progress of Methodism was slow there. As a proof, after the preachers had labored and nursed Methodism in Fredericktown, now Frederick City, for more than thirty years, they had only about thirty members. Preaching was first established in this town in 1770, and in 1801 the first small Methodist chapel was built in it.

In 1776 the appointments in Fairfax county were embraced in Fairfax Circuit, which reduced the size of Frederick Circuit; and in 1788 it was further reduced by the formation of Montgomery Circuit.

Mr. Gatch says, "I went to Philadelphia, where Conference commenced on the 25th of May, 1774. At that Conference five preachers were taken into full connection—William Waters, Abraham Whitworth, Joseph Gerburg, Philip Ebert, and Philip Gatch. Joseph Gerburg, Philip Ebert, and Philip Gatch, and eight others, were received on trial. These were trying times to Methodist preachers. Some endured as seeing Him who is invisible, by faith; others left the field in the day of conflict. My appointment by the Conference was to Frederick Circuit, with William Duke, who was quite a youth, for six months. We found the circuit to be very laborious; some of the rides were quite long, and only one hundred and seventy-five members in the society. Fredericktown and Georgetown were both in the circuit, but there were only a few members in each. Mr. Strawbridge and Mr. Owens lived in the bounds of this charge. We found among the few in society some steady, firm members, and in some places the prospects were encouraging. I had gone but a few rounds on the circuit when I received a letter from Mr. Shadford, directing me to gather up my clothes and books, and meet him at the quarterly meeting to be held in Baltimore. It immediately occurred to me that Whitworth had proved treacherous, and that the object was to send me to Kent Circuit. I accordingly met Mr. Shadford at the quarterly meeting. It was a time of the outpouring of the Spirit; my own soul was greatly refreshed. Mr. Shadford, at the interview, made a remark which was afterwards of service to

me. Said he, 'When addressing the people, always treat on those subjects that will affect your own heart, and the feelings of the hearers will be sure to be affected.' I now learned that Whitworth had committed a grievous sin; that his wickedness had been discovered immediately on his reaching his circuit; and that he had fled, leaving his family behind, in consequence of which the circuit had been without preaching since Conference. So I was ordered to Kent Circuit to take the place of Whitworth.

"This, under the circumstances, was a great trial to me, for he had given the enemies of Methodism great ground for reproach. But in the name of the Lord I proceeded. My first Sabbath appointment was at the very place where he had wounded the cause of God. I felt both weak and strong. There was assembled a very large congregation. Many behaved quite disorderly, evincing an intention of treating the service with contempt. I had not the fortitude to reprove them, knowing the cause of their conduct. After I had closed my sermon, I made an appointment to preach at the same place in two weeks, and remarked that I was sorry they had been so long without preaching, and that I hoped they would not censure the Conference, for they had been imposed upon by a man unworthy, as he had proved himself to be, of their confidence; that they disapproved of the man, and of all such conduct of which he had been guilty. But the Lord reigneth, and he often saith, 'Be still, and know that I am God.' In this instance he manifested his power in an extraordinary manner, in overruling the evil which we feared. The work of the Lord was greatly revived on this small circuit. Numbers were converted at the different appointments; and in the neighborhood where the wound was inflicted, the work of God was the most powerful. The Most High can work as he pleases. His way is often in the whirlwind. By request I had made an appointment out of the bounds of my circuit; and while I was preaching a man entered the door whose countenance excited my suspicion. He gradually approached toward me, and while I was making the closing prayer, he seized the chair posts at which I was kneeling, evidently intending to use it as a weapon with which to attack me; but I took hold of the short post and prevented him from striking me. The contest now became violent, and he roared like a lion, while I was upon my knees reproving him in the language of St. Paul. But he was soon seized by persons in the congregation, and thrown with such energy out of the house that his coat was torn in the back

from top to bottom. While in the yard he raved like a demon, but I escaped without injury.

"At this place, Philip Cox, who afterward became a useful preacher in the travelling connection, was caught in the gospel-net. Two young men who lived contiguous to my circuit, who had been on a tour to Virginia, attended Baptist meeting; one of them had experienced religion, and the other was under conviction. They induced me to make an appointment in their neighborhood. The parish minister hearing of it, circulated through the parish his intention to meet and refute me. I heard of this the day before the appointment was to take place; and I understood that he was a mighty man of war. I knew that I was weak, and that unless I was strengthened from on high I should fail. I went to God in prayer, and he brought to my mind the case of David with the lion, the bear, and with Goliath. I then gathered strength, and no longer dreaded the encounter.

"The minister met me in the yard, in Episcopal costume, and asked me if I was the person that was to preach there that day. I replied, 'I expect to do so.' He then asked me by what authority. I answered, 'By the authority which God gave me.' After a few words had passed between us, he again asked by what authority I had come to preach in St. Luke's parish. I remarked that I was just then going to preach, and he might judge for himself; for the Scripture saith, 'He that is spiritual judgeth all things.' I stood upon a platform erected for the occasion, in an orchard. Parson Kain took his station quartering on my right. I took for my text, Ezekiel xviii. 27: 'Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive.' I concluded that this sentence, which is contained in the Church prayer-book, would not be taking him from home. I knew a great deal of the prayer-book by heart, and took it with me through my sermon. Mr. Kain's countenance evinced an excited state of mind. When I had closed, he took the stand; and on my handing him my Bible, he attempted to read the interview with Nicodemus—but he was so confused that he could not distinctly read it. From that passage he attempted to disprove the new birth, substituting in its stead water baptism. He exclaimed against extemporaneous prayer, urging the necessity of a written form.

"When he had closed I again took the stand, read the same

passage, and remarked that we could feel the effects of the wind upon our bodies, and see it on the trees, but the wind we could not see; and I referred to my own experience, as having been baptized in infancy, but was not sensible of the regeneration influences of the Spirit till the time of my conversion; that then it was sensibly felt. I met his objection to extemporary prayer by a few Scripture cases, such as when Peter was wrecking he did not go ashore to get a prayer-book, but cried out, "Save, Lord, or I perish." I then quit the stand to meet an appointment that afternoon, and the congregation followed, with the parson in the rear. When leaving, a man came to me and asked me to preach at his house, which was twenty miles from the orchard. These things are hid from the wise and prudent, and revealed unto babes.

"One Sabbath, while I was preaching, there came up an awful storm. Some of the people ran out for fear the house would be blown over. I exhorted them to continue in the house, and look to God for safety. I hardly ever saw such a house of prayer. Two were converted during the storm, and our lives were spared. Salvation is of the Lord, and the pure in heart shall see him in his wonderful ways. I was called upon to visit a man who was nigh unto death. I was at a loss to know how to meet his case; there appeared to be something mysterious in it. I left him as I found him; but his case bore with such weight upon my mind that I visited him again, and dealt plainly with him. I told him plainly that I thought him unprepared for his change. The Lord sent it home to his heart. When I came round again, I found him happy in the love of God, and two weeks after I preached his funeral.

"The societies on the circuit were much united, and there was a great door opened for the spread of the Gospel. When I left it, two preachers were sent on it. I attended Baltimore quarterly meeting, and from that I was sent into Frederick Circuit again. Here we had to labor hard as formerly. Some societies were lively and on the increase, but others were barren. One Saturday evening, as I was going to my Sabbath appointment, I had to pass by a tavern. As I approached I heard a noise, and concluded mischief was contemplated. It was dark, and I bore as far from the house as I could in the lane that enclosed the road; but they either heard or saw me, and I was pursued by two men on horseback, who seized my horse by the bridle, and, turning me about, led me back to the house, heaping upon me severe

threats, and laying on my shoulders a heavy cudgel that was carried by one of them. After they got me back to the tavern, they ordered me to call for something to drink; but on my refusal the tavern-keeper whispered to me that if I would it should cost me nothing; but I refused to do so, regardless of the consequences.

"While the subject as to what disposition was to be made of me was under consultation, two of them disagreed, and by this quarrel the attention of the company was drawn from me, so that I rode on my way, leaving them to settle the matter as best they could. The Lord hath made all things for himself, the wicked for the day of evil; the wicked brought me into difficulty, and by the wicked a way was made for my escape.

"Mr. Shadford attended our quarterly meeting full of the spirit of preaching. We had a large congregation, and no doubt good was done. This was a large circuit, and there was a great diversity in the manners and views of the people scattered over such an extensive country. This made it difficult for a preacher to suit himself to all cases; but we had this consolation, that though in some places indifference and persecution prevailed, yet in others the cause was prosperous, and many joined the Church. I left the circuit a short time before conference, by direction, and spent some time in New Jersey. Whitworth, when he left Frederick, had gone into the Jerseys, and had poisoned Ebert with the doctrines of Universalism, and he had been dismissed. By reason of this the circuit had been destitute of preaching for a considerable time. When I had fulfilled my mission there, I proceeded to the Conference, which was held in Philadelphia, the 19th of May, 1775."*

CHAPTER XXI.

BRUNSWICK Circuit, in Virginia, had been formed during the last two years. Norfolk was the first charge formed in this province; and what was called Petersburg, in 1773, was named on the Minutes of 1774, Brunswick. In 1772, at least three societies were formed in this province: one in

* Sketch of the Rev. Philip Gatch, p. 30—38.

Norfolk, another in Portsmouth, and a third at William Owens's—some six miles out of Portsmouth.

The following were some of the oldest societies in Virginia:

The one at Samuel Yeargan's, where the first Methodist chapel was built.

The society at Mr. Nathaniel Lee's, was formed in the early part of 1774. It is most likely that Mr. Lee was awakened under Mr. Jarratt, as he and his companion had both obtained a sense of the Divine favor before the Methodists came into his neighborhood. When this society was formed by Mr. Williams, Mr. Lee, Mrs. Elizabeth Lee, and their two sons—John and Jesse—belonged to it. Mr. Lee lived near Petersburg, and at his house the Methodists preached. He was soon appointed a class-leader, which office he filled for many years; and died in 1820, in the 90th year of his age. His family consisted of twelve children, seventy-three grandchildren, and sixty-six great grandchildren. His two eldest sons, John and Jesse, were Methodist preachers.

At Mr. Lane's, who it seems lived in Sussex county, where the second chapel was erected in 1774 or 1775. Mr. Lane died this year, "full of faith, and hope, and love;" and his funeral sermon was preached by Mr. Asbury. This society was one of the very best in Virginia.

Captain William Boisseau, or as he was commonly called, Boushell, who, we suppose, lived in Dinwiddie county; and who was the chief instrument in building the third chapel in Virginia in 1775 or 1776, was a truly devout man, and soon went to the "house not made with hands, eternal in the heavens." After his death, this ancient society declined, as he was the chief support of it.

At Mr. Mabry's, in Greensville county, where the fourth meeting-house was built in 1776, there was one of the first societies.

The meeting at Robert Jones's, in Sussex county, was among the first established. Mr. Joseph Hartly, whose dust sleeps in Talbot county, Maryland, it seems belonged to this society before he became a travelling preacher. Here Mr. Asbury found his sister, weeping on account of his absence. In 1810, Mr. Robert Jones was alive, and happy in God, in his 72d year.

At Merritt's appointment, the society built a meeting-house about 1778; which was about the sixth Methodist chapel in Virginia.

The Ellis family was an important family among the Methodists in the beginning. The Ellis Chapel was built about 1780. Several conferences were held at it, between 1780 and 1790. Ira Ellis was a man of great natural abilities. He, and several of the name, were travelling preachers.

Besides these, there were societies at Benjamin Johnson's, Moss's, Jay's, Heath's, Beddingfield's, Woolsey's, Warren's, Walker's, Evans's, Smith's, Malone's, Oliver's, Richardson's, Booth's, and Petersburg; and how many more we cannot say.

The five preachers that were stationed in Virginia, had much success. Mr. King, though stationed at Norfolk, spent part of the year in Brunswick, and part in Alexandria. Robert Williams, John Wade, Isaac Rollin, and Samuel Spragg, were on Brunswick. It was supposed that five or six hundred were justified, in Virginia, this conference year. Mr. Williams's colleagues—Spragg, Wade, and Rollin—were received on trial this year.

Mr. John Wade may have been from Virginia. Almost as soon as he began to travel, he began to think of studying for the ministry—and, in view of this, left his circuit; but was persuaded by Mr. Asbury to abandon the idea, and return to his circuit. As his name is not found in the Minutes after 1776, it is presumable that he became a settled minister in some church.

Mr. Isaac Rollin was born and brought up in Patapsco Neck, near Baltimore. He was uncommonly wicked, until he professed to have obtained religion, which was when the Methodist preachers first came into his neighborhood, about 1770. He soon began to exhort; and in December, 1772, Mr. Asbury appointed him to labor in Kent and Cecil counties, with Richard Webster and John King. He was the third native American that became a travelling preacher (counting Richard Webster as the second). He had some talent for the work; and in some fields that he occupied, he had his admirers and was useful. In other places, as in Kent in Maryland, he was less useful, on account of the strong dislike that many had to his boisterous manner and rough address. While he was laboring on the Eastern Shore of Maryland, he went up into Chester county, Pennsylvania, where he broke up some new ground. Here he was, probably, the first Methodist preacher that the people heard. Methodism entered what is now Chester county, at its south end, in Marlborough township, and travelled up north

through its centre, from which it radiated east and west. Here, Isaac Rollin was useful. He penetrated the county to its centre early in 1773, and established several preaching places. He continued to preach in these parts until the Conference of 1774, when he was sent to Virginia.

Mr. Samuel Spragg was received on trial this year, and stationed on Brunswick Circuit. In 1775 and in 1776, he was stationed in Philadelphia. In 1777, he was appointed to Frederick Circuit. After this, until 1783, his name is not in the Minutes; but it appears that he was in New York, officiating in Wesley Chapel. When the British army took possession of New York, it took possession of all church edifices whose ministers favored the American cause. As many of the New York Methodists were loyal, Wesley Chapel was in better repute with the British officers; and, we must suppose that Mr. Spragg was either an Englishman, or loyal in his sentiments, or had some of Talleyrand's policy, by which he could hold position, no matter what party was in power. He served the people worshipping in Wesley Chapel more than five years, and received the best pecuniary support of any Methodist preacher in America at the time; he received, while in New York, nearly three hundred dollars per annum. The British officers and soldiers attended Wesley Chapel, and contributed to his support. Under his ministry, Richard Leaycraft was converted and joined the Methodists. He moved to Newark, N. J., where he was the germ of Methodism; he died at a great age.

In 1783, the Minutes say Samuel Spragg and John Dickins were stationed in New York. Soon after, Mr. Spragg left the Methodists, and united with the Protestant Episcopal Church; and preached in the old church in Elizabethtown, N. J., where he died, and was buried. In the church of which he was the pastor, there is erected a tablet to his memory. (See "Lost Chapters," from p. 279 to p. 290.)

In October, 1774, three preachers, James Dempster, Martin Rodda, and William Glendenning arrived from England; the first two were sent by Mr. Wesley. They will be further noticed hereafter.

CHAPTER XXII.

IN May, 1775, the third Conference was held in Philadelphia. The Minutes show ten stations, and there were twenty travelling preachers. In 1774, the Methodists had their greatest success south of the Potomac, where their increase was 664. The increase north of the Potomac was 411, making a gain of 1075 throughout the work. The whole number of Methodists returned at this Conference was 3148.

There was no new circuit taken in this year, according to the Minutes.

Mr. James Dempster was a native of Edinburgh, in Scotland, and was educated in the university of this city. In 1765, he was received as a travelling preacher by Mr. Wesley; and continued to labor as such in England, until he was sent by Mr. Wesley, to labor as a missionary in America. He arrived in this country in the latter end of 1774, and commenced preaching in New York, where he was stationed in 1775. His name does not appear in the Minutes after this year. We suppose Mr. Asbury refers to him, when he says, "I received from Mr. Rankin a full account of what related to the unhappy Mr. D." Whatever it was, it is veiled in mystery. His connection with the Methodists ceased, and he connected himself with the Presbyterian Church, in which, it appears, he was an acceptable minister. He was, for many years, the pastor of a Presbyterian church in the town of Florida, in Montgomery county, New York, where he died, in 1803. The Rev. John Dempster, of the Methodist Episcopal Church, is his son; and has been favorably known, for many years, as an acceptable and talented minister. He was, for several years, a missionary in South America, at Buenos Ayres.

There were three preachers—John King, Daniel Ruff, and William Duke—stationed in New Jersey this year. Samuel Spragg was in Philadelphia.

Mr. King, in December of this year, went to Virginia, and took a wife; he was the second itinerant that married, and, it seems, married a Virginian. During this year, Mr. Wesley addressed the following letter to him:—

"I advised you once, and you took it as an affront; nevertheless, I will do it once more. Scream no more, at the peril of your soul. God now warns you by me, whom he

has set over you. Speak as earnestly as you can, but do not scream. Speak with all your heart, but with a moderate voice. It was said of our Lord, 'He shall not cry;' the word properly means, he shall not scream. Herein be a follower of me, as I am of Christ. I often speak loud, often vehemently; but I never scream. I never strain myself; I dare not; I know it would be a sin against God and my own soul. Perhaps one reason why that good man, Thomas Walsh, yea, and John Manners, too, were in such grievous darkness before they died, was because they shortened their own lives. O, John! pray for an advisable and teachable temper. By nature you are very far from it; you are stubborn and headstrong. Your last letter was written in a very wrong spirit. If you cannot take advice from others, surely you might take it from your affectionate brother,

"J. WESLEY."

It seems he was not fully cured; for Mr. Asbury heard him preach in Baltimore the same year, and says, "J. K. preached a good and profitable sermon; but long and *loud* enough." In 1777, his name appears for the last time in the Minutes, when he stands for North Carolina. He located and lived near Raleigh, in this state, where he died, not long afterwards.

Mr. Richard Webster, in 1775, was stationed in Chester Circuit, Pa. After this, it appears, that as he had a family that required him at home, he located. Messrs. Ruff and Webster were the first preachers on Chester Circuit, after it was formed, and noticed in the Minutes in 1774.

We insert the following anecdote, which we received from an old Methodist of excellent memory:—Near Old Chester lived Mr. James Barton, who had been raised a churchman, and was awakened to a sense of inward religion without human means. Observing that ministers and members in his church were dead and careless, and finding some living testimonies among the Friends, he was led to join them; and adhered to them for twenty years, and became a public speaker in their meetings. About the time that Messrs. Ruff and Webster were preaching on Chester Circuit, he dreamed that he saw two men moving through his region, using iron flails, with which they subdued the hills and the mountains, and nothing could resist their operation. Friend Barton had read the promise, that God would, "Make a new, sharp threshing instrument, that should thresh the mountains small, and make the hills as chaff;" and when he heard these two primitive Methodist preachers speaking in the power

and demonstration of the Holy Ghost, he concluded his dream was fulfilled: that Messrs. Ruff and Webster were the two men—their energetic manner of preaching Christ, the flail that subdued the hills and mountains of sin and enmity in sinners—reducing them to obedience to Christ. Friend Barton united with the Methodists, and bore his testimony that God was with them.*

After Mr. Webster located, he did not relax his efforts to do good in his own neighborhood, for nearly fifty years. In the latter end of his life, there was a neat church built under his direction, in the forest called "Calvary." In 1824, Mr. Garretson, who had known him for fifty years, visited him, a little before his death. He says, he "Found him, like a ripe shock of corn, waiting to be taken to the garner of rest. I had sweet fellowship with him. I bless God for the opportunity of conversing with him." He was gathered home in May, 1824, at the advanced age of eighty-five years.

He left a large number of children and grandchildren, living in the same region. The Rev. John Davis, of the Baltimore Conference, married a relation of his. Mr. Webster married a daughter of Mr. George Smith, one of the first Methodists of Chester county, near to the Grove Meeting. Some of his relations by name, live about Downingtown, in Chester county, Pa. A goodly number of his descendants still cleave to the Methodists.

From the Conference of 1775, two preachers—Philip Gatch and John Cooper—according to the Minutes, were stationed on Kent. It was the custom of the times to change during the year; both these preachers changed fields of labor during the year. John Cooper was, probably, from the Western Shore of Maryland,—he was received this year. He continued fifteen years in the work, until death removed him to his reward. His first appointment was to Kent Circuit. He was also laboring on the Peninsula in 1778, and assisted in planting Methodism in the lower end of Caroline, and in Sussex and Somerset counties. He was a useful preacher—too modest to complain when in want, and waited to be observed and relieved by his friends. His last appointment was to Harford Circuit, where he made a peaceful end.

The following is Mr. Gatch's account of Mr. Cooper, and of their labor and sufferings at this time:—

"I was appointed by the Philadelphia Conference to Kent Circuit, with John Cooper for my colleague, a young man

* His grandson, Dr. Barton, lives at Village Green, in Delaware county, Pa., and is a Methodist of sterling value.

that I had recommended to the Conference. The first time I saw him was at a meeting on Frederick Circuit. I had heard of him before. He was a young man of a solemn and fixed countenance, and had suffered much persecution. At one time, when on his knees at prayer, in an apartment of his father's house, he was discovered by his father, who threw a shovel of hot embers upon him, and afterwards expelled him from his house. His public services were solemn, and his life was exemplary. He lived and died in the travelling connection.

"I took the circuit at Luke's parish. After the first service was over a man came to me and told me some gentlemen out of doors wished to speak with me. Here I had to appear before parson Kain and others. The parson had a great many questions to ask me, and I answered them; but he could get no advantage of me. A man standing at my left undertook me, whom I had known when on the circuit before. He expressed a wish to be considered friendly. I felt disposed to hit him, and I replied that I could not talk to two at once; and turning to a man on my right hand, I observed, 'Here seems to be a reasonable man, I will answer him any question he may be pleased to ask.' I knew not the man; I knew not the individual, but the remark made a friend of the mammon of unrighteousness. He became very friendly; but I was informed that some time before he attended a meeting, and after service invited the preacher up stairs, and shortly after they came tumbling down stairs. Pretending to wish some conversation with the preacher, he laid hold on him violently. The Lord can make the wicked a ransom for the righteous. Parson Kain's flock soon became scattered, and his place was lost, so that he troubled us no more.

"Before I got around my circuit I was taken with the small-pox, which disease I had probably taken while in Philadelphia; but having no knowledge that I was exposed to it, my system was unprepared for it. I suffered indescribably, and for a time my life was despaired of. The family with whom I lay sick was large, and it brought great distress upon them. Two of them died—the father, and a young lady who lived with the family. This caused me great distress of mind, though at times I had such manifestations of the love of God, that I was sustained. While unable to travel, Mr. Rankin sent a young man on the circuit, lately arrived from Ireland. Like Jonah, he had fled from the Lord; but he brought a letter of introduction from Mr. Boardman to Mr.

Rankin, which requested him to put the young man immediately on a circuit. After I recovered two of us were employed on the circuit, and one visited those places not yet taken into the regular work. By this means we enlarged our borders. Our quarterly meeting was held in St. Luke's parish. Mr. Rankin was with me. Great threats had been made against this meeting, but it passed off without interruption. About this time the young man who had been converted and joined the Baptists in the South, and who was instrumental in introducing the gospel into St. Luke's parish, fell sick unto death. I visited him, conversed with him on subjects suited to his condition, prayed with him, kissed him, and parted with him till the resurrection of the just. While on this circuit I had the opportunity of hearing Captain Webb preach. He spoke much on the important point of introducing Methodism into the colonies, in a most solemn, and impressive, and practical manner.

"I left Kent Circuit in the fall, and was in Baltimore town and Circuit for some time. When I went round the circuit I found John Lawson's house a preaching place. He then related the exercise of mind through which he passed when I first introduced preaching into his neighborhood. Glory to God! the man who was once a great trial to me, when refusing me the privilege of holding meeting in his house, is now a comfort to me; but the Lord took care of me, and provided me a house in which to speak his word. It encourages me still to think of the great goodness of God to me when I was but a child. The preacher in Frederick Circuit was under a business necessity of coming into Baltimore; so we exchanged, and I went to Frederick the third time. I was glad to see my old friends, but persecution raged in some places on the circuit. I was called on to preach about ten miles below the circuit, where two Baptist preachers had a short time before been taken from the stand. The friends supposed that I would be treated in like manner; but I went trusting in the Lord. When I arrived there three of the great ones of the earth were in waiting to receive me; one of them examined my doctrines, and when he found they were not Calvinistic, he said no more. They all remained and heard me through. At a third appointment in the same place—it being at the house of a widow lady—a large man met me at the door, and refused to let me go in. He claimed some connection with the family, from which he imagined his right to act as he did. A small man present said his house was close by, and if I would preach there I should be wel-

come. The other asked him if he knew what he was doing. He said yes, and let any person interrupt if he dared.

"In the world there is tribulation, but in Jesus there is peace. Generally where the work of God prospered most, persecution raged with the most violence. There was a large society between Bladensburg and Baltimore, at which I had preached in the forenoon, and was on my way to an appointment in the evening. I had heard that a man, whose wife had been convicted under the preaching of Mr. Webster, intended to revenge himself on me that afternoon. We saw them at a distance, for there was a large company with me of men, women, and children. I was not in the least intimidated. Two of the company met us, and demanded my pass. I told them that I was not so far from home as to need a pass. They caught my horse by the bridle, and said I should go before a magistrate. I told them the only objection I had to that was, it would be taking me out of my way. By this time a third one came up, and asked me if I was the great orator they had there. My feelings were composed, and I inquired of him why he would like to know. He said he had heard me. I then asked him how he liked my discourse. He replied that a part of it he liked well enough. He was a man of good disposition, and went to the place with no intention of joining my assailants. I afterwards understood they charged him with being cowardly; but rather than lie under the imputation, he sacrificed his conscience. Come out from the wicked. Evil communications corrupt good manners, both toward God and man.

"Those that were in waiting hailed the men that had me in custody; so I was conducted to the mob, and all further ceremony ceased. The tar was applied, commencing at my left cheek. The uproar now became very great, some swearing and some crying. My company was anxious to fight my way through. The women were especially resolute; they dealt out their denunciations against the mob in unmeasured terms. With much persuasion, I prevented my friends from using violent means. I told them I could bear it for Christ's sake. I felt an uninterrupted peace. My soul was joyful in the God of my salvation.

"The man who officiated called out for more tar, adding that I was true blue. He laid it on liberally. At length one of the company cried out in mercy, 'It is enough.' The last stroke made with the paddle with which the tar was applied, was drawn across the naked eyeball, which caused severe pain, from which I never entirely recovered. In tak-

ing cold it often became inflamed, and quite painful. I was not taken from my horse, which was a very spirited animal. Two men held him by the bridle, while the one, elevated to a suitable height, applied the tar. My horse became so frightened that when they let him go he dashed off with such violence that I could not rein him up for some time, and narrowly escaped having my brains dashed out against a tree. If I ever felt for the souls of men, I did for theirs. When I got to my appointment, the Spirit of the Lord so overpowered me, that I fell prostrate in prayer before him for my enemies. The Lord, no doubt, granted my request, for the man who put on the tar, and several others of them, were afterwards converted.

"The next morning a man who was not a professor of religion, came to the house where I had lodged the previous night, and calling out my host, he informed him that a mob intended to attack me that morning on my way to my appointment. They agreed among themselves—I was not yet let into the secret—that the man of the house should take the main road, and that the informant should conduct me by a different road not so likely to be interrupted. We proceeded some distance, when we discovered horses tied, and men sauntering about at a cross-road. My guide thought it was rather a suspicious state of things, and bore off, conducting me by a circuitous route to my appointment. My friend, who had taken the main road, came to a bridge, beneath which several men had concealed themselves; and as soon as they heard the noise on the bridge, they came rushing out with weapons in hand. When they discovered their disappointment, they appeared to be somewhat confused. The man assumed surprise, and inquired what was the design of the movement. At length they replied, though with apparent reluctance, that they were waiting for the preacher. 'What are you going to do with him?' inquired the man. 'Why, we are going to tie him to a tree, and whip him till he promises to preach no more,' was their answer. The group seen by myself and guide was a detachment, I afterwards learned, from the same company, designed to prevent the possibility of my escape. But the snare was broken, and I escaped.

"Then it was reported that I had been shot in an attempt to rob a man; that I was blacked, but on being washed was found to be Gatch, the Methodist preacher. I suppose they thought they had succeeded so far as to deter me from ever coming back again. But in four weeks I put to silence the

report. I never missed an appointment from the persecution through which I had to pass, or the danger to which I was exposed. At another appointment there was a number of guards brought for defence; if the mob had come according to expectation, I suppose there would have been a conflict. I sometimes felt great timidity, but in the hour of danger my fears always vanished. This I considered a clear fulfilment of the promise which says, 'Lo, I am with you always.'

"A very worthy young man, who was an exhorter and class-leader, was in the employment of a Presbyterian minister, living near Bladensburg; and while laboring in the field, some of the persecutors whipped him so cruelly, that the shirt upon his back, though made of the most substantial material, was literally cut to pieces. His employer took the matter in hand, and had them arraigned before the court, and they were severely punished. This put an end to persecution in Frederick Circuit. Our last quarterly meeting for the year was held in the neighborhood of Bladensburg. Mr. Rankin was with us, and I gave them my last address with a feeling heart, and set out for Conference, to be held in Baltimore, May 21, 1776."

Mr. Martin Rodda entered into the itinerancy under Mr. Wesley in 1763. In the latter end of 1774 he came with Mr. Dempster to America, by Mr. Wesley's authority, to preach as a missionary. In 1775, he had charge of Baltimore Circuit; his colleagues were, Richard Owen and John Wade.

Mr. Richard Owen, the first Methodist preacher raised up in America, was a local preacher living in Baltimore Circuit, on which circuit he was appointed to labor this year as a temporary supply. Although his name is printed in the Minutes this year, it is not said that he was received into the travelling connection until 1785. In 1786, he died in Leesburg, Virginia, where he was laboring. At the time of his death he had been preaching fifteen or sixteen years. Though he had charge of a large family, he travelled and preached much as a local preacher, in what was then the back settlements, when Methodism was in its infancy. "He was a man of honest heart, plain address, good utterance, and sound judgment;" and for the last two years of his life he gave himself up wholly to the work of saving souls—he was an excellent man, and a useful preacher.

Mr. Rankin, in his travels, came in July of this year to

Maryland, and preached at the Gunpowder Chapel. From here he went to Mr. Gough's, at Perry Hall, who, with his wife, were warm in their first love.

In the latter end of it, he spent a quarter in New York.

In May, 1775, Mr. Watters attended Conference in Philadelphia, and was appointed to Frederick Circuit, in Maryland, where he spent six months, and saw the pleasure of the Lord prospering. While here, he often lodged in cabins, eat a dry morsel, and made the woods his study.

In 1775 there was the first great revival on Frederick Circuit—some two hundred were added to the societies. The other half of this year he spent in Fairfax Circuit. In this circuit he saw the greatest work of religion that he had ever seen. One of the converts was Nelson Reed, who was long a laborer in the vineyard of the Lord. Mr. Strawbridge was his colleague on Frederick Circuit.

From the Conference of 1775, Mr. Asbury went to the Norfolk Circuit. Embarking at Cecil Court-house on Bohemia Manor, he arrived there in May, and found about thirty undisciplined Methodists in society in Norfolk. The preaching-house was an old shattered building that had been a play-house. He soon moved a subscription for building a church; but owing to the ill fate of the place, which was burned down the following winter, by order of the royal governor, Methodism was crushed in Norfolk for several years. It was not until the beginning of the present century that they had a good place of worship. In 1803, Mr. Asbury says the new church in this place is the best house the Methodists have in Virginia. There was a society at Portsmouth, and some place to preach in; but it does not appear that the Methodists erected a new church in this place until 1800. There were societies at New Mill Creek, and at William Owen's. There were about ten appointments on Norfolk Circuit, one of which was at the house of the Rev. Robert Williams. This was Mr. Asbury's first visit to Virginia, and like most of the early preachers, he became very much attached to it, and wrote in his Journal, "Virginia pleases me in preference to all other places where I have been."

We have formed a very high opinion of the first race of Virginia Methodists: they were of the old stamp. In addition to a deep vein of piety, they had a sweetness of spirit and a blandness of manner which made them exceedingly agreeable. We very much doubt whether they have been surpassed. Mr. Asbury spent more of his time, after coming to this country, in Virginia than in any other state.

Messrs. Shadford, Lindsay, Drumgole, Williams, and Glendenning were stationed on Brunswick Circuit, where they had much fruit.

Mr. William Glendenning was a Scotchman, and came to America in 1774 with Messrs. Dempster and Rodda, and was received on trial at the Conference of 1775. In 1784, while travelling in Brunswick, in Virginia, his mind became dark, and his religious comfort left him. At the Christmas Conference of 1784, he warmly refused to go to Nova Scotia as a missionary. At the same Conference he was proposed for the elder's office, and rejected on account of lack of gifts. Soon after, while Mr. Asbury was at prayer, he said "He felt all light of God's mercy take its flight from him, as in a moment." His soul sunk into the depths of despair; and in the following summer he stopped travelling.

He was in a strange way—something like that in which Mr. John Haim was at one time. He says, "When I was in the fields I would for hours together be blaspheming in the most horrid manner." He professed to have some wonderful trances and visions; and had he lived to the present time it is likely he would have kept pace with modern discoveries, and been a spiritualist—he was a very unstable man. In 1786 he located; but subsequently wrote to the Conference to be readmitted, and was not received, on the ground of insanity. He was alive in 1814, at which time he had passed his threescore years on earth. After he ceased to travel, he lived upon the hospitality of the Methodists in Virginia and North Carolina.

At the fall quarterly meeting for Brunswick Circuit, Francis Poythress, James Foster, and Joseph Hartley, were admitted as travelling preachers. A further account of them will be given for the year 1776, when their names first appear in the Minutes.

During this year the Methodist preachers, finding that the collections in the classes were not sufficient to make up sixty-four dollars for each travelling preacher and his travelling expenses (a Methodist preacher's salary at that day), concluded to make a fifth or conference collection. This has been a rule of practice ever since.

In the year 1775 the Methodists in America had a new cause of grief and sorrow brought home to their hearts—for the first time they were called to shed their tears because death had striken down those men of God who had directed them where to go to find peace and joy for their sad and troubled souls; the unobtrusive Embury died suddenly, but

happily, among the little circle of Methodists that he had gathered around him at Ashgrove, in the colony of New York; and the lamented Robert Williams died in Virginia, where his name was long remembered by a multitude who had been benefited under his plain and powerful ministry. Mr. Williams had become a married man. He was the first travelling preacher in America that took a wife: he married, it appears, a Virginian; and lived between Norfolk and Suffolk—his house was a preaching place on the Norfolk Circuit. On the 26th of September, 1775, the Lord took him to himself. Mr. Asbury, who was then laboring on the Norfolk Circuit, preached his funeral sermon, and remarks, "He has been a very useful, laborious man, and the Lord gave him many seals to his ministry. Perhaps no one in America has been an instrument of awakening so many souls as God has awakened by him." If usefulness should secure renown, and we know not why it should not, then Mr. Williams must be regarded as pre-eminent among the early laborers in this country. He was the first itinerant Methodist preacher that died in America. He was buried in Norfolk county, Virginia. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

CHAPTER XXIII.

In the month of April, 1775, Mr. Asbury first preached to Mr. Henry Dorsey Gough, of Maryland, on which occasion he was convinced by the truth. A gentleman of Bristol, England, had left Mr. Gough, by will, an estate in land, houses, and money, valued at sixty or seventy thousand pounds. He had married a sister of General Ridgley (afterwards Governor Ridgley). His mansion, called Perry Hall, was on the Bel Air Road, twelve miles from Baltimore, and was one of the most spacious and elegant in America at that time. In the midst of all this wealth and worldly grandeur he was unhappy. It has been stated that Mrs. Gough had been brought to serious reflection by hearing the Methodists preach, and had been forbidden by her husband to hear them any more. One evening he and his companions were drinking and trying to bless themselves with the pleasures of sin, when one of them said, "Come, let us go and hear

the Methodist preacher." This was to be a scene of new diversion to them. They went, and Mr. Asbury was the preacher. On leaving the place of worship one of the company said, "What a heap of nonsense we have heard to-night." But Mr. Gough, who had been convicted under the sermon, replied, "No, what we have heard is the truth as it is in Jesus." His prejudice against the Methodists was now removed, and he could say to his companion, "My dear, I shall never hinder you again from hearing the Methodists." This was an agreeable declaration to her. So deep was his distress on account of sin, that he was near destroying himself, but God mercifully preserved him. It is related of him that he rode over to one of his plantations, one day while under sore distress of soul, where he heard the voice of prayer and thanksgiving, to which he listened, and found that it was a colored man, a poor slave that had come from a near plantation, and was praying with his slaves; and thanking God most fervently for his goodness to his soul and body. The prayer took a deep hold on Mr. Gough's feelings, and he exclaimed, "Alas! O Lord, I have my thousands and tens of thousands, and yet, ungrateful wretch that I am, I never thanked thee as this poor slave does, who has scarcely clothes to put on or food to satisfy his hunger." In the height of his distress, one day, when a number of friends were at his house, he left his company and retired to his closet to pour out his full soul in prayer. While on his knees, imploring the mercy of God, he received the answer from his Lord, of conscious pardon and peace. In a transport of joy, he went to his company exclaiming, "I have found the Methodists' blessing! I have found the Methodists' God!"

In July, 1775, Mr. Rankin tells us that after preaching at the chapel at the Forks of Gunpowder Falls he rode to Perry Hall. Mr. and Mrs. Gough had, by the mercy of God, lately found a sense of the divine favor, and now cheerfully opened their house and hearts to receive the ministers and children of God. "I spent a most agreeable evening with them. A numerous family of servants were called in to exhortation and prayer; so that with them and the rest of the house we had a little congregation. The Lord was in the midst, and we praised him with joyful lips. The simplicity of spirit discovered by Mr. and Mrs. Gough was truly pleasing. At every opportunity he was declaring what the Lord had done for his soul; still wondering at the matchless love of Jesus, who had plucked him as a brand from the

burning. He and his wife united with the Methodists, and continued to cleave to them during the war that resulted in the independence of the American colonies, at the risk of the confiscation of his large estate."

Mr. Gough continued for a number of years happy in religion and zealous in the cause of God. He built a chapel joining Perry Hall, on which was a bell that rang morning and evening, calling the household, white and colored, together for family worship. So numerous was his family that when assembled they made up a medium congregation to hear the Scriptures read, and engage in singing and prayer. At that day the Methodists were strictly taught to allow their servants the benefit of family worship, nor would a Methodist preacher like to lead in family devotion when the greater part of the family were absent in the quarter, and at their work. In this chapel the circuit preachers preached every two weeks on a week day, and the local preachers every other Sabbath; also strange preachers, when they turned in to tarry for a night, often preached in it to the family.

After Mr. Gough had faithfully withstood temptation for a number of years, he backslid and was again found seeking happiness in the pleasures of sin. His wife held on her way undeviatingly. When he was expelled from the Methodist Church, he vowed that he would never join it again. But in the great revival of 1800 and 1801, he was reclaimed through the instrumentality of Mr. Asbury, through whom he was first brought to God; and feeling convinced that he did wrong in making a vow not to join the Methodists again, he felt it was wrong to keep it, and offered himself again for fellowship among them in the Light Street Church, if his brethren would forgive his wanderings. The Rev. George Roberts was the officiating minister, who put it to vote, when the whole assembly rose on their feet, and all eyes were suffused with tears. From this time Mr. Gough continued faithful unto his end. One of his last pious deeds was to build a chapel called the "Camp-Meeting Chapel," for the accommodation of the poor people of a certain neighborhood. He spent his winters in Baltimore, and his summers at Perry Hall. In May, 1808, when the General Conference was met in Baltimore, he died; and when his corpse was taken to the country for interment, many of the members of the Conference walked in procession after it to the end of the town. He was a man of plain understanding—large charities dwelt in his soul—he was ever ready to minister to the souls and

bodies of the needy as a follower of the Saviour. The expensive embellishment of his country-seat was always hospitably open to visitors, especially those who feared God. He was well worthy of imitation as a husband, a father, and a master.

Mrs. Prudence Gough lived a widow for several years after Mr. Gough's death. After he was reclaimed he used to say, "Oh! if my wife had ever given way to the world I should have been lost; but her uniformly good life inspired me with the hope that I should one day be restored to the favor of God." Perry Hall was the resort of much company, among whom the skeptic and the Romanist were sometimes found. Members of the Baltimore bar, the elite of Maryland, were there. But it mattered not who was there. When the bell rang for family devotion, they were seen in the chapel, and if there was no male person present to lead the devotions, Mrs. Gough read a chapter in the Bible, gave out a hymn which was often raised and sung by the colored servants, when she would engage in prayer. Take her altogether, few such have been found on earth. Of her Mr. Asbury remarked, "She had been a true daughter, she has never offended me at any time." Her only sister became a Methodist about the same time that she did; they continued faithfully to a good old age, when they were called to take a higher seat. Mrs. Gough's only child, a daughter, also gave her heart to the Saviour, while she was yet young; and most of her relations followed her example of piety—many of them were Methodists cast in the old die.

Many of the principal facts in the foregoing account of Mr. Gough are taken from the Life of the Rev. William Black of Nova Scotia, who was at Mr. Gough's about the time the M. E. Church was organized; and it seems he learned them of Mr. Gough. Mrs. Gough was awakened under the first sermon she heard Mr. Asbury preach. She came into the congregation as gay as a butterfly, and left with the great deep of her heart broken up. Mr. Asbury took notice when the word took effect upon her. Mr. Gough was very zealous when he first found favor with God, and frequently preached. For this he was brought before the court, but was never cast into prison.

Their only child, Miss Sophia, was raised after the most religious order; it was a rule of Mrs. Gough not to allow her daughter to go into any company where she could not go with her, nor to join in any amusements that the pious mother could not, with a good conscience, join in. Though

their child was raised in the midst of wealth, she was ignorant of the fashionable amusements of the day. The first time Mrs. Gough left her in gay company, she excused herself from joining in playing cards for amusement by saying she did not know how to play, for she then saw a pack of cards for the first time. When one of the company said, "if you cannot play you can cut the cards for us," she replied in her happy ignorance, "That I can do if I had a pair of scissors." This was the right way to *cut* them. What was very remarkable, this well raised young lady was converted at her piano while singing, "Come, thou Fount of every blessing." She bore the joyful news to her parents—the mother wept for joy—and the father shouted aloud. This young lady was married to James Carroll, Esq., a gentleman of many excellencies, as well as of much wealth. Methodism still remains in this distinguished family. The Rev. Thos. B. Sargent of the Baltimore Conference is married to the great-granddaughter of Mr. and Mrs. Gough. She, and her mother and aunt, as well as her grandmother, and great-grandmother, are ranked among true-hearted Methodists. See "Recollections of an Old Itinerant," pp. 191, 192, 193, 201.

CHAPTER XXIV.

IN June, 1775, soon after Mr. and Mrs. Gough became happy in the enjoyment of experimental religion, Mr. Freeborn Garrettson, who lived not far from them, was also added to the Methodists. His grandfather came from England, and was one of the first settlers in Maryland, near the mouth of the Susquehanna river. His father was a man esteemed as a good Christian in his day, and his mother was enlightened under the ministry of Mr. Whitefield's coadjutors, and was somewhat tender in her feelings in reference to religion. Freeborn Garrettson was born not far from Havre-de-Grace, August 15, 1752. There were several things in his experience before he obtained a clear sense of Divine favor that were very remarkable; and we cannot doubt that that Being who selected Jeremiah from his natal hour to be a prophet, and St. Paul to preach the Gospel, did also design Mr. Garrettson from his birth to do the work that he did as a Methodist preacher. When he was about nine years old,

he tells us it was strongly impressed on his mind as if he had heard a voice, "Ask, and it shall be given you." It occurred to his mind that this was a Scriptural promise, and he told his brother John that it was revealed to him that he would be very rich; and he was rich in every sense—in faith and good works, and had abundance of this world's goods. Not long after, some spiritual influence, it seems, raised the question in his mind, "Do you know what a saint is?" It was suggested to him immediately, "A saint is one that is wholly given up to God;" and the beautiful image of a saint was before his soul at once, which so enraptured him as to move him to pray that the Lord would make him a saint; at the same time joy sprang up in his soul from a persuasion that his prayer would be answered. We are disposed to regard these as his first catechetical instructions from heaven.

Conviction of the danger to which a soul is exposed without saving grace, was kept alive in Mr. Garrettson by the dangers and deliverances through which he passed. At one time he was near being drowned by falling into a rapid stream, which led him to inquire what would have become of his soul, and set him to weeping and praying. At another time when riding down a declivity, he was thrown from his horse on a rock, and remained senseless for awhile. When he came to, on his knees, with hands and eyes raised to heaven, he cried to God for his mercy, and promised to serve the Lord all the days of his life. Before he left that spot he saw the loveliness of the Saviour, and felt a degree of the goodness of God. His strictness of life, together with his going to hear the Methodists preach, caused his father to visit him for the purpose of persuading him to keep to the Church of England, in which he had been raised.

In 1773, his brother John was expected to die, and on a Sabbath day many of his relations came to see the last of him. He saw death approaching to summon him to eternity, and hell was to be his doom. At this time he was praying, "Lord, thou knowest I am unprepared to die—have mercy on me—give me a longer space—raise me up and I will serve Thee." At this time his brother Freeborn was on his knees, back of the bed, praying earnestly for him. They both felt and knew the moment when the Lord answered prayer, and respited him from death. Immediately, Freeborn told the company the Lord would raise him up. He recovered, obtained religion, and died triumphantly in 1778. Although Mr. Garrettson did not at this time profess the faith of assurance, yet, he had power to prevail with

God in prayer, and boldness to hypothecate the answer to his prayer. In the course of this year his father died, leaving his children a hope that he had gone to a better world.

In June, 1775, he awoke one morning with an awful voice sounding in his ears, as impressive as if it had been thunder, "Awake, sinner, for you are not prepared to die." He started from his pillow and called on the Lord for mercy. Instead of attending to the military parade that day as he had intended, he spent the morning in devotion to prayer, and heard a Methodist sermon in the afternoon. Oppressed with sorrow, he spent the night. Soon after, he heard Mr. Daniel Ruff preach, and spent the evening at Mrs. Gough's. On his way home, in a lonely wood, and under the pall of night, he bowed his knees in supplication to God. He was now near the kingdom of heaven, and for a while felt the countervailing influences of the Holy Spirit and Satan: the former presenting the beauties of religion, while the latter endeavored to make it look as odious as possible, and offered him the world for his portion. After continuing on his knees for some time, he gave way to the reasonings of his enemy—his tender feelings were gone, and his tears ceased to flow. He continued on his knees and asked the Lord to give him one year to arrange his affairs, and then he would serve him. The answer to this was, "Now is the accepted time." He then asked for six months and was denied—one month, no—one week, the answer was, "This is the time." The enemy suggested, The God whom you propose to serve is a hard master. His heart rose against his Maker, and rising from his knees he said, "I will take my own time, and then I will serve Thee." He mounted his horse with a heart hardened with unbelief; but, before he had proceeded far, the Lord met him with these words, "I have come once more to offer you life and salvation, and it is the last time, choose or refuse." Heaven and hell were presented to his view—the power of God was upon him—he was afraid to contend with his Maker any longer—he gave up the last enemies, that lurked within his heart, pride and unbelief; and throwing the reins on his horse's neck, he put his hands together and cried out, "Lord, I submit"—the enmity of his heart was slain—he was reconciled to God, and felt the power of faith and love as he never had before. So great was his joy that he felt like taking wings and flying to heaven. As he rode in an unfrequented woods, he sounded aloud the praise of his

Redeemer, feeling that he would not be ashamed to publish it to the ends of the earth. The stars of night seemed to unite with him in praising their Maker. The servants heard him returning with "songs in the night," and in surprise met him at the gate. After family worship, in which he felt more like giving thanks than petitioning, he lay down about midnight, but was too happy to sleep for some time.

In the morning when he awoke the enemy suggested to him, "Where is your religion now? It was only a dream. It is all delusion." By resorting to prayer the tempter fled, and his happiness returned. He was impressed to go to a certain house and declare what the Lord had done for him. He went to the place, but did not bear his testimony for Jesus, and thereby grieved the Spirit, and brought gloom over his soul. In this oppressed state he continued several days. The tempter cast atheism at him, asking, "Where is your God now? You have been deluded—deny this religion—the Methodists are enthusiasts—pray no more." Prostrate on the ground, his cry was, "If I perish, it shall be at thy feet crying for mercy;" hope, that he would be saved at last, sprung up in his soul. His next conclusion was to exclude himself from the society of men and live on bread and water, mourning all his days for having grieved his Lord. On Sabbath morning he proposed not to go to any place of worship, but to remain alone. He called the family together for prayer, and as he was giving out a hymn, a thought, that was new to him, came into his mind—"It is not right for you to keep your fellow-creatures in bondage; you must let the oppressed go free." He knew this was from the same voice that had spoken to him of the right way before. He had heard or read nothing on this subject before. He paused in the worship, and replied—"Lord, the oppressed shall go free," and told the slaves they did not belong to him; he now proceeded in the worship, and all gloom and dejection fled away, and heavenly sweetness ran through his soul. He no longer wished for the cell, but his desire was to publish his Saviour to the world. In the afternoon of this day he heard a Methodist preach, and something told him, "These are the people."

It was impressed on his mind to visit certain families to press religion upon them. The man at the head of the first family he visited was enraged against him; nevertheless a salutary impression was made on the souls of one or two of his children. The next family that he visited, the head of it was brought to cry for mercy on his knees. He went

nearly twenty miles to visit a third family. When he arrived he desired the master of the house to send out and call in his neighbors, which he did; and here Mr. Garrettson gave his first exhortation, and three sinners at least were awakened.

He now began to hold meetings in his own house for prayer and exhortation; and also at the house of his brother John, where a good work began, and some thirty of awakened and converted souls were formed into a society by him before he had formally united with them himself; these he gave into the care of Mr. Rodda, who had charge of Baltimore Circuit. Mr. Rodda now took him to travel with him on the circuit; Mr. R. would preach, and Mr. Garrettson would exhort after him. After nine days, Mr. G. told Mr. Rodda that he was not disposed to be a travelling preacher, and returned home.

To get clear of these itinerating liabilities, he resolved to marry and settle himself. Just at this time he received a letter from Mr. Rodda to come to Baltimore. He complied with the request, and Mr. R. sent him on the circuit, promising to meet him at a certain appointment. Mr. Garrettson filled up his engagements and had good meetings; but to avoid meeting Mr. Rodda, and also to avoid itinerating, he took a short route for home. Calling at the house of a good old Methodist for refreshment, he looked him in the face and said, "Are you the young man that was with Mr. Rodda?" He replied "Yes." "Where are you going?" Mr. G. said "Home." "What are you going home for?" said the old gentleman. "Because I do not intend to be a travelling preacher." The old Methodist replied, "From all that I can learn, God has called you to the work, and if you refuse, He will pursue you." Here, his purpose, "Not to be a travelling preacher," was again shaken; the angel of the Lord seemed to stand in his way.

To bring him into the itinerancy the Lord condescended to make exhibitions of the state of this sinful world to him in nightly visions. He tells us on a certain night he saw the whole world of sinners suspended in the air by a slender thread over the pit of destruction, while they were pursuing their sinful pleasures careless of their danger. In his sleep he began to cry aloud to convince them of their peril. This awoke his brother, who found him sitting up in bed, trembling, and wet with perspiration. On another occasion, after wrestling in prayer he fell asleep and dreamed that the devil came into his room—that a good angel came and asked him

if he would go and preach the gospel. To which he replied, "I am unworthy, I cannot go." Immediately the devil laid hold of him, from whose grasp he endeavored to get free. He saw but one very narrow way of escape. The good angel told him there was a dispensation of the gospel committed to him, and woe unto him if he preached not the gospel. He struggled, in vain, for some time to get free from his enemy. He then cried out, "Lord, send by whom thou wilt, I am willing to go and preach thy gospel." Soon as he consented he saw the devil fly through the end of the house in a flame of fire. He awoke out of sleep, his mystic sky was cloudless, and his Saviour engrossed the affections of his heart.

The conflicts through which Mr. Garrettson passed, as he was led into the kingdom of grace, and into the itinerating sphere, occasioned by the temptations of the enemy, is a very good map of what most individuals experience as they pass over the same spiritual highway into the favor of God; and into that field of sacrifice and usefulness, known as the Methodist itinerancy.

CHAPTER XXV.

FROM Fogwell's and Dudley's, in Queen Anne's county, Md., the pioneers of Methodism moved down through the eastern section of the county, while the western portion, lying towards the Chesapeake Bay, was not visited by them until a few years afterwards. From Queen Anne's they entered Caroline county, possibly in 1774.

In 1775 they had made appointments as low as Choptank Bridge, now Greensborough. In the early part of 1776, Mr. Ruff was preaching on Kent Circuit, when, at his request, Mr. Freeborn Garrettson came over in March of this year to take his place for a short time. It was at this time that Mr. Garrettson went into Tuckeyhoe Neck, where he was the first Methodist preacher that the people heard. It was here, as he says, "That he was wandering along in search of an opening for the word in deep thought and prayer that his way might be prosperous—when, as he came opposite a gate, he had a sudden impression to turn in, that it was the

place where he was to begin." He obeyed the impression,* and went up to the house and told the mistress who came out, "that if she wished to hear the word of the Lord preached, to send out and call her neighbors together, which she did." He preached there that evening and the next day. This was at the house of the stepfather of the late Rev. Ezekiel Cooper, who was an officer; and, as it was a day of general mustering, Mr. Garrettson, it appears, sat on his horse and preached to the soldiers and many others—many

* Is it not clear to all truly enlightened Christians, that the *impression* which Mr. Garrettson followed in Tuckeyhoe Neck, was of God? Mr. Garrettson, in another place, says, "Individuals thought me an enthusiast because I talked so much about feeling, and having impressions to go to particular places. I know the word of God is our infallible guide, and by it we are to try all our dreams and feelings. I also know that, both sleeping and waking, things of a Divine nature have been revealed to me." It will hardly be doubted or denied by Christians, that God selects some individuals to be his instruments to perform certain works at certain times—as Luther to effect the Reformation in the sixteenth century, and Wesley in the eighteenth century; but these instruments could not find in the Bible, "Thus saith the Lord, Martin Luther shall expose Popery, and bring about a great reformation; and John Wesley shall be a restorer of declining Christianity." These men were convinced of their *call*, as every true Gospel minister is, by a conviction wrought in their souls by the Holy Spirit. So, if God designs a person to go to a particular country or neighborhood, at a particular time, where he will be more useful than anywhere else, this cannot be learned from the Bible; but must be made known by revelation from the Omniscient Being. St. Paul, though he had been constituted an Apostle by a personal interview with Christ, did not know the Lord's time for him to preach the gospel in Macedonia until he had a "vision." From this he was "assured that the Lord had called him to preach the gospel unto *them*." If St. Paul needed to be directed by a vision where to go, it seems to be in perfect harmony with the administration of the Lord Jesus Christ to direct others by similar means—the means used by the Head of the Church are *impressions*, that are their own witness to their subjects that they are from the Lord—*dreams* and *visions*. We can see nothing unreasonable, unphilosophical, or unscriptural in believing that many modern ministers, who have been consecrated wholly to the Lord, whose hearts have said, "Lord, what wilt thou have me to do?" have been so directed. The results that followed from Mr. Garrettson's following the impression above, shows that it was from God. He found a family ready to receive him and his message—the foundation of a Methodist society was laid, out of which several preachers came, who, in their day, did good service for the Redeemer. The evidence that his dream, which directed him to the people in Sussex and Somerset counties, was of God, is equally confirmed by the societies and preachers that were raised up at Broad Creek, the Sound, Salisbury, and Quantico. The charge of enthusiasm will not lie against him for believing in impressions, visions, and dreams; and for the same reason Mr. Abbott, and all such ministers, must be acquitted of the charge.

tears were shed, and some that received conviction that day became Methodists and preachers of the gospel. Mr. E. Cooper was one; and it seems that Mr. John Cooper was another.

Methodism was not established in Tuckeyhoe Neck without opposition. The father of Mr. John Cooper, who was possessed of a considerable landed estate, endeavored to buy off his son by telling him that "he would make a gentleman of him by bestowing his lands upon him if he would refrain from the Methodists; but if he united with them he might expect to be disinherited." The son met these propositions by saying, "I intend to be a Methodist and a gentleman, too." Mr. John Cooper made one of the society which was formed in 1776 or 1777, in this Neck. He married a Miss Conner, who was brought to the Lord under the ministry of Mr. Pedicord—she, too, became a Methodist against the wish of her family, who, to keep her from going to Methodist meeting, locked up her best apparel. She, nevertheless, went to meeting in her ordinary clothes, which so mortified them that they unlocked her wardrobe and yielded to her in this matter. Mr. John Cooper was an early local preacher, and assisted in spreading Methodism through Caroline county; and his son, Rev. William Cooper, is a member of the Philadelphia Conference. Michael Smith was the first class-leader in Tuckeyhoe.

It was in this region, and not long after, that the Rev. Thomas S. Chew fell into the hands of Mr. Henry Downs, who was a chief man in this county, filling the office of sheriff, if not magistrate too. Mr. Downs asked Mr. Chew if he were "a minister of the gospel?" Mr. Chew replied, "Yes." Mr. Downs then requested him to take the oath of allegiance, which Mr. Chew declined on account of scruples of conscience. Mr. Downs told him that he was bound by oath of office to execute the law upon him and send him to prison. Mr. Chew replied calmly that he did not wish him to perjure himself, that he was ready to suffer the penalty of the law. Mr. Downs, looking at him, replied, "You are a strange man, and I cannot bear to punish you, I will, therefore, make my house your prison." He, accordingly, committed him to prison in his own house under his hand and seal, where he kindly entertained him for about three months, in which time he was fully awakened under the prayers and exhortations of Mr. Chew, and his lady was truly converted to God. Mr. Downs and his wife became Methodists; and, assisted by others, built the first Methodist chapel in the

county called "Ebenezer Chapel"—this house was erected between 1780 and 1784. It was a rallying centre for the Methodists of this county in the last century; and Tuckeyhoe Neck furnished its quota of preachers for the itinerancy in the Reverends Ezekiel Cooper, Solomon Sharp, Stephen Martindale, and Thomas Neal.

When Dr. Coke first preached in Tuckeyhoe Chapel in December 1784, he says, "The people here are the best singers I have heard in America."

Mr. John Cooper, who was one of the early and leading Methodists in Tuckeyhoe Neck, used to relate, with others, a strange phenomenon, which was often seen in the evening meetings, during a great revival, which was going on in Tuckeyhoe Neck, when Methodism was in its infancy in that neighborhood. An unaccountable light, resembling flame, was often seen hovering over the heads of the Methodists, when engaged in prayer and class meetings. It was seen several times, by many people, brooding over different persons. This phenomenon produced not only awe in the minds of the beholders, but it was a *witness* to the divinity of the work, and led the unconverted to venerate the Methodists.

The Rev. William Cooper, of the Philadelphia Conference, son of the above-named John Cooper, who communicated the account to us, says, "I often sat and trembled when my father, mother, and others were conversing about this, with other strange appearances of those times."

In the course of this year (1775) the Methodists were decreasing in New York, New Jersey, and Pennsylvania. In Maryland, Virginia, and North Carolina, there was a large increase. The return of members to the following Conference was 4921, and no return was made for Kent Circuit, which returned the previous year 353—this added to the above number would make 5174. The increase was more than 2000. At this time there were north of Mason and Dixon's line 523. South of it 4651—nearly nine-tenths of the Methodists at this time were in Maryland, Virginia, and North Carolina.

CHAPTER XXVI.

IN May, 1776, the fourth Conference was held in Baltimore. This is the first time that Conference was held in this town. The two circuits in Jersey were put into one. Chester was merged into the Philadelphia Circuit. Norfolk was burnt down, and the name of the circuit disappears. Four new circuits appear on the Minutes—Fairfax, Hanover, and Pittsylvania, in Virginia, and Carolina, in North Carolina. Fairfax was taken from Frederick Circuit, and Hanover, Pittsylvania, and Carolina, were taken from Brunswick Circuit. There were eleven circuits, and twenty-five travelling preachers, including Mr. Rankin.

In the days of St. Paul, "not many mighty, not many noble," were brought into the fellowship of Christians by the preaching of the gospel; very few of this description have been found among the Methodists; nevertheless, there was now and then one who was reached by the Methodist ministry in the beginning. About this time, "Mr. Fairfax (a relation of old Lord Fairfax),* a gentleman of large estate

* Hatred of tyranny and love of liberty have been the two ruling passions in the human heart, which have secured all the civil and ecclesiastical freedom now existing in Christendom. These two passions have been operating from the dawn of the Reformation; and in no country in Europe have they worked out such results as in England, the nation from which the people of the United States chiefly sprang. In the seventeenth century, when this country was colonized, these passions were vigorously operating in England; they brought Charles I. to the scaffold, and placed Oliver Cromwell, no less a tyrant, in his way, in power. New terms were used to represent the views of the struggling parties; those who advocated monarchy in church and state, were called Tories, from *toree*, an Irish word, signifying a savage robber. Those opposed to monarchy in church and state, were called Whigs, from *whig-a-more*, a phrase used by the Scotch, who were generally of the latter party, in driving strings of horses. When Anne, the daughter of James, Duke of York (after whom New York was called), and brother to Charles II., and granddaughter of Charles I., came to the throne, she began her reign with Whig friends and counsellors; one of them was the serene, indefatigable, but avaricious Duke of Marlborough. After a while, Anne began to favor Tory views, of "divine right and passive obedience." Her old playmate, Sarah Jennings, now Duchess of Marlborough, one of the greatest and most high-bosomed ladies of the age, always a Whig, began to fall from Anne's esteem, and Mrs. Marsham, her kinswoman, who had been brought to the notice of the queen by the duchess, took her place at court. She was but the tool of Harley, secretary of state, whose coadjutor was Henry St. John, afterwards Lord Bolingbroke. They

in Fairfax county, Virginia, was savingly brought to the knowledge of the Lord Jesus Christ. He was at the Conference held in Baltimore, in 1776, and in the love-feast, he spoke of what God had done for his soul, with such simplicity and unction from on high, as greatly affected every one that heard him."

Mr. Francis Hollingsworth was the first gentleman of much wealth, that consorted with the Methodists. Next, Mr. Gough, who, it seems, was worth nearly a quarter of a million of dollars. Now, Mr. Fairfax. In 1780, Mr. Richard Bassett, who, in his day, was wealthy and influential. About the year 1787, Mr. James Rembert, of South Carolina, a man of much wealth, became a Methodist. In 1790, General Hardy Bryan, of North Carolina, and General Russell, of Virginia. About the same time, Lieutenant Governor Van Courtlandt, of New York, and General Lippett, of Rhode Island. These individuals, as nearly as we can ascertain, were the most distinguished by their wealth and position in society, of any that became Methodists in the last century, when Methodism was planted in their respective neighborhoods. But, let it be remembered, that no one was retained in society at that day, merely on account of his money. These wealthy families conformed to Methodist rule and discipline as strictly as the poor slaves, with whom they mingled in worship.

Kent Circuit had three preachers—Nicholas Watters, William Wren, and Joseph Hartley—sent to it.

Mr. Nicholas Watters was an elder brother of William Watters, born in Maryland, in 1739. He began to exhort in 1772, and in 1776 was received as a travelling preacher, and sent to Kent Circuit. In 1779 he located, and remained in that relation to Methodism for many years. He came in the travelling connection again, and ended his life and his labors in the work, in Charleston, S. C., in 1804, in his sixty-fifth year. He was a Christian of great moral

succeeded in prostrating the Whigs, and placing the Tories in power. Several of the leading Whigs came to this country, bringing with them their hatred of monarchy. Of these, we name the Claypole and Halifax families. Oliver Cromwell's favorite daughter was married to a Claypole; and the Claypoles among the early settlers of Philadelphia, were descended from Oliver Cromwell.

Fairfax was opposed to the Stewarts; Lord Fairfax commanded an army in the civil war which prostrated the power of Charles I. They were identified with the Whigs and Presbyterians. This historical sketch may furnish the reason why a descendant of Lord Fairfax settled in Virginia, and took up a vast tract of country—one county bearing his name to the present time.

courage, and nothing delighted him more than conversing on the things of God. His heavenly-mindedness, and uniform simplicity of deportment, greatly endeared him to his brethren. Nearly his last words were, "I am not afraid to die:

"Farewell, vain world, I'm going home,
My Jesus smiles and bids me come."

Mr. William Wren appears to have been used to supply a place occasionally. It is possible that he was from the Eastern Shore of Maryland. Mr. Hartley will be noticed more fully hereafter.

Mr. Asbury did not attend the Conference held in Baltimore; he was in Pennsylvania, in an afflicted condition. He was appointed to Baltimore Circuit. Mr. James Foster was one of his colleagues; and, coming from Virginia, where the work of God was gloriously prospering, he brought the spirit of the work with him to Maryland.

Mr. James Foster was a native of Virginia, and among the first that came into the itinerancy from that part of the work. He was an excellent man, a zealous and useful preacher. The toils and privations of the itinerancy soon broke down the energies of his slender constitution, and he married, and settled in life. Losing his wife, he moved into South Carolina. Here he found several Methodist families that had moved from Virginia, and he commenced holding meetings and preaching, and formed a circuit that was called Broad River. It appears that he re-entered the travelling connection, and finally desisted in 1787.

"Mr. Foster possessed good preaching abilities, was remarkably amiable in his disposition, and interesting in his personal appearance, and labored with great acceptance and usefulness. He was, however, so abstemious in his habits of life, that that, together with his labors in the ministry, proved too much for his physical strength, so that his mind sank with his body. Under mental derangement, he wandered about for years, till he was relieved by death. In this state, he was still strict in his habits, and inoffensive in his intercourse with the families he visited. He continued to take part in family worship, when called on, with much devotion and propriety." *Memoirs of Gatch*, p. 84.

The health of Mr. Asbury was so poor that, for several months, it interrupted his regular work in travelling and preaching.

After several days' confinement at Mr. Gough's, he resolved

to try the Warm Springs at Bath, in Berkley county, Va. While at the Springs the circuit was supplied by Mr. Webster, now retired from the itinerancy; and Mr. Lynch, one of Mr. Asbury's sons in the gospel, now a local preacher, and Mr. Foster. Messrs. Gough and Merryman were with him at the Springs. That they might be useful they held a meeting for prayer and exhortation every evening at one or the other's lodgings; and Mr. Asbury frequently preached.

But, he observes, "The zealous conversation and prayers of Mr. Gough seemed to move and melt the hearts of the people more than my preaching." While at the Springs he met with a man that had never before seen or heard a Methodist, and yet he was a Methodist in principle, experience, and practice, having been brought to the knowledge of God by affliction, reading, and prayer. On one occasion he rode seventeen miles to see a saint indeed, a woman that had been confined to her bed for fifteen years, and happy in the love of God, though she had never seen a Methodist, nor any other truly religious people. These cases show what God can do without human instrumentality. On leaving the Springs he declared them the best and the worst place he had been in. The best for health, and the worst for religion. His health was now so far restored as to enable him to go on in the regular itinerant work.

From the Conference held in Baltimore in 1776, Mr. Freeborn Garrettson commenced his regular career of almost unparalleled usefulness as a Methodist travelling preacher. The sore conflict of soul through which he had passed in consenting to move in the orbit of itinerancy, together with his much fasting, abstaining, and abundant labors, had greatly enfeebled his body. He left his bed—rode to Baltimore—passed through an examination before the Conference—was admitted on trial; and for the first time received a written license from Mr. Rankin. On leaving the preaching house, and at the place where he went to dine, he fainted. When he came to, he was surrounded by several preachers who looked to him more like angels than men. It seemed to him that he had been in a place that he did not wish to leave; and asked, "Where have I been?" While the preachers were singing and praying around him, such was his happiness that it seemed to be the vestibule of heaven to him.

He was appointed to Frederick Circuit. None but those who have felt it, know the feelings of a young preacher as the hour approaches when a congregation expects him to preach, and he feels that he has neither text nor sermon to

meet their expectation. Such was Mr. Garrettson's feeling on several occasions at this time. Sometimes he was tempted to hide himself, or wished that he was sick. He even envied the condition of insects that crawled on the earth. At one time, as he was riding to his appointment, he turned his horse three different times to go home and preach no more. He always found that when he was thus weak he was strong—that the greater the cross was to speak for God, the greater was the blessing, both to himself and the people—that these seasons of mourning, weeping, and praying under the cross were pledges of powerful meetings; on one of these occasions the power of God fell on the people so remarkably that the meeting lasted till nearly night, and twenty broken-hearted sinners were added to a small society of four.

After spending half of the year on Frederick Circuit, he spent three months on Fairfax Circuit; and the last quarter of this year he was in New Virginia, in what was afterwards Berkley Circuit. In this region there were several small societies already formed, and many doors were open to the preachers. At Shepherdstown he was permitted to preach in the church. The fourth time he preached in it there was a great crowd, and a woman cried aloud for mercy. As this was new to them, many of them tried to get out of the church; but could not for the crowd at the door. The Lord set her soul at liberty—she clapped her hands and joyfully praised the Lord, and then sat down quietly. Most of the people were melted into tears. The minister of the church said the doctrine that Mr. Garrettson preached might be true, as he seemed to bring Scripture to prove it, but he knew nothing about it. Good-natured man!

It was a very affecting time when Mr. Garrettson took leave of this people. He addressed a large assembly for nearly three hours, and was listened to with the greatest interest while the presence of God rested upon the audience. When he concluded the people hung around him, begging him with their words and tears not to leave them; nor did his tears flow less freely. At last he tore himself away, in hope of meeting them where tears are wiped from all faces.

Mr. Watters, from the Conference in Baltimore, was returned to Fairfax Circuit. He spent a part of this year in forming Berkley Circuit. In Berkley and Frederick counties, Va., he was, to many of the people, the first Methodist preacher that they saw and heard. In this new field he found many anxious inquirers after salvation. The latter part of

this year he spent in Frederick Circuit, among loving friends.

Messrs. McClure and Fonerdon were stationed with Mr. Watters. Adam Fonerdon appears to have been a local preacher from Baltimore or Frederick county, taken up as a temporary supply; after this we do not meet with his name.

Mr. Thomas McClure continued to travel and preach until 1782, when he located. He was a firm, useful preacher.

Messrs. Gatch and Sigman were stationed on Hanover Circuit this year. Mr. John Sigman was a local preacher in Alexandria, Va., when Methodism was first planted there in 1774. In 1780 he located.

Mr. Gatch says: "Mr. Rankin asked me if I was willing, at this Conference, to take an appointment in Virginia. I gave him to understand that I could have no objection. So my next appointment was to Hanover Circuit. I had the privilege of Mr. Shadford's company into Virginia, he also having an appointment to that state. My circuit was very large. It lay on both sides of James river, and was a part of six counties. But it appeared like a new world of grace. The Baptists, who preceded us, had encountered and rolled back the wave of persecution. Shubal Stearns and Daniel Marshall, who were the first-fruits of George Whitefield's labors in the East, had become Baptist members of the separate order. They had travelled extensively through the state, and others, through their instrumentality, were raised up, and became faithful and zealous ministers, and they endured a great deal of persecution. As a token of respect, I will here name John Waller, with whom I became intimate. He was an American in sentiment, a good preacher, and suffered much for the cause. He was confined in jail, first and last, one hundred and thirteen days, in different counties. Mr. Garrett and Mr. M'Roberts, two ministers of the Church of England, who did not confine their labor to their respective parishes, had also preached in those parts, and we entered into their labors.

"The congregations on the circuit were very large, so that we had frequently to preach in orchards and in the grove. Mr. Rankin was with us at our first quarterly meeting. Though the labors of the circuits were hard, yet they were rendered pleasant to me till the fall of the year, when the weather became cool. From preaching out of doors to large congregations, which made it necessary to extend the voice, my health failed; and my lungs became so affected that for some time I was entirely unable to preach. Mr. Shadford,

who had been appointed to Brunswick Circuit, attended our second quarterly meeting, and I took his place. My health remained so poor that it was a considerable time before I could reach the circuit. On my way I lay sick two weeks at the house of Mr. St. Patrick. I thought him the most holy person I ever saw. He seemed to breathe in an atmosphere of prayer, and enjoy communion with God at all times, even while engaged in the secular employments of life. I found it good to be afflicted at the house of such a saint, and his society and example were a blessing to me. When I got into my circuit I was able to preach but seldom. Sometimes it was with great difficulty I attempted to pray in public. It appeared to me that my lungs were entirely gone. Frequently I would have to raise up in the bed to get my breath. I felt it even a difficulty to live. The sensation of my whole system was as though thousands of pins were piercing me. While in the North, I had to contend with persecution; now bodily affliction attended me. At times I felt comfortable; but not being able to serve the circuit was a great affliction to my feelings.

"Mr. Garrett lived in the bounds of this circuit. He labored extensively, and was very useful. Several preachers were raised up under his ministry, who became connected with our society, and some of them itinerated. He fitted up his barn for our accommodation, and it became a regular preaching place, where quarterly meetings were occasionally held. The hospitalities of his house were generously conferred upon us, while he was truly a nursing father to Methodist preachers. Mr. Shadford had spent the principal part of his time for two years on this circuit. His ministry had been owned of the Lord. Great numbers had embraced religion; some professed sanctification, and the societies were comfortably established in the gospel of their salvation. I was in company with one of the preachers raised up under Mr. Garrett's ministry, who I heard had professed sanctification. I spoke to him on the subject. He said he had once professed it, but afterward concluded that he must have been deceived. I inquired for the reason. He said his wife became sick, apparently nigh unto death, and he could not give her up. I asked him if she did die—I knew she was still living. He answered no. 'Then,' said I, 'you was right, as it was not the will of God she should die.' I exhorted him to hold fast faith, and make a proper use of it; for then it will be like the flaming sword in the east of the

garden, turning every way, and then will our confidence in God remain unshaken.

"Mr. Garrett attended our quarterly meeting, and rendered good service. The Spirit of the Lord moved upon the souls of the people. My own soul was greatly refreshed. In the latter part of my time on the circuit, I had more strength of body, and the Lord blessed me with the spirit of preaching. I had a great attachment to the people of the circuit, and hope to meet many of them in the kingdom of our heavenly Father. After our last quarterly meeting, I set out for the Conference to be held in Baltimore, May 20, 1777."*

North Carolina first appears on the Minutes this year.

In 1773, the preachers began to preach in North Carolina. Mr. Pilmoor passing through it preached a few times in the early part of this year; and Mr. Williams visited it in the latter end of the same year; and in the spring of 1774 began to form societies in it. Some of the first societies formed in this province were in Halifax county; and in this region Methodism had its greatest strength in this state while in its infancy. The following were the principal families among the Methodists in this state, in the beginning: The Ellises; Reuben Ellis was one of the first travelling preachers from this state. The Yancys; Mrs. Yancy was one of the most self-denying, holy women that ever was; the Rev. John Dickins married a Miss Yancy. Mr. Gabriell Long, with whom Jesse Lee lived before he was a travelling preacher, was a great Christian. Near him lived Mr. Bustion, another good man. Colonel Taylor's family, on Tar river, was a chief family in the beginning. There were Drs. Peets and King. The Williamses were considered wealthy. There were Adams, and Ashton, Baxter, Beck, Burrows, and Browder; Cooper, Crawford, Clenny, Clayton, Costus, Carter, and Cole; Duke, Dobb, and Doale; Edwards, and Easter; Guthrey; Hardgrove, Howell, Hatfield, Hill, Hinton, Harriss, Hearn, and Henly; Jones, and Jean; Kennon; Lindsay, Lock, Lee, and Leadbetter; Merrett, Martin, Madeira, Malone, and Moore; Crump, Price, Pegram, Paschall, and Pope; Reeves, Roads, Randall, and Ross; Jenkins, Seward, and Short; Turner, and Todd; Low, and Tillman; White, Whittaker, West, Wim, and Young.

Arnett, Allen; Bryan, Bell, Burr, and Ballard; Campbell, Connelly, Currell, Carson, Clarke, and Cox; Elsberry,

* Sketch of the Rev. Philip Gatch, p. 50-54.

Gordon, Gardiner, and Gibson; Col. Hindorn, Herndon, Horton, Hardy, Harrison, and Heady; Johnson, Jackson, and Jarvis; Kimbrough, Lloyd, and Lowe; M'Master, and Anthony Moore, who was a great saint; Night, and M'Night; Proby, Reddick, Rainy, and Richardson; Smith, Threadgill, and Saunders; Tomlinson, and Thompson; Snipe, Weather-
spoon, and Ward.

In this list of names we mention only a few of those who first received the preachers, and had the preaching at their houses. Out of some of the above-named families, preachers of the gospel came; and some of them were instrumental in building chapels at that early day that were called after them.

Messrs. Drumgole, Poythress, and Tatum, were in Carolina this year.

Mr. Isham Tatum was a native of the South. After spending five years as a travelling preacher, he desisted, and settled in the South, where he lived many years in good repute as a local preacher. In his last days he was represented as the oldest Methodist preacher in America, if not the oldest in the world. His deep and uniform piety, together with his usefulness, secured to him great respect from his brethren. After spending many days in the service of his Redeemer, he was gathered, with honor, to his fathers.

Mr. Francis Poythress was a native of North Carolina, or of Virginia, bordering on that province. He was born near the time of George, afterwards General, Washington's nativity, in 1732. He inherited, at the death of his father, a considerable personal and real estate. Under the influence of impetuous feelings, such as actuated his course of life, he rushed into all the follies and vices of the irreligious community in which he lived; and, probably, greatly pared down his paternal inheritance. By a merciful Providence, he was brought to right reflection by pungent reproof, administered to him by a lady of high rank. In confusion of mind he left her house hurriedly, and on his way home resolved to mend his manners. He took the right means—he began to read the Bible, and pray in secret. His convictions increasing—his miserable feelings led him to inquire for some one who was capable to instruct him in the good way. After a long time of darkness and sorrow, he heard of the Rev. Devereaux Jarratt,—he found him, and remained for some time at his house receiving instruction from him; this was, most likely, about 1772. As soon as he received

a knowledge of his acceptance with God, he began to travel about and preach the way to heaven to all who would hear him; this was before the Methodist preachers had reached his natal region. Soon after, he fell in with a Methodist preacher,—Williams, Pilmoor, Wright, or some one of those who first visited Virginia,—who gave him the doctrine and discipline of the Methodists, which he approved of and joined them.

From the first Conference of 1773, Richard Wright was stationed in Virginia. In the spring of 1774, he returned, giving a good account: stating that one Methodist chapel was built, and "*two or three* more preachers had gone out on the Methodist plan." It is within the range of conjecture that Mr. Poythress was one of these:—in the fall of 1775, he was received as a travelling preacher, at a quarterly meeting on Brunswick Circuit, together with James Foster, and Joseph Hartley. See Asbury's Journal, vol. i., p. 124. He became a very considerable preacher among the Methodists. For twelve years in succession, from 1786 to 1797, he filled what has since been called the office of Presiding Elder. In 1797, when Mr. Asbury was much afflicted, and worn down by labor, he was making, in his judgment, a selection of suitable men to strengthen the Episcopacy, he named three, Messrs. Whatcoat, Lee, and Poythress. The General Conference of 1800 elected but one, and the lot fell on Mr. Whatcoat. At this time Mr. Poythress must have stood very high in Mr. Asbury's estimation, as he regarded him as a suitable person to help bear the burthen of the Episcopacy. He followed the tide of emigration, too; and assisted in planting Methodism in Kentucky. His name is found in the Minutes for the last time in 1802. It is not said how he retired from the work. In 1810, Mr. Asbury saw him for the last time in Jessamine county; he says, "This has been an awful day to me; I visited Francis Poythress; if thou beest he, but, O how fallen!"

To understand this language of Bishop Asbury, Mr. Poythress, while he continued in a course of moral rectitude, as far as he was capable of to the end of his protracted life, began to show signs of insanity in 1794, which increased from year to year, asserting that he was "a ruined man," and that his best friends were conspiring to ruin him, and "the officers of justice" were pursuing him. It has been supposed that the failure of Bethel Academy in Kentucky, an institution which he had a deep interest in, was a cause of his mental derangement. It may be asked, "Was Bishop

Asbury such a poor judge of Episcopal qualification as to suggest a man with a vein of insanity in him, as fit for the office?" The answer is, "In 1788, when he was deemed to be sound mentally, as well as morally, he went to Kentucky, where the Bishop could have but little intercourse with him, and lacked opportunities to discover his state of mind." It was not until the fall of 1799 that he furnished unequivocal evidence of his state—then, his body and mind became a complete wreck. In 1800, he was placed in charge of a district, but could not attend to the duties of his charge. It has been intimated that he dealt rashly with Benjamin Ogden, one of the first itinerants sent to Kentucky; if so, it may find its apology in his state of mind.

Judge Scott, of Ohio, says, "His rank, as a preacher, was not much above mediocrity." He was about five feet nine inches high, and heavily built,—his muscles large,—in the prime of life may have been a man of great muscular power. His complexion was dark, and his facial expression grave, inclining to melancholy. In old age his eyes were sunken in their sockets,—his hair gray, turned back, and hanging over his shoulders,—his dress plain and neat. To the last he had honorable feelings, and a proper sense of moral obligation. In his last days he found a home with his sister, a Mrs. Pryor, who lived twelve miles south of Lexington, Ky., where he died, some time after 1810. He was eighty or more years old, at his death. See "Sketches of Western Methodism," by J. B. Finley, pp. 132—142.

On Brunswick, Messrs. Shadford, Duke, and Glendenning were laboring. Here, Mr. Shadford's success was greater than it had ever been before. He says, "I seldom preached a sermon but some were convinced or converted, often three or four at a time." Among the converts was a dancing-master, whose name was Metcalf, but by way of nickname was called Madcap. He first came to hear Mr. Shadford, dressed in scarlet, he next came dressed in green; but was so cut under the preaching, and felt such a load of sin on his soul, that he moved heavily, and could not "shake his heels at all." He gave up a large and profitable dancing-school, and determined to dance no more, and engaged in teaching reading, writing, and arithmetic. He obtained the pardoning love of God, joined the Methodists, and after living a few years, he died a great witness for God; having been one of the most devoted Christians in the connection.

On another occasion Mr. S. could not reach his appointment by reason of a flood, that prevented him from finding

the bridge. He went to a planter near by, and obtained permission to sleep at his house. Finding the region was well inhabited, a congregation was collected, to whom he preached. After the planter had heard him a second time, the deep of his heart was broken up, and he would have preaching at his house. He and his wife soon found the Lord; a great work began; and there was a society of seventy raised up in that place. We presume, this was in the region of the Dismal Swamp. This year he and his colleagues added eighteen hundred to the societies on Brunswick Circuit, and the following summer and fall of 1776, about one thousand.

In June, 1776, Mr. Rankin went to Virginia, where the great revival that began in 1775, was still in progress. Here the displays of God's power exceeded anything that he had witnessed in Maryland, or that he had ever seen. "Many were calling aloud for mercy; while others were praising their Saviour. My voice was drowned amidst the pleasing sounds of prayer and praise. Husbands were inviting their wives to go with them to heaven, and parents were calling upon their children to come to the Lord. As my strength had failed, I desired Brother Shadford to speak; in attempting it, he was overcome and obliged to sit down; and this was the case both with him and myself, over and over again. This mighty outpouring of the Spirit continued for more than two hours. It was difficult to persuade the people to leave the meeting as night came on. Some of them had to ride sixteen miles to reach their homes. Upwards of fifty were on that day born from above, besides many that testified to the all-cleansing blood of Christ. It being our quarterly meeting, I was informed that a company of soldiers were to be at the meeting to take up the preachers. Some of our good people, men and women, came to me, with tears, persuading me to leave the meeting. My reply was—I fear nothing, and will abide the consequences. I went to the arbor, where I saw the soldiers. After singing, I called on all the people to lift up their hearts to God. When we arose from our knees, most of the congregation were bathed in tears, and several of the officers and their men were wiping their eyes. I had not spoken ten minutes when a cry went through the people, and some of the officers and soldiers were trembling. We concluded our meeting in peace; and some of the officers said, "God forbid that we should hurt a hair of the head of such ministers of the Lord Jesus Christ, who show unto us the way of salvation."

This quarterly meeting was held on the 27th of August, 1776. In the afternoon, and particularly in the evening of this day, Mr. Rankin "had a strong impulse upon, and presentiment in his mind, that there had been an engagement between the British and American troops." He mentioned it to one of the preachers, adding, "We shall soon know whether this presentiment is from God or not." Two days afterwards, he heard of the battle of Long Island, which took place on the 27th, the day on which he had the presentiment.*

CHAPTER XXVII.

OF the great work in Virginia, its origin and progress, the reader will find a further account in what follows.

Hitherto Maryland had been the field where the labor of Methodist preachers had been crowned with the greatest success; but now, Virginia, especially that part of it south of James River, became the hotbed of Methodism. Candor requires us to say, that the foundation of the great spiritual prosperity of this region had been laid by the evangelical ministry of the Rev. Devereaux Jarratt, of the Church of England. Mr. Jarratt studied divinity under the Rev. Samuel Davies, who was the Presbyterian minister in Hanover county, Virginia; and experienced a change of heart, of which he was fully sensible while a student.

As the circumstances that led to the settlement of Mr. Davies in Hanover county are singular, we will relate them. He was of Welsh descent, born within the limits of what is called the "Welsh Tract," in New Castle county, Delaware, on the farm owned and occupied by Mr. Alman Lum, near the Summit Bridge. The Rev. William Robinson visited Virginia in 1743, and was invited to preach at Morris's Reading Room—a building that Mr. Samuel Morris, and others, had erected for the people of the neighborhood, to hear Luther's Commentary, Boston's Fourfold State, and Whitefield's Sermons read in, as they had no minister at that time. The night before Mr. Robinson preached at the Reading Room, he stayed at a tavern where he had occasion to reprove the landlord for profanity, who wished to know who

* Abridged from Mr. Wesley's *Missionaries to America*.

Mr. Robinson was, that he took such authority upon him. Mr. Robinson replied, "I am a minister of the Gospel." The landlord replied, "Then your looks belie you very much." Mr. Robinson's features were very homely; his face much disfigured by the small-pox, by which he had lost the use of one of his eyes. Mr. R. said, "If you will accompany me to-morrow, you can hear me preach;" to which the landlord consented, provided he would preach on "I am fearfully and wonderfully made." This text was given by the landlord as a sarcasm on Mr. Robinson's face. Under the discourse, the tavern-keeper was made to see that his sinful soul was as uncomely in the sight of God, as Mr. Robinson's face was in his eye, and led to his reformation. A collection was made and sent to Mr. Robinson to pay him for his preaching; which he received on this condition, that it should be applied to educate some pious indigent young man for the ministry—with a further understanding, that the young man should come and preach for them when he was prepared. This money was applied to educate young Samuel Davies, who afterwards was settled in Hanover county, Virginia.

While ministering here he was much interested for the slaves, many of whom attended his ministry and belonged to his church. Some of them, in the improvement of their few leisure hours, had learned to read, and were very desirous to have books. He supplied them to the utmost of his means. About this time Mr. Wesley was much affected by one of his letters, and sent a donation of books and tracts to him, to be distributed among such as could read. The psalms and hymns were peculiarly acceptable to them. Some of them would stay all night in his kitchen, and at all hours of the night when he would awake out of sleep, "a torrent of sacred psalmody was pouring into his bed chamber." Some of them spent the whole night in this exercise; Mr. Davies observed that "the negroes, above all the human species, have the nicest ear for music."

The books that Mr. Wesley sent called forth a letter from Mr. Davies, which fully shows what spirit he was of. Some of its language and sentiments were—"I have long loved you and your brother, and prayed for your success, as zealous revivors of experimental Christianity. If I differ from you in temper and design, or in the essentials of religion, I am sure the error must lie on my side. Blessed be God for hearts to love one another! I intended to have kept my peculiar love for you a secret, till we arrived where seas shall

no more roll between us. But your late pious charity constrains me to give you the trouble of a letter. I am confident God will bless it, and render you useful at the distance of near four thousand miles. How great is the honor God has conferred upon you, in making you a restorer of declining religion! And after struggling through so much opposition, and standing almost alone, with what pleasure must you behold so many raised up, zealous in the same cause! I desire you to communicate this to your brother, as equally intended for him. And let me and my congregation, particularly my poor negro converts, be favored with your prayers. In return for which neither you nor your cause will be forgotten by your affectionate fellow-laborer and obliged servant."

Mr. Samuel Davies was one of the lights of the last century—he drank at the same fountain where Wesley and Whitefield satisfied their souls. He arose from obscure indigence to be president of Princeton College.

Mr. Jarratt, after having the instructions and pious example of Mr. Davies, was settled in the parish of Bath, in Dinwiddie county, Va., as rector, in 1763. According to his account, there was not a family within his parish that had even the form of godliness, and profaneness abounded. He was the only minister in the province, of the Church of England, that was, at that time, truly evangelical. His doctrine of the fall, repentance, justification by faith, and the necessity of being born again, raised a great outcry against him.

The increased attendance of the common people from Sabbath to Sabbath, the tears that fell from their eyes, and some abatement of profanity, encouraged him to persevere.

It was not long before some began to inquire of Mr. Jarratt what they should do to be saved. He now began to preach abroad, and in private houses; and to meet the serious, of evenings, for religious conversation. In 1770 and in 1771, the work was much greater, especially at a place called White Oak, in his parish.

Here he formed the awakened into a society, and found that they increased in faith and holiness. All that Mr. Jarratt lacked, even at this time, of being a Methodist, was the name. He was well acquainted with Mr. Wesley, and was a close imitator of him; and they both belonged to the same church. Such was the state of things in this part of Virginia in 1772, when the Methodist preachers first went there. During this year the work was greatly enlarged. The labors of the preachers seconding those of Mr. Jarratt, the revival

spread fifty or sixty miles around. In March, 1773, the Rev. Robert Williams came to the house of Mr. Jarratt, and was the first Methodist preacher that visited him. Instead of being scowled away in the spirit of exclusiveness, he was taken by the hand as a brother beloved. The next year, other preachers came, who received a cordial welcome. From the year 1773, the work was carried on in the counties of Sussex and Brunswick, chiefly by the Methodists; and in these counties Methodism had its stronghold in Virginia, in the last century. In 1774, the word preached was attended with greater power than had ever been known in that region before; many hearts were pierced, tears fell plentifully, and some were constrained to cry aloud.

In 1775, Mr. Shadford was sent to take charge of Brunswick Circuit, where he continued his labors for eighteen months. During this time, through the preaching of Mr. Jarratt, and the Methodist preachers, accompanied by the Holy Spirit, there was the greatest work of religion that had ever been known in America.

In 1775, Mr. Asbury was preaching on the Norfolk Circuit, and in the fall of this year he visited Brunswick, and labored for a few months. Here his soul caught the holy flame that was burning in these parts. Mrs. Jarratt met him and entreated him to come into their parish; and at Captain Boushell's, both Mr. and Mrs. Jarratt met him, giving a long account of the work under Mr. Shadford; here they held a watch night together. Mr. Jarratt had fitted up his barn for the Methodists to preach in, as neither of his churches were very near to his residence. We give some of the most striking occurrences of this extraordinary work, as detailed by Mr. Jarratt and others, who were laborers in it, in the following account:—

"In Amelia county, where the people had been notorious for gaming, swearing, and drunkenness, a great reformation took place. The work went on through the fall, and greatly increased in the winter and spring of 1776. In almost every meeting God's power was manifested; and when those in distress were questioned concerning their state, they answered with tears, and fell on their knees, asking the prayers of God's people. From the old stout-hearted sinner, down to children of eight or nine years old, many were subjects of this work. In their prayer meetings, such was the distress of some, that they have continued therein for five or six hours. While mercy! mercy! was the cry of penitents, the professing people of God were beseeching Him with

strong cries and tears to sanctify them throughout spirit, soul, and body. The work was now general in Brunswick Circuit, which was in circumference near five hundred miles. In May, 1776, the Methodists held their quarterly meeting at Bath Chapel, in Mr. Jarratt's parish. Here the windows of heaven were opened, and the rain of Divine influence poured down for more than forty days. In the love-feast the power of God came down, and the house was filled with His presence. The flame ran from heart to heart. Many were convinced of sin, many mourners comforted, and many believers so overwhelmed, as to believe they loved the Lord with *all* their heart. When the doors were opened, many who had stayed without, came in, and beholding the anguish of some, and the rejoicing of others, were filled with astonishment, and soon, with trembling apprehension of their own danger, several of them prostrated themselves before God, and cried aloud for mercy. When most of the people had gone away, the distress of some was so great, that they would not leave the place. Some lively Christians stayed and prayed with them, till fifteen of them could rejoice in God. Some careless creatures, of the politer sort, went in to see this strange thing, and soon felt an unusual power, and falling on their knees, cried for mercy, and, like Saul, were found among the prophets.

The multitude that attended this meeting returned home fully alive to God, and spread the flame through their respective neighborhoods, which ran from family to family; so that within four weeks several hundreds found the peace of God. In large companies, a careless individual was not to be found; and most of them were truly happy in the love of God.

About this time Mr. Jarratt attended a watch night with the Methodists. Such was the distress of some that they continued in prayer all night, and till two hours after sunrise. Here some fifteen received pardon; and in two days thirty of his parishioners were justified, besides others of other parishes. Sometimes at a meeting, where there was no preacher, as many as twenty were converted. It was common for men and women to fall down as dead under exhortation.

Sometimes as many as twenty would fall under prayer. And those who did not fall would wring their hands and smite their breasts, begging the prayers of Christians. The deeper the distress the sooner they found relief; generally, some got through in a week, some in three days, some in

one, two, or three hours. In one instance one was so indifferent as to leave her brethren at prayer and go to bed; but suddenly she screamed out under a sense of her lost estate, and in less than fifteen minutes rejoiced in her Saviour. Many who were before despisers and scoffers were made happy in God. One young woman said in scorn, that as many people fell down she would go and help them up; she went, the power of God seized her; and she needed some one to help her up. The same day she with twenty more were enabled to rejoice in the Lord.

A gentleman of Mr. Jarratt's parish greatly opposed the work, declaring that all the appearances of grief or joy were deceit. As he was going to his mill conviction seized him. He prostrated himself before God in the mill, and poured out his soul in prayer; his cries were loud; the Lord set his soul at liberty. And so great was the power that came upon him, that it seemed to be dissolving his body. Another remarkable case was, one who was careless and profane to a high degree, was persuaded to try, for one week, to watch against sin, and go into secret every day. He did so: and though he was quite stupid when he began, yet before the end of the week he was fully sensible of his sins; and soon was happy in God.

The following is an account of a great meeting at Boisseau's Chapel. In the midst of it the power of God descended, and hundreds fell to the ground, and the place seemed to shake with the presence of God. Many were outside; every face seemed bathed in tears; nothing was heard but groans and strong cries after God. The preacher took his seat; and now husbands were inviting their wives to go to heaven, wives their husbands; parents their children, and children their parents; brothers their sisters, and sisters their brothers. It was with difficulty that the people were persuaded, as night drew near, to retire to their homes. A small meeting was held at White Oak Chapel. The preacher had to stop again and again. Some were on their knees, and some on their faces, were crying mightily to God all the time of preaching. A justice of the peace, whose whole family was religious, observed that the change wrought in his neighborhood was amazing! That before the Methodists came among them, when he was called by his office to attend court there was nothing but drunkenness, swearing, and fighting most of the time of the court; but now nothing is heard but prayer and praise, and conversing about the things of God.

This great work spread through fourteen counties in Vir-

ginia, lying south of James river, and through Halifax and Bertie, in North Carolina. These were extraordinary seasons: the Methodists were Episcopalians, receiving the ordinances at the hands of Mr. Jarratt, and the Episcopalians were Methodists, encouraging lay preaching, holding class-meetings, love-feasts, and watch-nights, and all rejoicing in God, with the Church minister at their head. Concerning this revival Mr. Jarratt observes, "There never was any remarkable revival of religion in which there was not enthusiasm, and some wild fire mixed with the sacred flame. It seems this is unavoidable in the nature of things. Some of our meetings resembled the congregation of the Jews when the foundation of the second temple was laid—some wept and others shouted, and it was hard to distinguish one from the other." This crying out, trembling, falling, and convulsions among his people led him to read President Edwards on Revivals, who observes, "That wherever these most appear there is always the greatest and deepest work. Sometimes five or six were praying at the same time in different parts of the room, and others exhorting at the same time; and this Dr. Edwards (a Presbyterian) also defends." As this kind of confusion abated, the work of conviction and conversion usually abated, too. In this excitement Mr. Jarratt did not speak against it in the congregation, and by so doing, gratify the people of the world, and wound the children of God; but prudently checked it by singing and short exhortations, and by advice given to the leaders of prayer-meetings how they should manage it, so as not to destroy the genuine work of God. In this great reformation and revival in Virginia and in North Carolina in 1775 and 1776, the Methodists added to their societies between three and four thousand. How many hundreds Mr. Jarratt took into his societies we cannot say. The subjects of this great work amounted to several thousand.

Such a zealous minister of the Church of England was the Rev. Devereaux Jarratt. He was the first minister that received the despised and almost friendless Methodist preachers, when strangers, to his house, and had societies formed in his parish; and some of his people became local and travelling preachers among the Methodists. He preached in most of the parish churches within fifty miles of him, besides preaching on many solitary plantations, and in many Methodist chapels. His ministry was crowned of God in awakening more sinners than that of any other minister in Virginia. He lived to see four or five periodical revivals in

his parish. He died in peace on the 30th of January, 1801, aged sixty-nine years. A sermon was preached on the occasion by Bishop Asbury on Matt. xxv. 21. Of him Mr. Lee says, "He was the greatest preacher and the most pious person that I was acquainted with, among that order of ministers."

CHAPTER XXVIII.

THIS may be a proper place to register a few more names, in addition to the names already given in this account of early Methodism in Virginia. At that day, to be a Methodist was to peril everything, in relation to the fame and favor of this world; and those who united with them counted well the cost. In the first society at Norfolk were Captain Bickell, and Joseph Handing, who was a man of labor and sorrow, meek and benevolent; and after a sojourn of thirty-seven years among the Methodists, died in 1809. Not far from Portsmouth were Owen's, Fulford's, Manning's, and Cuthrell's, ancient stands of Methodist preaching. Cowling, Pinner, and Powell were the first three families that opened their houses for preaching in this part (Isle of Wight) of the province—the last named was a preacher. There was Mason's, where a chapel was built, and Conference held in the last century. William, and Richard Graves, the latter a preacher, after enjoying perfect love for twenty years went to paradise in 1801. Lewis Loyd, another preacher, after enjoying the great salvation for fifteen years, went to glory in 1794. Owen and Mathew Myrick; the latter was alive in 1815. John, and Thomas Easter both became travelling preachers; the former was one of the most successful preachers the Methodists ever had. Bishops M'Kindree and George were both awakened under him, and thousands of others. Willis Wells, an early local preacher, died in great peace in 1808. The Ivy family, out of which Richard came, who was a travelling preacher of distinction in the beginning of Methodism. William Patridge was also a travelling preacher of blessed memory; and Lee Roy Cole. In Lunenburg lived the Ogburn family, out of which two travelling preachers came. The Fosters, James, and probably Thomas, both belonging to the first race of travelling preachers. At Pride's there was a chapel at an early day, and one of this family itinerated for a while. There were

Majors in Virginia, and John Major, one of the weeping prophets of the first race of preachers, was from there. John Finney, Lewis Grigg, and Mr. Phillips were early local preachers. Several of the Morrises preached.

In Mecklenberg was Samuel Homes, an old stand for Methodist preaching, and an old Methodist family; and in Chesterfield lived that good old saint "Father Patrick," at whose house there was preaching and quarterly meetings. A number of the Virginia Davises were early Methodists—also the Tuckers, Pelhams, Parhams, Bartletts, and Andrews. The Moorings lived in Surry county; out of this family came Christopher S. Mooring, who was a travelling preacher. There were Andersons, Morgans, Robinsons, Williams, Speds, Youngs, Col. Bedford, Manns, Spencers, Hills, Georges, Howels, Perkins, who married a sister of the Rev. Jesse Lee; Martins, Rivers, Hodges, Crowders, Colemans, Claybourns, Marks, Pains, Thompsons, Spains, Cannons—one of this name itinerated; Rowls, Dowby, Hopkins, Davenportes, Easlins, Keys, Almonds, Kutts, Rowes—from this family came the Rev. Samuel Rowe; Hales, Nichols, Spratley, Fores, Walthels, Popes, Paces, Carters, Claytons, Taylors, Selbys, Weldens, Parrots, Carneys, Wrights, Jolliffs, Yerberrys, Turners, Bennis, Blunts, Birdsongs, Briggs, Baileys, Lunsfords, Nemours, Dawleys, Whitlocks, Denbighs, Wilsons, Moodys, Cowleys, Grains, Penningtons, Reeples, Batts, Rogers, Hobbs, Ruffins, Bonners, Hardings, Landrums, Agees, Seward, Sheltons, Mays, Boyds, Pegrams, Staples, Bakers, Browns, and Hays.

In Fauquier county lived the patriarch Herman Hitt, who lived to a great age—he was the head of eighteen families. Three of his sons—Martin, Daniel, and Samuel—and his grandson William, were preachers. Daniel Hitt was book agent at one time. In Culpepper county lived the Freys, and Kaublers—out of these families came preachers. Mr. Henry Fry had built a great room to have balls in; but before he had used it in this way the Lord made a conquest of him, and it was devoted to Methodist preachers to preach in.

In Spotsylvania, where Bishop Asbury expired, the Arnolds lived. And not far off, the Talleys and Tildens.* In Fairfax, lived Mr. Fairfax, a descendant of Lord Fairfax, who gave name to the county; also, the Adams family, and Colonel Bell, and Captain Ward. In Alexandria, Brothers Bushby, Shaw, and Hickman. There were Griffins, Clarks,

* Dr. Tilden was a local preacher.

Suttles, Parishes, Greens, Walters, Maxeys, Woodsons, Garretts, Meredys, Grangers, Lyons, Dickinsons, Collins, Rouses, Hundleys, Bauzees, Billups, Belamys, Daughlass, Stubbs, Shackelfords, Godfreys, Lasleys, Grymes, Roberts, Stockdales, Fretwells, and Mumpins, in Madison county.

In King's and Queen's county, lived Mr. Stedham, a famous horse-racer, who was brought to Christ in his old age. In Westmoreland county (General Washington's birth-place) lived Mrs. Ball,* who was a great heroine for the Saviour. She was urged by her neighbors, with tears, entreaties, and threats, to desist from receiving the Methodist preachers and preaching; but all in vain. In finding the way of peace, she had suffered too much to depart from it. In this Northern Neck, lived Bombrys, Wallards, Spriggs, Forrester, (the last two preachers.) Doggett Mitchel, Tapscott, and Lansdell. These were the first fruits of the Rev. Joseph Everett's ministry in this Neck. It was the birth-place of the late Bishop George. Bishop M'Kendree was also a native of Virginia. There were Dawsings, Briscoes, Bransfords, Dillard, Nortons, Raglands, Reeses, Watsons, and Kelsicks.

General Russell, whose wife was the sister of the patriot, Patrick Henry, lived in Washington or Russell county. Near by them, were Easleys, Ayars, and M'Phersons. In Botetourt county, lived Edward Mitchell, where Conference was held in the last century. In New Virginia, was Dew's, where John Tunnell was buried. Higher up, towards the Potomac, were Acuffs, Hites, Guests, Bruces, Perrills, Ellsworths, Paups, Strouds, Phelps, Harlands, Boydstones, Fauntains; Cressap's and Colonel Barratt's, were near the Alleghany.

In Loudon county, Mrs. Roszell was the first Methodist class-leader. Her son, the Rev. S. G. Roszell, was well known as a preacher. Her daughter, Mrs. Sarah Donohoe, was a zealous Methodist for sixty-three years. She sleeps in Jesus, at the Roszell Chapel. In Greenbrier county, were Watts, Perkins, Pennell, and Hyde. Mrs. Mary Watts, mother of the Rev. James Watts, went to glory in her eighty-fifth year. Samuel Perkins and John Pennell were local preachers; also, William Appleby and Wright Burgess. Mr. John Young, of this county, a faithful Methodist, died in his eighty-third year; he was a soldier in the Revolu-

* General Washington's mother was a Ball, according to our recollection.

tionary war. There were Bowens, Cooks, Castlers, Kowns, Keedings, Moores, Merchants, and Wheats. Most of these passed more than fourscore years on earth, and were long connected with the Methodists. Jonathan Breckenridge lived to honor Christ, to his eighty-sixth year.

Mr. T. Davidson, and his wife Mrs. Ann Davidson, who was the granddaughter of Mrs. F. Lewis, who was the sister of General Washington—these honored God among the Methodists. Sister Cross entertained the gospel preached in her house for many years, enjoyed the happiness of religion fifty-eight years, and died at the age of eighty-one. Leanna Cummings was a light in the church for more than sixty years. Blanch Tanner joined in 1773, and died happy, in 1828. The Pates, Peters, and Seawells, were early Methodists. There were Burrell, Webster, Fisher, and Dr. Bennett. In Alexandria, Benjamin Watters, and Dorothy his wife; also, Mrs. Margaret Frye, widow of the Rev. C. Frye; these all died in the "Faith." In Pocahontas county, the Abrogarts, who were converted in the "old revival"—these are all gone to glory. When Mrs. Abrogart was dying, she said, "I know my husband is in heaven; and John and Betsey (her son and daughter) are there; and, oh! what a happy time it will be, if I get there before morning." There might be many interesting cases of experience, given from the slave population, but we forbear at present.

The above array of names presents only some of the early prominent Methodists, where the preachers put up and preached. Many of them were preachers of the gospel, in their day. Besides them, there were thousands, of whose names we must remain ignorant.

CHAPTER XXIX.

MR. SHADFORD, after spending a year and a half in Virginia, started for Maryland, in the midst of winter, and was lost in the woods, where the snow was a foot deep; and, as the weather was very cold, he knew he must perish if he remained there all night. He kneeled down there, on the snow, and prayed to God to direct him. He arose, believing he would be directed; and as he listened, he heard a dog

bark, at a distance, and following the sound, he found a plantation and house, where he was sheltered, and probably saved from death.

In the latter end of this Conference year, Mr. Asbury was preaching in and around Annapolis. This seems to have been the commencement of Methodism in Anne Arundal county. Of those who first received Methodism in this region, we may name Messrs. Weems, Childs, Griffith, Heneliss, Bignell, Gray, Dorsey, Ridgely, Bennett, Wood, and Wilson.

One of the first Methodists in Annapolis, was Mr. Wilkins. This family afterwards settled in Baltimore, and was a leading family among the Methodists of this city. In the region of Annapolis, was the Guest family. Richard, and Dorothy Guest, his wife, were of the first race of Methodists, and died happy, in a good old age. The Rev. Job Guest was of this good stock. The Watkins family was an important family in after years. In this section, were Simmonds and Williams.

In Annapolis, as in Norfolk, the play-house was the preaching-house. At that time, there was much avowed infidelity in the Bible, in the capital of Maryland, and very few believed in inward religion. While preaching in Annapolis, the Assembly was in session, and a gentleman invited Mr. Asbury to Worcester county, to preach. About four years after this, the Methodists found their way into this county, and raised up societies.

The war spirit had wrought the enemies of Methodism into a rage. Mr. Asbury had been fined £5, near Baltimore, for preaching. On another occasion, not far from Annapolis, his chaise was shot through, but the Lord preserved his person. It seems that Mr. Asbury was endeavoring to form a new circuit around Annapolis, and although there were some societies raised up about this time, it was several years after, when Annapolis Circuit first appeared in the Minutes.

In the course of this year, a very wicked man, that lived at Deer Creek, in Maryland, was summoned into eternity, in way that led religious people to interpret the event as a judgment of God. His sin was cursing the Holy Spirit, when he was instantly struck dead. God is not an indifferent observer of the conduct of mankind, though most men act as if they believed Him to be such. The great reformation that had been in this region, had left some obdurate sinners unconverted. The history of Christianity

shows, that the more powerfully God works, the more does Satan rage; and the more zealous Christians are in holiness, the further will hardened sinners run into sin, until, as in the case above, they are suddenly destroyed.

As 1776 was the year in which the Colonies declared themselves "Free and Independent States;" and as New York and New Jersey were the chief battle-grounds this year, Methodism was on the decline here; also in Pennsylvania the martial spirit of the times was blighting to its prosperity. In Maryland there was some increase, particularly in Kent Circuit, which returned to the following Conference seven hundred and twenty members in society. But the Methodists had their greatest success this year in Virginia, and in North Carolina. While it was prospering in Virginia, south of James River, it was taking root in New Virginia, west of the Blue Ridge, in Jefferson and Berkley counties. The increase in the last-named two states was about fifteen hundred; and the increase throughout the entire field of operation was nearly eighteen hundred. The whole number of Methodists reported at the following Conference was nearly seven thousand;—and they were found from New York to North Carolina.

The Fifth Conference was held in May, 1777, in a preaching house of Mr. John Watters's, near Deer Creek, in Harford county, Maryland. Two new circuits—Sussex and Amelia, both taken off from Brunswick, in Virginia, are found in the Minutes. Norfolk and Chester, that were left out the last year, were restored. As New York was in the hands of British soldiers, no preacher was stationed there. At this time there were fifteen circuits, and thirty-six traveling preachers, including Mr. Asbury, whose name does not appear in the stations. As it was probable that all the English preachers would return home on account of the war, it was judged most prudent to appoint a committee of five of the most judicious of the preachers that would remain to superintend the work. Messrs. Wm. Watters, Philip Gatch, Daniel Ruff, Edward Drumgole, and William Glendenning, were the committee. The Conference ended with a love-feast and watch-night. When the preachers and people parted, it was a scene of surpassing tenderness. Many were in deep distress, and wept as if they had lost their firstborn, expecting to see the English preachers no more. Messrs. Asbury and Shadford were peculiarly dear to the people.

Mr. Watters went from this Conference to Brunswick Circuit, Va., having for his colleagues Freeborn Garrettson, and

John Tunnell—two excellent men. Within the bounds of this circuit, Messrs. Jarrett and M'Roberts had their parishes. They were the first ministers of the Church of England that Mr. Watters heard preach Christian experience. He had long desired to find some that enjoyed the great salvation. It was in Brunswick Circuit he first met with Methodists whose experience was in advance of his own, or of any he had known before; and who, he believed, enjoyed the blessing of sanctification. In the fall of this year he visited Pittsylvania Circuit; and in January, 1778, went into Sussex Circuit, where he found many that he esteemed as the excellent of the earth. In this circuit he saw the most glorious work among professors of religion that he had ever seen. Scores professed sanctification; and the work was so deepened in his own soul, that he was ready to believe that he was saved from all sin. After spending a quarter in this circuit among as devoted a people as he had ever seen, he went to the Conference. Philip Gatch, and Hollis Hanson, were appointed to Sussex Circuit, Va., in 1777.

"At this Conference I received an appointment to Sussex Circuit, in Virginia. The young man who was appointed to the same circuit, failed to serve, but his place was supplied. This was a pleasant circuit, and it contained many promising societies, and the prospects were encouraging. But I remained unable to do effective service. Sometimes I was unable to do any work at all, and while on the circuit I never preached an entire week without being exhausted. In consequence of my inability to serve the people, a third preacher was sent to our aid. The forbearance and kindness of the friends to me, were all that I could desire. When from the critical state of my health they thought it unsafe for me to travel alone, they sent a person to accompany me from one appointment to another.

"One Sabbath morning, while on my way to my appointment, accompanied by Frederick Boner, late of Green county, then a youth of about eighteen years, I was met by two men, of whom I had no knowledge, of a stout and rough appearance. They caught hold of my arms, and turned them in opposite directions with such violence that I thought my shoulders would be dislocated; and it caused the severest pain I ever felt. The torture, I concluded, must resemble that of the rack. My shoulders were so bruised that they turned black, and it was a considerable time before I recovered the use of them. My lungs remained seriously

affected, and my system was so debilitated that my prospect for serving the church as formerly failed. I thought I must of necessity retire from the work. This to me was a gloomy reflection, and my mind became much dejected. I remained on the circuit till fall, when the preachers met to exchange appointments. Hanover, that formerly lay on both sides of James river, had been so altered as to leave it only on the north side. It was again divided so as to make it a four weeks' circuit, which cut off a part of the north. It was agreed in council that I should take a young man and go to the part cut off, and try to form a new circuit, laboring only as my strength would permit. After making a visit to my friends in Maryland, I returned and entered upon the duties assigned me. We enlarged our border, doors were freely opened, many received the gospel in the love of its benefits, and by Conference we had formed a four weeks' circuit." "Sketch of Rev. Philip Gatch," p. 54-6.

From the Deer Creek Conference, Mr. Freeborn Garrettson went to Brunswick. He travelled several days between Fairfax Circuit and his appointment without seeing any Methodists. For at that time this part of Virginia was not occupied by them. At one of his first appointments an officer threatened to stop him. He was, however, suffered to proceed in his work, and the Lord was with him. At another appointment he saw an instance of the grace of God in a colored boy that exceeded all the youths he had ever seen for a gift and power in prayer. In another place the people endeavored to buy him with their kindness; they tempted him with houses and lands, in order to retain him among them; but he preferred wandering up and down the earth, endeavoring to do good.

A number of the rulers in a certain neighborhood, agreed to put him in jail when he should come among them again. But before he came around to that place, several of them had been called into eternity, and one of them was at the point of death. The few that had health, had no courage to lay violent hands upon him.

In September of this year he went into North Carolina, and preached there the remainder of the year. While laboring here, a very wicked man came into the house where he was preaching, swelling with rage, and threatening to haul him down and beat him; but, before the sermon was ended, conviction seized him, and before he left the house professed to be justified. On another occasion while engaged in family prayer, the brother of the man at whose house he

was, and who was a violent persecutor, ran into the house and pointed a loaded gun at Mr. Garrettson, but had not power to pull the trigger; but, a few days after, he shot his brother, because he entertained the Methodist preachers, and slightly wounded his body. While he labored on this circuit, there was a glorious gathering of souls to Christ, which was cause of daily rejoicing to him while travelling through the forests of North Carolina.

Mr. Asbury spent the year, until December, around Baltimore and Annapolis, preaching as he had opportunity, and attending quarterly meetings. In August of this year, he was informed that he was chosen to preach in the Garrettson Church in Harford county. The original church, it seems, was built by an ancestor of the Rev. Freeborn Garrettson, and was the first church built in Maryland about A. D. 1600. Mr. Asbury did not accept this call; he would not leave the Methodists.

In this year Mr. Asbury was at the house of Mr. Shadrach Turner, near Bladensburg, and received the following strange account: "A person came in the form of a man to the house of another in the night. The man of the house asked him what he wanted. He replied, 'This will be the bloodiest year that ever was known.' The other asked him how he knew that. He answered, 'It is as true as that your wife is now dead in her bed.' The man of the house went back, and to his great surprise found his wife dead, and the stranger disappeared."

Several of the Turners were among the first Methodists of this region; Samuel and Susanna Turner went to rest in 1829, after more than fifty years spent in religion.

In 1777, Mr. Rodda was appointed to Kent Circuit, Eastern Shore of Maryland. Here he very imprudently circulated King George's proclamation, which so exasperated the friends of American liberty against him, that he was obliged to leave his circuit, and, with the aid of some slaves, was carried to the British fleet, then in the Chesapeake Bay, and was, by the English, sent to Philadelphia, from thence to England, where he continued to labor, in connection with Mr. Wesley, until 1781, when he retired from the work.

Mr. Rodda's conduct was highly imprudent, and caused trouble and suffering to his brethren, both preachers and people, that stayed in this country. It was, no doubt, in part, the cause of the arrest and abduction of Judge White, by the light-horse patrol; and of the ill treatment of Messrs. Hartley and Garrettson, the following year, in Queen Anne's

county; also the cause of Mr. Littlejohn, who was an Englishman, leaving Kent Circuit in 1778, and retiring into local life. John Littlejohn was one of the most promising men that entered into the Methodist itinerancy in this country, in the last century; he was a second John Dickens, and, perhaps, greatly his superior in pulpit eloquence. But, aside from this rash act of Mr. Rodda, we have never heard anything alleged against him while he labored in America.

On the last evening of this year, some of the officers of Howe's army acted a play in New York, called "The Devil to Pay in the West Indies." After this was performed they made themselves drunk, and went reeling and yelling through the street. Passing by Wesley Chapel, where the Methodists were holding watch-meeting, they went in. The officer that personated the devil, had a cow's hide fastened to his shoulders, the horns painted red, while the tail dragged on the floor; he went up and stood alongside of the preacher (this was about the time when Messrs. Rankin, Rodda, and other European preachers were in New York, on their way to England) on the pulpit steps. The preacher stopped preaching, and the women screamed. In the midst of this uproar two doughty champions of Methodism laid hold of the devil—walked him out of the house; and if they did not bind him for a thousand years—they put him under arrest. General Howe found it necessary to conciliate the Methodists by setting a guard to protect them, and to keep his men in their proper sphere of conduct.

In June, 1778, Mr. Rankin met his friends in London, where he was stationed for two years. After laboring a few years longer effectively, he was, in 1783, made a supernumerary for London, where he continued to serve the cause of Methodism according to his strength, to the end of his life. He was one of the company that surrounded the bed on which lay the dying founder of Methodism, and was thus peculiarly favored to see this eminent servant of the Lord Jesus Christ triumph over death, and enter into the joy of his Lord.* Of all men whom he knew and loved, none

* See the print that hangs up in many houses, called "The Death-bed of Mr. Wesley," in which Mr. Rankin stands near the dying saint.

THE LAST WITNESS GONE.—Those who have seen the large engraving of the "Death-bed of Wesley," will recollect the figure of the little boy who stands near the foot of the bed, and who, at the time the picture was engraved, was the only person living who was present on that solemn occasion. The following obituary from the last number of the London Watchman shows that he too has now passed away:—

shared his affections in the same degree as Mr. Whitefield, who was greatly instrumental in directing him to Christ, by faith alone, for justification; and Mr. Wesley, who had been a father to him for thirty years—they were both of them now gone to their great reward; and Mr. Rankin followed them in May, 1810. Firmness and consistency were leading traits in his character. For more than fifty years he was an ornament of Christianity. In his last days he was greatly "clothed with humility." One of his last requests was, "Let my name be written in the dust." Well satisfied that his "witness was in heaven, and his record on high," he desired no earthly memorials.

CHAPTER XXX.

AT the Deer Creek Conference, there were fourteen preachers received on trial. The name of Joseph Rees, who as a local preacher travelled the circuit this year, also appears. Of the fourteen, two—Hollis Hanson and Robert Wooster—stopped after one year. Samuel Strong travelled two years. Edward Pride, probably a native of Amelia county, Virginia, continued to travel for four years. Edward Bailey, a native of Ireland, a useful preacher, who bore a testimony for God to the last, died in 1780, while travelling with Mr. Asbury in Virginia. The other nine—Caleb B. Pedicord, William Gill, John Tunnell, John Littlejohn, John Dickens, Lee Roy Cole, Reuben Ellis, Joseph Cromwell, and Thomas S. Chew, continued longer in the work, and were more generally known.

Mr. Reuben Ellis, a native of North Carolina, was one of the first travelling preachers from that state. He also was one of the original elders of the Christmas Conference of 1784. For nearly twenty years he travelled and preached in Pennsylvania, Maryland, Virginia, North and South Carolina, and Georgia. He was a weighty and powerful

Oct. 25th, "At Chesterfield, in his 68th year, JAMES ROE ROGERS, retired revenue officer. He was the son of the late Rev. James and Hester Ann Rogers. For thirty-five years he was a useful and consistent member of the Methodist connection. He was present with his parents at the death of the late venerable John Wesley, and was the last survivor of the party who witnessed that impressive scene."

preacher, and many appreciated his value in the Church. His godliness made him contented with merely food and raiment. His last station was in Baltimore, where, in 1796, in February, he died, and was there buried, leaving but few behind him that were, in every respect, his equals.

Mr. Lee Roy Cole was a native of Virginia, born in 1749. The same year that he embraced religion, he united with the Methodists and began to travel a circuit. He was ordained an elder soon after the Church was organized. In 1785, he was expelled; but soon after was restored to the travelling connection—probably from a conviction that he had been improperly disowned. He served the Methodist Church as a travelling or local preacher for more than fifty years. In the latter end of his life, he was a superannuated member of Kentucky Conference. He triumphed over death in 1830, in his eighty-first year. He sleeps in Kentucky.

Mr. Thomas S. Chew. We have already noticed his imprisonment in Mr. Down's house, which added this family to the Methodists.

We find him in the Minutes of 1785, standing as an elder for West Jersey; this was the first year that this office was known in the M. E. Church. He stood high on account of rank and gifts. His last appointment was on the Peninsula, where he was acting as elder over a district. But, alas! he met with a Delila a few miles below Milford, in Sussex county, Del., at Mr. T.'s house, by whom he fell. He professed restoration to the Divine favor; but had to retire from the work. He was entered, as desisting from travelling, on the Minutes of 1788, but was considered as expelled.

Mr. Joseph Cromwell, we think, was a native of Baltimore county, raised near to Baltimore. We have supposed that he was the individual that Mr. Shadford was sent for to visit in the year 1774. When Mr. Shadford arrived, he found him chained in bed; for the family supposed him to be mad, or possessed of the devil. Mr. Shadford told him of the love of Christ, in dying for sinners; and the young man laid hold of the name of Christ, and said he would call on the name of the Saviour as long as he lived. They knocked his chain off; and shortly afterwards the Saviour unchained him, and made him "free indeed."

The Rev. Thomas Ware says of him, "He was so illiterate as to be unable to write his own name; and yet he preached in the demonstration of the Spirit, and with an authority that few could withstand. By his labors, thousands of all classes and conditions in society had been brought into the

fold, and were walking worthy of their profession." Concerning him, Mr. Asbury remarked, when he first heard him at the widow Brady's, in Kent county, Del.: "He is an original indeed—no man's copy." On another occasion, he says, "He is the only man I have heard in America, with whose speaking I am never tired. I always admire his unaffected simplicity. He is a prodigy—a man that cannot write or read well; and yet his words go through me every time I hear him. The power of God attends him more or less in every place. He seldom opens his mouth but some are cut to the heart." He continued thus useful for about fifteen years; and it would be well if his last days had been without dark shadows. Like the great Samuel Bradburn, of England, he was daily in the fire of temptation. He was so extraordinary that Mr. Asbury feared he would not stand, or live long. In 1797, he stands on the Minutes as expelled for immoral conduct; and in 1804, Mr. Asbury received from the Rev. J. J. Jacobs the account of his end. "He had walked backward, according to his own account. Three days he lost in drunkenness, three days he lay sick in darkness—no manifestation of God to his soul; and thus he died! We can only hope that God had mercy on his soul!"

While we admit that a man might do as much, and even more for the cause of the Redeemer, than the Rev. Joseph Cromwell did, and yet be lost in the end; yet we strongly incline to the persuasion that he was saved. It does not appear that he had any enmity to God, or Christ, or the Holy Spirit, or the means of salvation, which constitutes the great obstacle in the way of returning to God. That he had "no manifestation of God to his soul," seems to have been cause of grief to him, which we are disposed to regard as an element of penitency; and where there is repentance, the way appears to be open for the exercise of Divine mercy.

Mr. John Dickins was born and educated in London. He joined the Methodist society in America in 1774; and in 1777 was received as a travelling preacher. He labored in Virginia and in North Carolina until 1782, when he desisted. It appears that Mr. Asbury first became personally acquainted with him in North Carolina in 1780, when he drew the subscription for a Kingswood school in America. This came out in the end Cokesbury College. In 1783, Mr. Asbury prevailed with him to go to New York, where he labored for several years; and in 1789 he was stationed in Philadelphia, where he remained until his death. While here he superin-

tended the book business for the Methodists, as book steward. For this business he was well qualified by his sound literature; being master of the English language, and also acquainted with Latin and Greek. He was one of the greatest and best men of that age, and a very profitable preacher. As it was said of Mr. Whitefield, "He preached like a lion." Having passed through the malignant fever of 1793 and 1797, he fell in the third visitation of the yellow fever in 1798, in his fifty-second year. His daughter Elizabeth died of the same disease the day before his death. They were interred in the cemetery of St. George's, in Crown street. But when the ground was built upon some years since, the remains of many of the dead were put in a large vault under the basement entry of St. George's Church; and whatever was found of the mortal part of this good man and his daughter, after dwelling about forty years in the narrow house, was put into this vault, while his head-stone, with its inscription, is in the burying-ground of this church in Coates street.

Mr. Dickins's death greatly affected Mr. Asbury, who remarked when he heard it at Mr. Sterling's, in Burlington, "He was in person and affection another Thomas White to me for years past: I feared death would divide us soon."

Mr. Dickins married Miss Elizabeth Yancey, near Halifax, North Carolina. She was in every respect a helpmeet for him. She survived him until 1835, when she ended her days in Baltimore, at the house of her son-in-law, Dr. Samuel Baker, who thus describes her meetness for heaven:—

"With lamp well trimmed and burning bright,
And loins begirt around,
In waiting posture long she stood,
To hear the welcome sound.
Born from above, and thither bent,
And longing for the skies,
How sweet the voice that charmed her ear,
And softly said, 'Arise!'"

She had been a Methodist for more than fifty years, and was past seventy years old at the time of her death.

Mr. John Littlejohn was born in Penrith, Cumberland county, England, in 1756. When young he was sent to a classical school for a while. His parents brought him to this country about 1767, and settled in Maryland, but soon removed to Virginia. In 1772, Mr. Littlejohn's acquaintance began with the Methodists in Norfolk. In 1773 he removed to Alexandria, on the Potomac, where, under the ministry of Mr. John King, he was fully awakened; and under the

preaching and advice of Mr. John Sigman, he sought for peace until he was able to say by faith, "My Lord and my God." In 1774 he was one of the twelve persons that formed the original Methodist society in Alexandria, of which he was soon made leader. Shortly after he began to exhort, and in 1775 began to preach. In 1776 he commenced travelling with Mr. William Watters in Berkley. In 1777 he was received on trial, and stationed on Baltimore Circuit. In 1778 he was sent to Kent, but on account of the persecution against the preachers, and especially against the English, he felt it to be right for him to retire from the work. In autumn of this year he married, and settled in Leesburg, Va., where he remained, filling various offices of civil and religious society until 1818, when he removed to Louisville, Ky., and finally to Logan county, in that state. In 1831 the Baltimore Conference readmitted him, and he was transferred to the Kentucky Conference as a superannuated preacher. His mental energies and moral resources, and especially his great *eloquence* as a public speaker, gave him an eminence in the pulpit above most of his brethren. Had he continued in the itinerancy, his talents fitted him for any station in the Church. As it was, he was comparatively unknown to thousands of Methodists. After a Christian life of sixty years of exemplary usefulness in his sphere, he died, triumphantly, in 1836, in his eightieth year.

Mr. William Gill was a native of Delaware state. There was a William Gill that subscribed £1 10s. in 1769 towards the rebuilding of Drawyers (Presbyterian) Church. If we were sure that it was the same man, we should fix his nativity near Cantwell's Bridge. It seems that he was the first travelling preacher that Delaware furnished. He was a man of weak body but strong mind, well stored with science for that day. By trade he was a tailor. On a certain occasion he lay sick at Mr. Manley's in Philadelphia; on which occasion he was attended by the worthy Dr. Rush. The doctor became very favorably impressed, not only with the piety but also with the strong and well cultivated mind of his patient, which led him afterwards to defend Methodist preachers against the charge of ignorance, that was so generally brought against them at that time. Being in company with a number of gentlemen who were uttering their philippics against the reputed enthusiasm of the Methodists, and the ignorance of their teachers, preaching without a regular education; the doctor replied with this parody, "I say unto

you, gentlemen, that except ye be converted, and become even as a *tailor*, ye shall not enter the kingdom of science."

In the winter of 1785 he was preaching in Annapolis, when a barber came to mock him, and stood up to imitate him in preaching, and, among other things, said his sins were forgiven—he soon sickened and made a sudden exit into eternity to meet an insulted judge. Mr. Gill was ordained an elder when the church was organized, standing among the foremost. His last appointment was to Kent Circuit in 1788, where he sickened, and after delivering a full testimony for his Saviour, with his own fingers closed his eyes in death, proclaiming, "All is well." He was interred at the oldest Methodist chapel on the Peninsula in Kent county, Md.

The Rev. Jesse Lee says, "From the long acquaintance I had with Mr. Gill, I am led to conclude that we had scarcely a preacher left to equal him in either knowledge or goodness. Indeed, I knew no one who had such a depth of knowledge, both of men and things, as he possessed. Both his conversation and preaching were entertaining, and with much wisdom."

Mr. John Tunnell was received on trial this year. There are Tunnells in Delaware, but we cannot say that he was related to them. He was a truly Apostolic man; his heavenly-mindedness seemed to shine out in his face, which made him appear to some more like an inhabitant of heaven than of earth. Hence the occurrence related by the Rev. Thomas Ware, of one who accidentally heard him preaching, and took him to be a messenger from heaven describing its realities. When the church was constituted in 1784 he was also one of the original elders. He was not at the Christmas Conference. During this year he had gone to the Island of St. Christopher, in the West Indies, for his health. On this island he was offered a horse, room, and a slave to wait upon him, with a hundred and fifty pounds per year, in money, if he would remain and preach for them. He returned, and was ordained soon after the church was organized. Mr. Lee says, "His gifts, as a preacher, were great." He travelled extensively through the states, and was deservedly esteemed by preachers and people. After thirteen years' labor in the ministry, his slender constitution yielded to the slow but sure advances of consumption, at the Sweet Springs, in July, 1790. His funeral was preached by Mr. Asbury at Dew's Chapel, where his remains were interred among the mountains of Virginia. It was the opinion of one who knew

them, that few purer spirits ever dwelt in mortal bodies than those of Gill and Tunnell.

Caleb B. Pedicord was a native of the Western Shore of Maryland. The Peticords or Pedicords, for the name is written two or three ways, were in Frederick county, Md., where Mr. Strawbridge opened his mission in America as early as 1760. The Rev. William Burke, in his Autobiography, says, "While on Limestone Circuit, Kentucky, Fleming county, he had a great meeting at Union Chapel, near Germantown. The first fruits of the meeting was the conversion of Brother Peticord's daughter. Brother Peticord was one of the first race of Methodists from Frederick county, Md.; and a relative of Caleb B. Peticord, who was admitted as a travelling preacher in 1777." "J. B. Finley's Sketches," p. 83.

Those who have seen Mr. Pedicord have testified to the beauty of his person, and this casket contained a jewel of the finest polish. His first appointment was to Frederick Circuit.

We also find, stationed in New Jersey for this year, Henry Kennedy, who continued in the work, as a useful preacher, for a few years. In 1780, Mr. Asbury informs us, he died.

Never before had such a class of strong men, such talented and useful preachers, entered into the itinerancy, to labor in the American field of Methodism. Reuben Ellis was a "weighty and powerful preacher." Lee Roy Cole lived long, preached much, and did much good. Thomas S. Chew was very popular as a preacher. Joseph Cromwell was a mystic giant. John Dickens was, in literature, logic, zeal, and devotion, a Paul among the preachers. John Littlejohn was but little his inferior. William Gill was pre-eminently astute and philosophic. John Tunnell was an Apollos; and Caleb B. Pedicord was everything that could be desired in a Methodist preacher.

CHAPTER XXXI.

KENT Circuit was greatly enlarged in 1777. Joseph Cromwell, under whose pungent preaching many were awakened and brought in among the Methodists, was one of the four sent to this circuit this year. It was in this year, if not

the previous one, that Methodism entered Talbot county. Wye, St. Michael's, and the Bayside, seem to be the oldest stands in the county. About the same time several appointments were made in Kent county, Del.; one in the neighborhood of Thomas's Chapel; another at Mr. Richard Shaws, who lived south-west of Dover.

It was in the year 1777, that Dr. Edward White, who lived in Kent county, Del., near Whiteleysburg, began to follow the Methodists, and invited the preachers to his house to preach. Soon after, his uncle, Mr. Thomas White, entertained them.

There was another appointment at Mr. James Layton's (who became a local preacher), in Marshyhope; there was preaching, and a society was formed this year (1777), which is still represented at Hardisty's meeting-house. Another appointment was made at the widow Jump's, who lived in sight of the present Todd's Chapel, where the meeting is still continued that was begun at her house. Of the same date was the appointment at Friend Reynear Williams's, who lived in Mispillion, a little below the present town of Milford.

In 1777, at least three appointments for preaching were made in Sussex county, Del. One of these was in North West Fork, at Charles Twyford's, who lived near by the present Trinity Church (namesake of Trinity, in Eighth by Race, in Philadelphia), on Seaford Circuit. Mr. Twyford became a local preacher, and, as a good man, the people had unbounded confidence in him. The society that was raised up at Mr. Twyford's, became extinct at his death; and, after the lapse of an age, another society sprung up as from the dormant seed of the old one, and Trinity Church was built on the spot of the old meeting of 1777.

Near the town of Bridgeville, at the house of Robert Layton (the maternal grandfather of the writer), another appointment was made this year.

In 1777, an appointment was made on Cedar Creek, at the house of an old Presbyterian, the initials of whose name were J. K. There were Kaness and Killingsworths in that region; but whether it was either or neither of these names, we may not affirm. In one respect, he was somewhat singular—in keeping his coffin ready made in his house.* At his

*J. K., the old Presbyterian friend who allowed the Methodists to preach in his house at Cedar Creek, in Sussex county, Del., and to raise a Methodist society, which was the germ of the Slaughter Neck Methodist meeting, where the Shockleys and Hickmans—names honorably connected with Methodism—as, also, others, was not the only one we

house there was a class. This meeting was removed to Mr. Shockley's, in Slaughter Neck.

Such were the metes and bounds of Kent Circuit, in the latter end of the Conference year of 1777. Its beginning was at Elk River, in Cecil county, and its lower extremity, at Cedar Creek, and on the head-waters of the Nanticoke, near Bridgeville, in Sussex county; up to this time there was but one circuit on the Peninsula.

Mr. Shadford was preaching on the Western shore of Maryland, during the summer and fall of 1777, and ended his labors in America, spending his last winter on the Eastern Shore, in Kent Circuit. Here he, in company with Mr. Asbury, held quarterly meeting at Mr. White's, which was the last meeting they were at together.

This was the most trying time, in regard to the preachers, that ever was in America: a time when both the preachers and their friends, in certain quarters, had to keep a lookout by day and by night, that they might not fall into

ever heard of who kept his coffin by him. We have heard of one or two others who did the same thing. One who went to the Western country, carrying his coffin with him; and, not liking the country, returned, bringing back with him the "narrow house." Another, whose name was Adams, who was a very pious man, living above the fear of death, who kept his coffin under the bed he slept in, making it a repository for such articles as were proper to be kept in it until his body occupied it. The inquiry might be made, whether, if it were a more general practice for the living to keep the house that the body is to be the tenant of when the soul becomes an inhabitant of the spirit land, in their bed-chambers, the moral tendency would not be good? The effect, we might suppose, would be to keep death in view, and inspire desires for a preparation. The pulpit makes its urgent appeals to death to induce the living to prepare. The coffin would appeal to the beholder; and there might be fewer persons lying down on their beds before they bowed in prayer to Him who has the "issues of death." We heard the Rev. Caleb Morris relate that the Rev. Lorenzo Dow was preaching in a certain town, when a gentleman slipped five dollars into his hand, which he endeavored to return, as his sentiment was, that "impostors were fond of money." Failing to find the man who gave it to him, he went out early next morning and found two young ladies sewing by candlelight, he stepped in and bargained with them to make anything that he might order to be made out of muslin. He laid out half of the five dollars in muslin, and taking it to the young ladies, requested them to make their shrouds out of it. They made an effort to annul the contract, but he told them it was a covenant to which God and angels were witnesses; and throwing down the balance of the five dollars as pay, made his exit. To them it was solemn work to cut and sew muslin into grave clothes for themselves; they could not but be serious while accomplishing this job—and it resulted in their conversion to God; and, when Mr. Dow returned to their town, they gladly entertained him as a messenger of the Lord Jesus Christ.