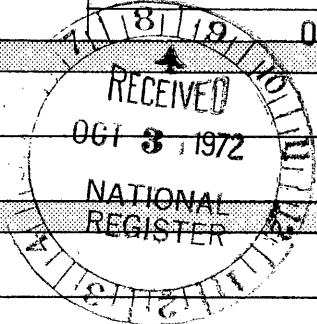


PH0021482

NATIONAL REGISTER OF HISTORIC PLACES  
INVENTORY - NOMINATION FORM

(Type all entries - complete applicable sections)

STATE: Delaware	
COUNTY: Kent	
FOR NPS USE ONLY	
ENTRY NUMBER	DATE
	OCT 10 1972



1. NAME

COMMON:  
Barratt's Chapel

AND/OR HISTORIC:  
Barratt's Chapel

2. LOCATION

STREET AND NUMBER:  
North U.S. 113

CITY OR TOWN:  
Frederica, Md.

STATE: Delaware CODE: 10 COUNTY: Kent CODE: 001

3. CLASSIFICATION

CATEGORY (Check One)	OWNERSHIP	STATUS	ACCESSIBLE TO THE PUBLIC
<input type="checkbox"/> District <input type="checkbox"/> Site <input type="checkbox"/> Object <input checked="" type="checkbox"/> Building <input type="checkbox"/> Structure	<input type="checkbox"/> Public <input checked="" type="checkbox"/> Private <input type="checkbox"/> Both	<input checked="" type="checkbox"/> Occupied <input type="checkbox"/> Unoccupied <input type="checkbox"/> Preservation work in progress <input type="checkbox"/> In Process <input type="checkbox"/> Being Considered	Yes: <input type="checkbox"/> Restricted <input checked="" type="checkbox"/> Unrestricted <input type="checkbox"/> No
PRESENT USE (Check One or More as Appropriate)			
<input type="checkbox"/> Agricultural <input type="checkbox"/> Commercial <input type="checkbox"/> Educational <input type="checkbox"/> Entertainment	<input type="checkbox"/> Government <input type="checkbox"/> Industrial <input type="checkbox"/> Military <input checked="" type="checkbox"/> Museum	<input type="checkbox"/> Park <input type="checkbox"/> Private Residence <input checked="" type="checkbox"/> Religious <input type="checkbox"/> Scientific	<input type="checkbox"/> Transportation <input type="checkbox"/> Other (Specify) <input type="checkbox"/> Comments

4. OWNER OF PROPERTY

OWNER'S NAME:  
Commission on Archives and History of Peninsula Annual Conference

STREET AND NUMBER:  
Barratt's Chapel of the United Methodist Church, Inc.

CITY OR TOWN: Frederica STATE: Delaware CODE: 10

5. LOCATION OF LEGAL DESCRIPTION

COURTHOUSE, REGISTRY OF DEEDS, ETC.:  
Kent County Court House, Recorder of Deeds Office

STREET AND NUMBER:  
South State Street

CITY OR TOWN: Dover STATE: Delaware CODE: 10

6. REPRESENTATION IN EXISTING SURVEYS

TITLE OF SURVEY:  
Historic American Buildings Survey, #Del-16

DATE OF SURVEY: 1936  Federal  State  County  Local

DEPOSITORY FOR SURVEY RECORDS:  
Library of Congress

STREET AND NUMBER:  
Washington, D.C.

SEE INSTRUCTIONS

STATE:  
COUNTY:  
ENTRY NUMBER: OCT 10 1972  
DATE:  
FOR NPS USE ONLY

7 DESCRIPTION

CONDITION	(Check One)					
	<input type="checkbox"/> Excellent	<input checked="" type="checkbox"/> Good	<input type="checkbox"/> Fair	<input type="checkbox"/> Deteriorated	<input type="checkbox"/> Ruins	<input type="checkbox"/> Unexposed
	(Check One)			(Check One)		
	<input checked="" type="checkbox"/> Altered	<input type="checkbox"/> Unaltered	<input type="checkbox"/> Moved	<input checked="" type="checkbox"/> Original Site		

DESCRIBE THE PRESENT AND ORIGINAL (if known) PHYSICAL APPEARANCE

SEE INSTRUCTIONS

Barratt's Chapel is a two-story brick meeting house with a west gable-end frontage.

The south wall, facing the cemetery, is laid in Flemish bond with a glazed header pattern. In the center of this wall is a double door, flanked by two windows. Three second-story windows light the gallery.

The west, or front, wall is laid in unglazed Flemish bond brick, with diaper patterns in glazed brick on the face of the attic story. Two belt courses appear on this facade; the lower one divides the first and second stories, and the upper one separates the second story from the attic. There are three doors in the first floor of this facade, and on the second story there are three windows. A window has been cut into the attic story, destroying a segment of the diapered brick design.

The north wall is laid in common bond, with three windows on each story. The east gable wall is covered with stucco. An off-center doorway in this wall provides access to the chancel.

Exterior shutters follow the Delaware tradition of solid shutters on the first floor, with louvered shutters above. The box cornices on the north and south facades are elaborately moulded, and return onto the gable end to create a seat to receive the bargeboard.

The interior is arranged as a traditional aisled hall. Square posts extend from the ground to the rafters, in two rows parallel to the north and south sidewalls. A three-sided gallery is hung from these posts and from the north, west, and south walls. A wooden floor and simple open bench pews, finished in rustic fashion, appear to date from the first quarter of the nineteenth century. Against the east

**SIGNIFICANCE**

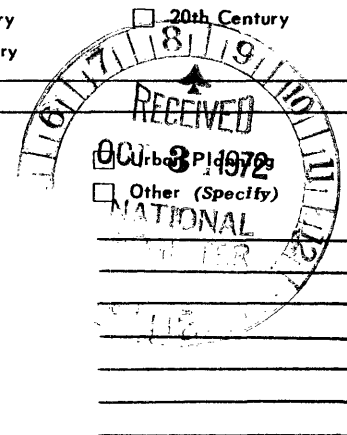
PERIOD (Check One or More as Appropriate)

- |  |                                       |  |                                       |
|--|---------------------------------------|--|---------------------------------------|
| <input type="checkbox"/> Pre-Columbian | <input type="checkbox"/> 16th Century | <input checked="" type="checkbox"/> 18th Century | <input type="checkbox"/> 20th Century |
| <input type="checkbox"/> 15th Century  | <input type="checkbox"/> 17th Century | <input type="checkbox"/> 19th Century            |                                       |

SPECIFIC DATE(S) (If Applicable and Known)

AREAS OF SIGNIFICANCE (Check One or More as Appropriate)

- |  |   |   |
|--|---|---|
| <input type="checkbox"/> Aboriginal              | <input type="checkbox"/> Education              | <input type="checkbox"/> Political                      |
| <input type="checkbox"/> Prehistoric             | <input type="checkbox"/> Engineering            | <input checked="" type="checkbox"/> Religion/Philosophy |
| <input type="checkbox"/> Historic                | <input type="checkbox"/> Industry               | <input type="checkbox"/> Science                        |
| <input type="checkbox"/> Agriculture             | <input type="checkbox"/> Invention              | <input type="checkbox"/> Sculpture                      |
| <input checked="" type="checkbox"/> Architecture | <input type="checkbox"/> Landscape Architecture | <input type="checkbox"/> Social/Humanitarian            |
| <input type="checkbox"/> Art                     | <input type="checkbox"/> Literature             | <input type="checkbox"/> Theater                        |
| <input type="checkbox"/> Commerce                | <input type="checkbox"/> Military               | <input type="checkbox"/> Transportation                 |
| <input type="checkbox"/> Communications          | <input type="checkbox"/> Music                  |   |
| <input type="checkbox"/> Conservation            |   |   |



STATEMENT OF SIGNIFICANCE

In the summer of 1780 Philip Barratt gave the Methodist Society a plot of land, near the Murderkill River in Kent County, Delaware. The two-story brick meeting house, named in honor of Barratt, was begun immediately.

Barratt's Chapel was the first church in Kent County that was built especially for Methodist worship, and one of the first two erected in Delaware.

For two generations, the interior remained in an unfinished condition, with only dirt floors and no heat; in spite of these primitive conditions, Barratt's Chapel was the best meeting house in America belonging to the Methodists as a house of worship. St. George's in Philadelphia was, at this time, serving as a barracks and stable for the British army.

Barratt's Chapel today is known as the "Cradle of American Methodism" because of its unique place in the development of the denomination. It was here that Dr. Thomas Coke and the Reverend Francis Asbury, later the first two Methodist bishops, met to make the preliminary arrangements for the formation of the Methodist Episcopal Church in America. Here the sacramental ordinances were first administered to Methodist communicants on American soil by

SEE INSTRUCTIONS

**9. MAJOR BIBLIOGRAPHICAL REFERENCES**

Scharf, J. Thomas. History of Delaware. Philadelphia: L.J. Richards and Company, 1888.

Barratt, Norris S. Barratt's Chapel and Methodism. Wilmington: Historical Society of Delaware, 1911.

**10. GEOGRAPHICAL DATA**

LATITUDE AND LONGITUDE COORDINATES DEFINING A RECTANGLE LOCATING THE PROPERTY				O R	LATITUDE AND LONGITUDE COORDINATES DEFINING THE CENTER POINT OF A PROPERTY OF LESS THAN TEN ACRES				
CORNER	LATITUDE		LONGITUDE		LATITUDE		LONGITUDE		
	Degrees	Minutes	Seconds	Degrees	Minutes	Seconds	Degrees	Minutes	Seconds
NW	°	'	"	°	'	"	39°	01'	28"
NE	°	'	"	°	'	"	75°	27'	34"
SE	°	'	"	°	'	"			
SW	°	'	"	°	'	"			

APPROXIMATE ACREAGE OF NOMINATED PROPERTY: **Ten**

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE:	CODE	COUNTY	CODE
STATE:	CODE	COUNTY:	CODE
STATE:	CODE	COUNTY:	CODE
STATE:	CODE	COUNTY:	CODE

**11. FORM PREPARED BY**

NAME AND TITLE:  
**Rev. Charles E. Covington, President**

ORGANIZATION: **Commission on Archives and History of Peninsula....** DATE: **8/23/72**

STREET AND NUMBER:  
**36 Baltimore Avenue**

CITY OR TOWN: **Rehoboth Beach** STATE: **Delaware 19971** CODE: **10**

**12. STATE LIAISON OFFICER CERTIFICATION**      **NATIONAL REGISTER VERIFICATION**

As the designated State Liaison Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service. The recommended level of significance of this nomination is:

National  State  Local

Name **E. Berkeley Tompkins**  
**Dr. E. Berkeley Tompkins**

Title **Director, Div. of Historical and Cultural Affairs**

Date **9-22-72**

I hereby certify that this property is included in the National Register.

**Robert M. Utley**  
**Chief, Office of Archeology and Historic Preservation**

Date **10/10/72**

ATTEST:

**William J. Smith**  
**Keeper of The National Register**

Date **10-5-72**

SEE INSTRUCTIONS

**NATIONAL REGISTER OF HISTORIC PLACES  
INVENTORY - NOMINATION FORM**

(Continuation Sheet)

STATE Delaware	
COUNTY Kent	
FOR NPS USE ONLY	
ENTRY NUMBER	DATE
OCT 10	1972

(Number all entries)

7. DESCRIPTION (continued)---

wall is a high two-level pulpit, now enclosed with a balustrade but formerly panelled. Although the balustrade was installed around the middle of the nineteenth century, the bench behind the pulpit is said to be part of the original furnishings.



**NATIONAL REGISTER OF HISTORIC PLACES  
INVENTORY - NOMINATION FORM**

(Continuation Sheet)

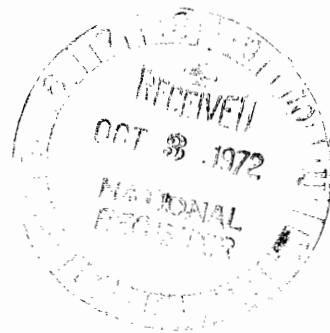
STATE Delaware	
COUNTY Kent	
FOR NPS USE ONLY	
ENTRY NUMBER OCT 10 1972	DATE

(Number all entries)

8. SIGNIFICANCE (continued)---

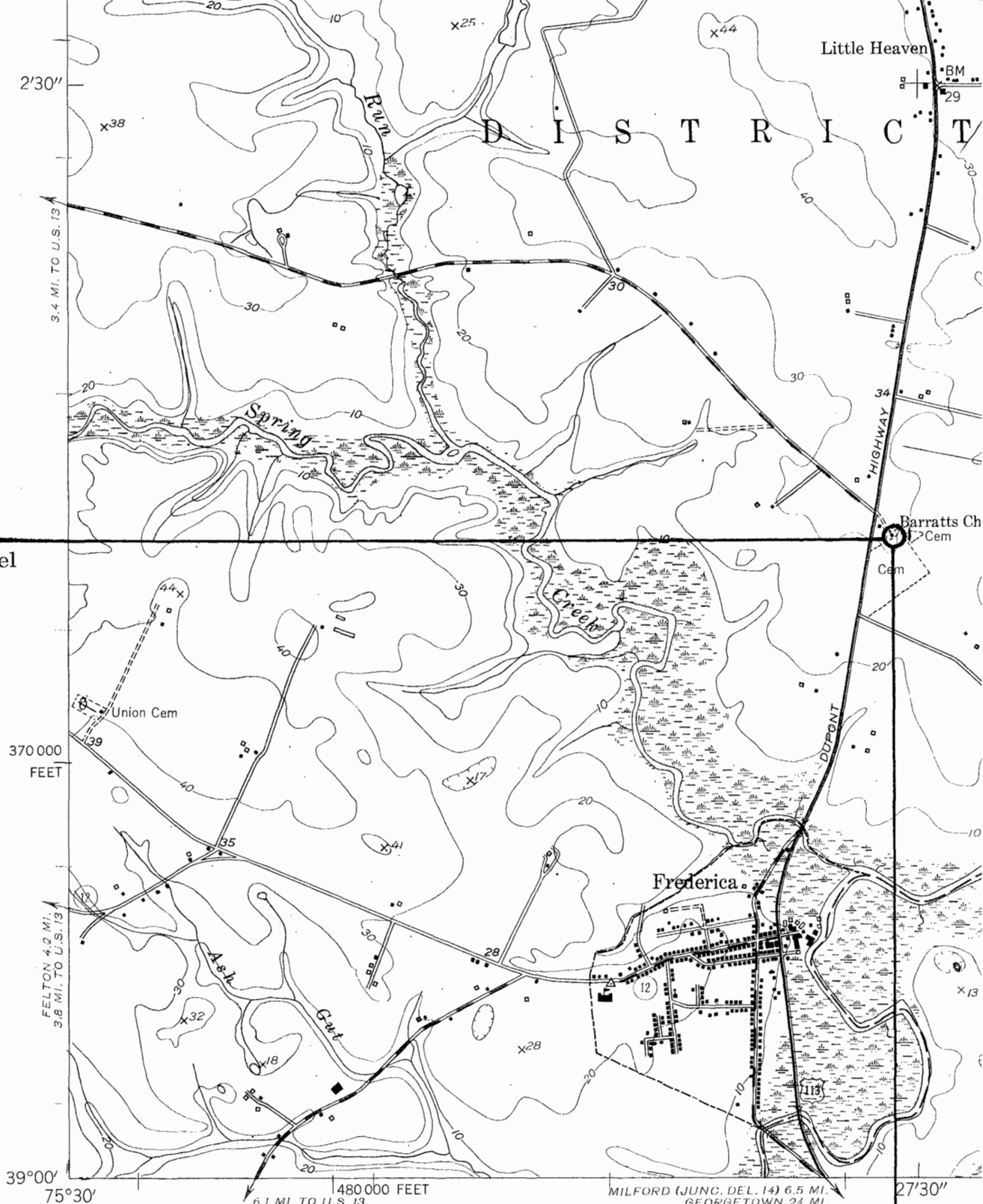
duly authorized Methodist ministers, Dr. Coke and the Reverend Richard Whatcoat.

According to Scharf's History of Delaware, "The edifice was forty-two by forty-eight feet, two stories high, and had a vestry room connected with it. There is a tradition that the brick of which it was built were imported from Holland, which is improbable, as the clay in the immediate vicinity is as good as any in the world for bricks and the art of making bricks was already well-known...The house was furnished with a pulpit and occupied as a place of worship...The old fashioned high pulpit which was ~~reached~~ by a flight of steps and which almost concealed the preacher from his congregation has been remodeled to suit modern ideas; but the seat or wooden bench, upon which Bishops Coke and Asbury, and other pioneers of the church, sat, is still preserved as a memento For the first sixty years of its existence the ground was the only flooring and the walls were left in an uncouth and primitive state."



39°01'28" Barratt's Chapel

(HARRINGTON)



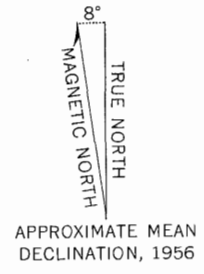
Mapped by U. S. Coast and Geodetic Survey  
 Edited and published by the Geological Survey  
 Control by USC&GS and USGS

Culture and drainage in part compiled from aerial photographs  
 taken 1946. Topography by planetable surveys 1946. Revised  
 by USGS 1956

Hydrography compiled from USC&GS chart 1218 (1955)

Polyconic projection. 1927 North American datum  
 10,000-foot grid based on Delaware coordinate system  
 1,000-meter Universal Transverse Mercator grid ticks,  
 zone 18, shown in blue

Unchecked elevations are shown in brown



75° 27' 34"





NPS Number 10/10/72

Title: Barratt's Chapel

Kent, Delaware

Loc. South facade

\_\_\_\_\_  
\_\_\_\_\_

PROPERTY OF THE NATIONAL REGISTER



Barratts Chapel 8/19/72  
View from S.W.

2-103  
BARRATT'S CHAPEL



Chapel Museum and Carver's Home

FREDERICA, DELAWARE



1778 & Hardister came before me the undersigned one of the Judges of the Court of Common Pleas for said County and she being by me examined a part and out of the hearing of the said Husband she confessed that she became a Party to the above and within Decs of her own free will and accord and that she was not thrusts obliged by any actual violence or compulsion of her said Husband In Testimony of which I have hereunto set my hand the date above written

John Clarke

Kent County 17th. Be it Remembered that David Brown Benjamin Hardister and Delitha Hardister Parties to the within Decs came into the Court of Common Pleas held out Down in and for the County of Delaware the 19th day of May 1779 and there did Acknowledge the within Decs unto Johnson Litchson with the Land and premises therein specified to be his Right and Property according to the purport and Effect thereof In Testimony whereof I have caused the Public Seal of the County aforesaid to be hereunto affixed

James Hubert Pethy

A True Copy Test

(Here)

WI p247 1780

This Indenture made the seventeenth day of August in the year of our Lord one Thousand Seven Hundred and eighty be and Between Philip Barratt of Kent County on Delaware Count. of the one part and Reynear Williams David Lewis Waitman Sipple Samuel Smith Caleb Turbe Jonathan Turbe Andrew Turdin William Verdin and Daniel James of the County aforesaid of the other part Witnesseth that for and in Consideration of the sum of Five Shillings Current Money by the said Reynear Williams David Lewis Waitman Sipple Samuel Smith Caleb Turbe Jonathan Turbe Andrew Turdin William Verdin and Daniel James in hand paid before the Seal & Delivery of these presents the Receipt whereof the said Philip Barratt doth hereby Acknowledge & to that other Causes and Considerations whereunto moving him the said Philip Barratt have

48  
 Granted bargained sold and by these persons doth Grant bargain sell alien enjoin convey and confirm unto the  
 said Rufus Williams David Lewis Waitman Sipple Samuel Smith Caleb Turbe Jonathan Turbe Andrew Turbe  
 William Virdin and Daniel James their heirs and assigns forever all that part of a Tract or parcel of Land  
 called Williams Chance lying and being in the County aforesaid Beginning at a Marked Hickory bush standing  
 about three feet to the Eastward from where a Marked red oak formerly stood being a corner Tree of said Williams  
 Chance as also a corner of a Tract of Land called Curber and about eight paces from the Eastmost Corner of said  
 building now carrying on and intended for a preaching House or Chappel then runs North West thence  
 north to a Hickory sapling marked with nine Notches then South West by West thence North West thence  
 Hickory bush marked as aforesaid then South East thence North West by West thence North West thence  
 standing in or near the line of Rowers Turbes part of s<sup>d</sup> Williams Chance that with that line to the  
 Beginning aforesaid containing one acre of Land be the same more or less and also all the Estate  
 Right Title Interest Property Claim and Demand whatsoever of them the said Philip Barrell his  
 heirs and assigns forever either in Law or Equity To Have and to Hold the aforesaid part of a Tract or pa-  
 cel of Land and premises hereby bargained and sold with the Improvements and appurtenances thereto  
 belonging unto the said Rufus Williams David Lewis Waitman Sipple Samuel Smith Caleb Turbe  
 Jonathan Turbe Andrew Turbin William Virdin and Daniel James their heirs and assigns forever  
 Nevertheless upon special Trust and confidence and to the intent and laudable purpose of Building a  
 Preaching House or Chappel thereon and that they the said Trustees and the survivors of them and the  
 Trustees for the time being do and shall from time to time and at all times forever thereafter  
 permit such persons as shall be appointed at the yearly conference of the People called Methodists held  
 in America to preach and expound Gods Word and no others to have and enjoy the said premises  
 provided always that the said preach no other doctrine therein contained in the Rev<sup>d</sup> John Wesley's  
 notes on the New Testament and Four Volumes of sermons and upon further Trust and confidence that  
 as often as any of those Trustees or of the Trustees for the time being shall die or cease to be members  
 of Society commonly called Methodists the next of the said Trustees for the time being as soon as conveniently  
 may be shall and may choose another Trustee or Trustees in order to keep the Number of nine Trust-  
 ees forever In Witness whereof the said Philip Barrell have hereunto set his hand & affia<sup>d</sup> his seal the day & year first before written  
 Signed sealed & Delivered in the presence of  
 James Sykes Tho<sup>s</sup> White - - - } Philip Barrell

Know all men that Philip Barrell Party to the within said came into the  
 Court of Common Pleas held at Dover in and for New Hampshire on the 17<sup>th</sup> day of August  
 1786 and there and there did acknowledge the within said unto Rufus Williams David Lewis  
 Waitman Sipple Samuel Smith Caleb Turbe Jonathan Turbe Andrew Turbin William Virdin & Daniel James  
 with the Lands and premises therein specified to be their Right and Property according to the purport  
 and effect of the within testimony whereof I have caused the Publick seal of the said County aforesaid to be hereunto  
 affixed  
 True Copy Test.  
 James Sykes Party

State of Delaware, It is remembered that on this sixth day of May A. D. 1833  
Kent County S. S. 3 hundred and fifty three personally came before the Thomas  
Elements of Acting Justice for the State of Delaware, James G. Massey and Sarah  
A. his wife parties to this indenture known to me, personally to be such, and  
severally acknowledged this indenture to be their act and deed, and the  
said Sarah A. Massey being at the same time privately examined by me  
apart from her husband do acknowledge that she executed the said indenture  
willingly without compulsion or threats or fear of her husband's displeasure  
which acknowledging hand and seal of Office this day and year aforesaid  
Thomas Elements S. J.

Received this deed to record this twenty fifth day of May. 1833  
G. M. Collins Secy

A true copy recorded and compared with the Original Attest G. M. Collins Secy

Deed Vincent E. Moon to Trustees of Beavert's Chapel

This Indenture made this twenty second day of October in the year of our  
Lord, one thousand eight hundred and fifty two between Vincent E. Moon  
of Houndkilt Hundred, Kent County in the State of Delaware, of the first  
part, and William Roe, Joseph Burchinal, Thomas Vickary, Solomon S. Mason,  
James H. Boone, James Grier, Jacob Godwin, Samuel Winder and William Grier  
of the County and State aforesaid, as Trustees in trust for Beavert's Chapel  
of the second part, Witnesseth that the said Vincent E. Moon for and  
in consideration of the sum of forty seven dollars and fifty good cur-  
rent money of the State aforesaid to him in hand paid or secured  
to be paid by them the said parties of the second part to their pres-  
ents at or before the sealing and delivery hereof the receipt of which  
he the said Vincent E. Moon does hereby acknowledge and himself  
fully satisfied, hath granted, bargained and sold aliened and  
aff'd, released and conveyed and by these presents doth grant, bargain  
and sell also aff'd, release and convey to them the said  
William Roe, Joseph Burchinal, Thomas Vickary, Solomon S. Mason, James  
H. Boone, James Grier, Jacob Godwin, Samuel Winder and William  
Grier and their successors in trust forever, for Beavert's Chapel aforesaid  
all the two parts of tracts or parcels of heire after described, To Wit: The  
first piece begins at a stone at the south side of the grave yard and run-  
ning thence North fifty five degrees and one quarter of a degree West, twenty  
five perches and five tenths of a perch to a stone at the east side of  
the road leading from Frederica to Dover, thence with the said road  
south eleven degrees and fifty five minutes West seven perches and  
five tenths of a perch to a stone by the E. side of the said road, then  
North fifty five degrees and a half degree East, twenty nine perches and  
nine tenths of a perch to a corner of the grave yard, thence with the line  
thereof North thirty five degrees west five perches and three tenths of a per-  
ch to the place of beginning, containing one hundred and forty two square  
perches of land, The second piece begins at a corner of James Grier's land  
at the North East side of that part of the grave yard used by the negroes  
for interment and running with the line of the said grave yard  
South thirty degrees and three quarters of a degree East, five perches  
and seven tenths of a perch to a corner thereof, then North fifty five  
degrees and thirty minutes East nine perches and nine tenths of a  
perch to a corner in James Grier's line, then thence with the South eighty  
six degrees and twenty minutes West eleven perches and one  
tenth of a perch to the place of beginning, containing twenty  
eight square perches of land but there of the same more or less.

Together with all and singular the improvements and appurtenances  
 therunto belonging or in anywise appertaining, to Hold and to Hold  
 the two parts of tracts or parcels of land and premises above described  
 unto the above named William Roe, Joseph Burchinal, Thomas Vichey  
 Solomon T. Warren, James H. Boone, James Guice, Isaac Godwin, Samuel  
 Widen and William Herins and their successors in trust for ever, to the  
 only proper use and behoof of them the said William Roe, Joseph Bur-  
 chinal, Thomas Vichey, Solomon T. Warren, James H. Boone, James Guice  
 Isaac Godwin, Samuel Widen and William Herins and their successors  
 in trust for ever, And the Trustees aforesaid are to enclose the two parts  
 of a tract or parcel of land above described and keep the same enclosed  
 at their own proper cost and expenses, In Testimony whereof the said  
 Vincent E. Moore has hereunto set his hand and affixed his seal  
 the day and year first above written

signed sealed and delivered,  
 in the presence of us, As Wits

Vincent E. Moore 

words "of which" in the first page and the words "above described" on the second page  
 were inserted before signing this indenture.

Attest: Nathaniel Hawk } The day and date of the foregoing indenture the sum  
 of \$500.00 } of Fifty seven dollars and fifty cents the consideration Money  
 therein expressed

Just J. H. Boone

Vincent E. Moore

State of Delaware,  
 Kent County, ss.

Be it remembered that on this twenty second day  
 of October A.D. 1853, personally came before me William J. Simmons  
 a Notary public for the State of Delaware, Vincent E. Moore party to this  
 indenture, known to me personally to be such, and acknowledged this inden-  
 ture to be his deed, Giveth unto my hand and seal of Office the day &  
 year aforesaid at Seaside.



E4

of full age and separate and apart from her said husband to  
and thereon privately examined and the full contents thereof  
being to me first made known unto her said then upon  
declared and say that she did voluntarily and of her own free  
will and accord sign seal and as her act and deed deliver the  
same without any coercion or compulsion of her said husband

(103)  
(104)  
(105)

Witness my hand and seal this 10th day of June 1791  
Thomas Wrenn, Clerk


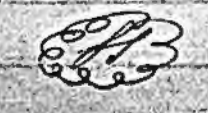
Received this deed to record this seventh day of June Anno Domini  
eighteen hundred & fiftyone: Wm. Cowyell Recd.  
The copy recorded & compared with the original - Attest. Wm. Cowyell Recd.

Deed Thomas Lockwood, wife to the Trustees of Barratt's Chapel

This Indenture made this fourteenth day of March in the  
year of our Lord, one thousand eight hundred and fiftyone  
between Thomas Lockwood and Eliza his wife of the Town  
of Frederica in Mendenhall Hundred Kent County in the  
State of Delaware of the one part, and Joseph Brunchinal, Wil-  
liam Roe, Samuel Chambers, William Airons, Samuel  
Widow, Solomon J. Warren, Thomas Vickrey, Jonathan N. Sipple  
and James H. Poore of the County and State aforesaid of the  
other part as the Trustees in trust for the Methodist C. Chapel  
called and known by the name of "Barratt's Chapel" Met-  
witness that the said Thomas Lockwood and Eliza his  
wife in consideration of the sum of Two hundred dol-  
lar good current money of the State aforesaid to them  
cash in hand paid or to be paid by them the said  
Joseph Brunchinal, William Roe, Samuel Chambers, William  
Airon, Samuel Widow, Solomon J. Warren, Thomas Vick-  
rey, Jonathan N. Sipple and James H. Poore, (Trustees as afo-  
said) at the sealing of these presents the receipt  
whereof by the said Thomas Lockwood and Eliza his wife  
do well know by and acknowledge and themselves therewith  
well advised, consented and will have and each of them  
with lawful bargain, sold, assigned, conveyed, released and  
conveyed and by these presents do and each of them doth grant  
sell, assign, convey, release & convey unto them  
the said Joseph Brunchinal, William Roe, Samuel Cham-  
bers, William Airons, Samuel Widow, Solomon J. Warren  
Thomas Vickrey, Jonathan N. Sipple and James H. Poore  
and to each and all of their Successors as Trustees in trust for  
the aforesaid Methodist C. Chapel called "Barratt's Chapel" forever  
all that part of a tract piece or parcel or lot of land situated in  
the Hundred & County aforesaid on the east side of the State  
road leading from Frederica to Dover and adjoining land  
of the heirs of Manlove A. Cleland's deceased and land of the

of said Chapel and which is contained in the following meters  
and bounds. To wit: Beginning at a stone set in the ground  
at a corner of the land now belonging the aforesaid Chapel  
and in a line of land of the aforesaid Glendon's heirs and  
measuring thence with their line, South fifty five degrees  
and fifteen Minutes West, eighteen perches and eight tenths  
of a perch to a stone at the east side of the aforesaid State  
road leading from Frederica to Dover, thence running with  
the East side of the said road North eleven degrees and fifty five  
minutes East, eighteen perches and nine tenths of a perch to  
a stone recently set in the ground for a corner of the lands  
belonging to the Chapel aforesaid thence with the line  
thence South fifty six degrees and fifteen minutes East thir-  
teen perches and nine tenths of a perch to the aforesaid begin-  
ning corner Stone, containing by actual survey one  
hundred & twenty two square perches of land be thence of the same  
more or less. Together with all and singular the improvements  
house or houses, fences ways, and the rights, liberties, privileges  
hereditaments and appurtenances whatsoever thence to be-  
longing or in anywise appertaining and the reversions and  
remainders, rents (after the expiration of this year) issues and  
profits thereof. And also all the estate, right, title, interest, profit,  
claim and demand whatsoever of them the said Thomas  
Lockwood and Eliza his wife, at law or equity or otherwise  
howsoever of in to or out of the same. - To Have and to hold  
the aforesaid part of a tract piece parcel or lot of land as  
above described and hereby granted, bargained & sold, as men-  
tioned or intended so to be, with all and every the appurte-  
nances unto them the said Joseph Burchinal, William  
Roe Samuel Chambers William Heron, Samuel Braden  
Solomon J. Warren, Thomas Vickery, Jonathan S. Sipple  
and James H. Boone and to their Successors forever as Trust-  
ees in trust as aforesaid, for the Methodist C. Chapel called  
Barratt's Chapel. And the said Thomas Lockwood and Eliza  
his wife the part of a tract piece parcel or lot of land aforesaid  
with the appurtenances, against themselves and their and  
each of their heirs and against all and every other person  
or persons now claiming or hereafter to claim the same  
by force or under them or either of them shall or will war-  
rant forever hereafter and defend by these presents.

In witness whereof the said Thomas Lockwood &  
Eliza his wife have hereunto respectively set their  
hands & affixed their seals the day & year first above written.

Signed sealed & delivered  
in the presence of us the words } Thomas Lockwood   
"Methodist C" and "Methodist E" on the }  
last page of the word "fourth" on the second } Eliza Lockwood   
page of the word "fourth" on the second }  
page of the word "fourth" on the second }  
page of the word "fourth" on the second }

Witness our hands & seals this 1st day of June 1852  
Wm. C. Johnson, W. L. Johnson

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1851

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vol. AF28, p. 224; vol. AF29, p. 435; vol. AN35, p. 300; vol. BILE94, p. 318;  
vol. LYN286, p. 13.

// 206. SAINT MARY CATHOLIC EPISCOPAL CHURCH, 1770--., N. Race St., Georgetown.

Organized 1772. Incorporated April 10, 1800. First church, a frame building on Pine St. erected about 1802, was burned in 1806. A brick building on same site was then used until 1865, when a new church was erected on present site. This was replaced by present building which was dedicated in 1857. It is a large brick building with a belfry and bell. First settled clergyman, Rev. Stephen Townsend, 1843-44. See: Rev. Omar E. Jones, historical sketch (Burginway, Robert J. Coarstan, 1935).

Minutes, 1876--., 2 vols.; Financial, 1800--., 1 vol.; in possession of George Short. Register, 1838--., 5 vols.; in possession of pastor, Rev. Omar E. Jones. Sunday School, 1915--., 1 vol. for each class; kept in church. Transcript of Register 1858-1915; in State Archives. Records of incorporation and deeds: Sussex Co. Recorder's office, Deeds Records; vol. AC26, pp. 82 and 83; vol. AA500, p. 363; vol. AA568, p. 123; vol. BC90, p. 384; vol. CC120, p. 156; vol. DD131, p. 99; vol. DE1167, p. 27.

✓ 207. BARRATT'S CHAPEL, 1790--., Route 113 (duPont Highway), 1 1/2 miles N. of Frederica.

Organized through efforts of Phillip Barratt and Walter Sipple. Church was dedicated in 1790. For more than sixty years the earth was the building's floor. It is a red brick building with gallery and crude benches. Old oil lamps have been wired for electricity. It was in this building that plans for a national Methodist organization were formulated by Rev. Francis Asbury and Bishop Thomas Coke in November, 1784. The churchyard serves as a cemetery in which are buried many of the early Methodist leaders of this section. Beside the road in front of the church is a marker erected by the Historic Markers Commission. First settled clergyman, Rev. Ezekiel Cooper, 1788-89. See: Norris L. Barratt, Barratt's Chapel and Methodism (Wilmington, Historical Society of Delaware, 1911, 68 pp.); Rev. W. L. W. Wilson, historical record of church, on flyleaf of register, 1880; historical sketch, in files of Historical Society, Dover; articles in Wilmington newspapers, Evening Journal, Oct. 2, 1923, Sept. 27, 1924, Oct. 2, 1926, Sept. 27, 1930; Every Evening, Sept. 27, 1924, Oct. 6, 1921; Sunday Star, Oct. 7, 1925, Nov. 12, 1928.

Minutes, 1780-1912, 1 vol.; in State Archives; 1913--., 1 vol.; in possession of secretary, Luther Robbins, Frederica. Register, 1913--., 1 vol.; in possession of pastor, Rev. Robert M. Green, Magnolia. Financial, 1913--., 1 vol.; in possession of treasurer, Dr. Derriekson, Frederica. Sunday School, 1913--., 1 vol.; in possession of superintendent, Miss Alice Sipple, Frederica. Copies of deed and charter in Frederica Bank vault. Records of deeds: Kent Co. Recorder's office, Deeds Records; vol. 84, p. 200; vol. 84, p. 192; vol. 85, p. 323; vol. 88, p. 325; vol. 88, p. 476; vol. 810, p. 95; vol. 510, pp. 80 and 138; vol. 011, p. 504; vol. 011, p. 450; vol. 014, pp. 463 and 466; vol. 014, p. 91; vol. 714, p. 502.

208. METHODIST EPISCOPAL CHURCH, 1780--., duPont Highway, Centerville. *See also "Canterbury M. E. Church"*

Organized about 1780 and called Green's Chapel. Date name was changed is unknown, but the old name was still used in 1888 when the church was in-

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the entrance open and subject to the elements. The local name for this spot is "vault woods."

Mt. Olive A. M. E. Church, east of Little Heaven, was rebuilt in 1906. The land had been purchased on Oct. 26, 1904, from Wm. Abrams.

Saxton's Methodist Church (M.E.), located one and one-half miles west of Bower's Beach, was built on land donated by John Saxton, on Jan. 23, 1881. The chapel was dedicated on Dec. 8, 1879. In 1893, the chapel was moved to its present site at Bower's Beach. The opening service was held on Sun., Dec. 3, 1893. It was conducted by the Revs. W. L. S. Murray, Robert Walt and S. R. Maxwell. This site was purchased from Elizabeth Minner on June 20, 1894.

Barratt's Methodist Chapel (M.E.) is located one mile north of Frederica. It is known as the "cradle of Methodism." The land on which the chapel and the large graveyard are situated, was conveyed by Philip Barratt on Aug. 17, 1780, to a Methodist board of trustees for the nominal consideration of five shillings. The interest in Methodism in that locality was started by Freeborn Garrettson, a Methodist missionary, who preached in private homes in 1778. Among those converted were Philip Barratt and Waitman Sipple. They formed a Methodist Society and in March, 1780, they took the initiative and started building the brick chapel on Barratt's land. It was finished and occupied before the end of the year. It was here on Nov. 14, 1784, that Bishop Thomas Coke first met Francis Asbury and the spot is marked with a brass star inlaid in the floor. It was here that the Holy Sacrament was first administered regularly.

On Dec. 24, 1784, at Baltimore, Asbury and Coke were elected the first Superintendents of the church in America. In spite of John Wesley's earnest opposition both Asbury and Coke immediately assumed the title of Bishop. Asbury preached here for the last time on Apr. 14, 1815.

The old-fashioned high pulpit has been removed but the pulpit-bench, upon which Coke and Asbury sat, is still preserved and in use on the present pulpit. For the first sixty years the interior was roughly finished, the only flooring being the ground itself. At regular intervals a half brick was left out of the outside walls, a feature that arouses the curiosity of many persons. It appears that in those days the scaffolding used in erecting brick buildings was placed on the outside of the buildings. These openings, half-brick deep, are where the scaffolding rested on the walls and they were not filled in when the scaffolding was removed.

Barratt's Chapel is owned and supervised by a self-perpetuating board of nine trustees. Under the deed of trust negroes were allowed to hold meetings on designated mid-week evenings using the gallery for these meetings. It was stipulated that they must not become boisterous and that at least three of the trustees must be present. The white mulberry tree in front of the chapel is believed to be older than the chapel itself. In 1932, termites did considerable damage to the building. The damage was repaired, the woodwork was treated and it receives semi-annual inspection and care.

Among the noted persons buried in the graveyard are former Governors George Truitt and John W. Hall. Gov. Truitt was originally buried on his farm south of Canterbury. Added to the inscription on the flat slab over Gov. Truitt's vault is the following: "By Resolution of the General Assembly of Delaware the remains of Gov. Truitt and family were reinterred and these three stones removed to this place—March A. D. 1903. The oldest tombstone

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that the said [Preacher] Preach no other Doctrine than is contained in the Rev<sup>d</sup>. John Wesley's Notes on the New Testament and Four Volumes of Sermons." [Deed Book W, vol. i., folio 247].

From the records that have come down to us, it appears that the Rev. Freeborn Garrettson gave the first impetus to Methodism that eventuated in the formation of the strongest hierarchy of any Protestant denomination on this Peninsula.

In the year 1778 he preached at the house of a Mr. Lewis, who, in company with Philip Barratt, Jonathan Sipple and their families, became so much interested by his preaching in the teachings of John Wesley, that they formed themselves, with others, into a society of Methodists.

At this time it was the custom of the people to meet by appointment at each other's houses in the morning for prayers and to listen to a discourse from some passing itinerant. It often happened that more people assembled on these occasions than could be accommodated with house-room, particularly on Sundays and during revival seasons. Owing to the lack of room at private residences, the followers of John Wesley felt greatly in need of more spacious accommodations.

In March, 1780, Philip Barratt and Waitman Sipple took the initiative in erecting a meeting-house, the result of which was Barratt's Chapel. The edifice was forty-two by forty-eight feet, two stories high, and had a vestry-room connected with it. There is a tradition that the bricks of which it was built were imported from Holland, which is highly improbable, as the clay in the immediate vicinity is as good as any in the world for bricks and the art of making bricks was already well-known, as bricks had been burned at Lewes and other places in the Peninsula many years before this time. The house was furnished with a pulpit and occupied as a place of worship in the latter part of the same year.

In November, 1784, Dr. Samuel Megaw, who had been rector of St. Paul's Protestant Episcopal Church, Third and Walnut Streets, Philadelphia, Bishop Asbury, Caleb B. Pedicord, Joseph Hartley, Rev. Cromwell and Rev. Thomas Coke, LL.D., met at Barratt's Chapel and celebrated the first Quarterly Meeting held there, at which one thousand people were estimated to have been present. It was on this occasion, November 14th, that Dr. Coke, who preaching the sermon of the day, first met Francis Asbury and concerted those measures by which the Methodist Episcopal Church was organized in America, which was effected at Baltimore, Md., a few weeks later. At that meeting Asbury was elected the first bishop in America and was consecrated by Dr. Coke, who had been ordained the first bishop of the Methodist Episcopal Church by John Wesley himself.

The old fashioned high pulpit, which was reached by a flight of steps and which almost concealed the preacher from his congregation, has been remodelled to suit modern ideas; but the seat or wooden

bench, upon which Bishops Coke and Asbury, and other pioneers of the church, sat, is still preserved as a memento. For the first sixty years of its existence the ground was the only flooring of the church, and the walls were left in an uncouth and primitive state. Yet, notwithstanding these inconveniences, the early fathers and mothers of the church in Israel never ceased to meet here and hold divine services.

Barratt's Chapel has enjoyed the ministrations of some of the brightest ecclesiastical luminaries in the church, but the most memorable epoch in its history was the meeting of Coke and Asbury at the chapel the year following, and their own consecration to the episcopacy for the ordination of the Rev. Ezekiel Cooper, then twenty-two years old. To this trio is to be attributed whatever of ultimate success the Methodist Episcopal Church has achieved throughout the world.

In 1799 Ezekiel Cooper became editor and general agent of the Book Concern, whose capital stock in the next six years rose from almost nothing to forty-five thousand dollars. The energy and ability which he brought to this undertaking gave to the "Book Concern" an impulse and organization that has rendered it one of the largest religious publishing establishments in the world.

After his ordination to the ministry, in 1785, he was in frequent communication with John Wesley as to the organization and details of the church. The last letter ever penned by John Wesley to the New World was written just twenty-nine days before his death, and was directed to Ezekiel Cooper. The original letter was in the possession of his nephew, the Rev. Ignatius T. Cooper, D.D., of Camden, Del., who had it framed, and treasured it as a memento of great interest. Here is given a copy of the letter:

"NEAR LONDON, Feb. 1, 1791.

"DEAR BROTHER: Those that desire to write or say anything to me have no time to do so, for Time has shaken me by the hand and Death is not far behind. But I have reason to be thankful for the time that is past. I felt none of the infirmities of old age for four-score and six years. It was not till a year and a half ago that my strength and my sight failed. And still I am enabled to scrawl a little and to creep, though I cannot run. Probably I should not be able to do so much did not many of you assist me by your prayers. From time to time I have given a distinct account of the work of God, which has been wrought in Britain and Ireland for more than half a century. We want some of you to give us a connected relation of what our Lord has been doing in America from the time that Richard Boardman accepted the invitation and left his country to serve you. See that you never give place to one thought of separating from your brethren in Europe. Lose no opportunity of declaring to all men that the Methodists are one people in all the world, and that it is their full determination so to continue,

"Though mountains rise and oceans roll  
To sever us in vain."

"To the care of our common Lord I commit you, and am  
Your affectionate friend and brother,  
JOHN WESLEY."

On the southwest side of the Northwest Branch of Murderkill Creek, abutting on the creek, is a large tract of land called "St. Collom," on which the village of Frederica stands. It was taken up on a warrant in 1681 by Benoni Bishop and surveyed to him December 10, 1684, for fourteen hundred acres. It extended down a small branch and Bishop's Branch until it fell into the Northwest Branch, then down In-

dian Creek (Mill Creek) to "Indian Point," the site of "Johnny Cake Landing," now known as Frederica; then up the creek to Ash Branch, then by various lines to corner for "Bishop's Choice" on Ash Branch, then by lines of Bishop's Choice. It extended from Indian Point, at the junction of the Northwest Branch with Murderkill Creek, nearly two miles into the country in a westward direction. Bishop also took up about the same time another tract of one thousand and fifty acres, which he named "Bishop's Choice."

The Indian rights in these lands he bought of Saccarckett, December 30, 1682, and January 5, 1682-83. The lands were partly sold by him, and the remainder passed to two stepdaughters, and from their descendants, Zachariah Goforth, William Carpenter, Vincent and Jonathan Emerson and others purchased. Zachariah Goforth, who owned the land in "Johnny Cake Neck," known as the Old Landing (in a survey of June 27, 1758, called Goforth's Landing and on the site of the present crossing from Frederica to Milford), was the first purchaser, and bought part of "Bishop's Choice" (formerly of Mark Maulove).

On March 2, 1769, he bought forty-eight acres of land, part of St. Collom, lying in "Johnny Cake Neck," adjoining "Johnny Cake Landing." It formerly belonged to Samuel Hues, and descended to him from his grandfather, Samuel Mott, who had previously purchased from the said Goforth four hundred acres, part of St. Collom, to which he gave the name of "Mott's Field."

"Johnny Cake Neck" is a term susceptible of indefinite extension—in fact, comprehending all of St. Collom and part of Bishop's Choice. It lay west, northwest and southwest of Frederica, and extended from Murderkill Creek on the southwest and south to the Northwest Branch and Bishop's Branch on the north.

The landing-place, called "Goforth's Landing," was surveyed to Zachariah Goforth, June 27, 1758, and the remainder, June 19, 1776. It lies above the town of Frederica, on the Murderkill Creek, and is near the site of the present crossing from Frederica to Milford.

Silvia Sipple, April 29, 1776, was granted a warrant for one hundred and sixty-one acres, part of St. Collom, lying in "Johnny Cake Neck," adjoining land of Zachariah Goforth and Vincent Emerson. A part of "St. Collom" and of "Bishop's Choice" in "Johnny Cake Neck" was granted to Vincent Emerson, September 16, 1769, and in all contained nine hundred and eleven acres. The land of Jonathan Emerson was adjoining and was part of St. Collom, on which he laid out Frederica. James Boyer, by warrant, March 18, 1776, also had one hundred and twenty-seven acres of land in Johnny Cake Neck adjoining Goforth's land and "Heatherd's Adventure," which was surveyed to James Boyer and Chas. Ridgely.

FREDERICA.—On the part of "St. Collom," that Jonathan Emerson purchased, he laid out, in 1770, a town with streets and lots, each one hundred by one hundred and twenty feet. Zachariah Goforth made the first purchase that is on record, February 13, 1772, and bought two lots, Nos. 6 and 7. The other lots, soon after sold, were as follows: John Dill, August 24, 1773, lots Nos. 27 and 28; John Crompton, August 25, 1773, lot No. 2; Francis Manny, August 27, 1773, lots Nos. 25 and 26; John Fisher, September 9, 1774, lots Nos. 23 and 24; Solomon Edmonson, February 6, 1775, lots Nos. 8 and 22; John Gibson, February 15, 1775, lots Nos. 18 and 19; Levin Wainwright, November 15, 1775, lots Nos. 9 and 10; William Sipple, February 24, 1776, lots Nos. 11 and 12. Zachariah Goforth, August 10, 1774, sold twenty-five hundred and fifty square feet to John Dill, innkeeper of Johnny-Cake Landing. In 1790 William Berry was a storekeeper in the town.

The idea prevails among some people that one David Leach owned all the land around Frederica, and that there was a small cluster of wooden tenements, with here and there a respectable brick dwelling, the decimated remains of which are still to be seen. This idea so prevalent is all a mistake. David Leach did not come from Somerset County, Md., until 1729, and February 20th in that year bought one hundred acres of land in the forest of Murderkill Hundred of Jacob Simmons, called "Simmons' Plumbs," and May 14th the same year he bought fifty acres of land in the fork of Murderkill Creek of John Sipple. He did not own the land on which Frederica stands. "Johnny Cake Landing," the site of Frederica, was east and northeast of Leach's land, and adjacent thereto on the same side of the creek. Frederica lies on the extreme eastern end of Johnny Cake Neck. David Leach died in 1760, and was buried on Briar Bush Hill, and did not, therefore, lay out Frederica, as is amply proven by the deeds of Jonathan Emerson, dated twelve years later.

The headstone and footstone, marking the site of his grave, on the brow of the hill along the cripple of Murderkill Creek, about fifty yards south from Nathaniel Lank's large building, on his ship-yard, are in a good state of preservation, and bear this inscription:

"DAVID LEACH  
departed this Life  
10th Day January  
1760."

Many people attempt to discredit the fact of Frederica being at one time called "Johnny Cake Landing," but Survey Book A, in the recorder's office of Kent County, on folios 118 and 183, will satisfy one of the identity of the two names. On folio 118 occurs this language: "A Draught of two parcels of Marsh and cripple, situate in a fork of the Murther Creek in Murther Creek Hundred, in the County of Kent on Delaware: viz. Fig 1. Containing 34 acres and allowance of six pr cent: and Fig. 2, including Johnny Cake landing and beginning at a cor. R. O.

two hundred and ninety acres made up of three other tracts, called the "Upton Farm," which recently became the property of Dr. Thomas H. Cooper, of Chestertown, Md.

*Murderkill Neck*<sup>1</sup> is the eastern end of South Murderkill Hundred, in Kent County, bounded east by the Delaware Bay, north by Jones' River, south, by Murderkill Creek and west by the north branch of its Spring Creek tributary, known as the Montague mill-stream. Near the mill-seat a slight elevation divides its waters from a branch of Jones' Creek, and thus prevents the neck from being an island. The divide, with contiguous tracts, was an early acquisition of the Chambers family, whose ancient dwellings and burial vaults are pointed out to the stranger. That the *Neck* was once a populous abode or favorite haunt of the red man, is evident by the shell-heaps visible, and by other large deposits. Many arrow-heads have been gathered, of various shapes and origin. A heap of fragmentary arrow-head cleavings, once observed at the mouth of Murderkill Creek, suggested the idea that it may have been at one time a place for the manufacture of Indian implements. Recent collections of implements—besides arrow-heads and interesting specimens of pottery—include tree-killers, meat and skin-dressers, corn-crusher and a furbisher. Great numbers of water-fowl frequented the streams, small quadrupeds the forests, ponds and marshes; wild-turkeys were numerous; bears, deer

<sup>1</sup> Prepared by James H. Reed, of Bowers, Kent County.

on his farm for the burning of lime-stone. The wholesale destruction of wooded preserves, before the development of coal, caused alarm among the people. To meet the demand for hedges, long before the Osage orange came into use, Jehu Reed, in 1832, having then a nursery upon his home farm, procured berries of the Virginia blackthorn. These he fermented, planting the seed in beds, and for many years grew and sold thornquicks in addition to other nursery stock. In some instances he set out hedges by con-

<sup>1</sup> It is said Drummer Gray, an aged freedman, who died about 1840, pointed out, in his time, to those now living, the place where he had seen the last small herd of buffalo in this neck—namely, a glade or meadow, on the farm of his then master, Andrew Gray the grandfather of our Senator George Gray, northwest of his residence.

This character deserves a historic niche. In addition to his freedom, he was given a life-right in what the papers call the "Drummer Gray Lots." "Well to-do" white folks speak of his hospitality, of visits to his house and of seats at his table. Pious, and justly proud of his oxen, he could be seen in his cart early Sunday morning, on his way to Barratt's Chapel, where, in the gallery, the colored people worshipped in those days and held class-meetings before the white folks arrived. Back of these historic walls of Methodism, and of the more recent mortuary city of evergreen and marble, are the graves of those early Christians of the colored race. Some who yet live well represent "the rare old stock;" especially those by the name of Gray (of several distinct types) whose ancestors were doubtless all slaves to the same family, known as sober, civil and orderly, reflect credit on the name they inherit, as compared with certain others, who received not the precepts of religion while under the yoke. In the lives of these, observed to be vicious, treacherous and short, and of those the reverse, one may discern antecedents; likewise, the good or evil one may do through successive generations after ceasing to live or even to be remembered.

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Sharks  
History

## THE CRADLE OF METHODISM

Charles E. Covington, S.T.M.

Ten miles south of Dover, the Capital of Delaware, beside the highway, U.S. 113, there is an old brick Church nestled among the trees with a cemetery on two sides of it. That Church is Barratt's Chapel.

In 1778 Freeborn Garrettson preached at the home of a Mr. Lewis near Johnny Cake Landing, now Frederica. Philip Barratt, Waitman Sipple and Johnathan Sipple and their families were so much affected by his preaching that they formed themselves into a society. At first the society met at their houses, but soon they felt the need of more room; and Asbury encouraged them to build a chapel.

In the summer of 1780 Philip Barratt contributed a plot of ground to the society with the understanding that they would build a preaching house thereon. A two-story brick church was started immediately. The suspicion attached to the patriotism of the Methodists caused considerable opposition to the erection of the church within the neighborhood. While the church was under construction, a gentleman of

that area inquired what use was to be made of the building. He was informed that the building was a church and was to be the place of worship for the Methodists. He replied, "It is unnecessary to build such a house, for by the time the war is over, a corn-crib will hold them all."<sup>1</sup>

That fall the church building was ready for occupancy and was dedicated as Barratt's Chapel, in honor of the donor of the land, Philip Barratt. It was the first church built in Kent County by the Methodists, and one of the first two erected in Delaware.<sup>2</sup> For two generations it remained in an unfinished condition - with only dirt floors, rough hewn seats, and no heat; yet, with all of its limitations, at its completion it was recognized as the Cathedral of Methodism because it was the best meeting house in America belonging to the Methodists.<sup>3</sup>

Today the Church's exterior remains practically the same as when it was completed in

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1. John Lednum, *A History of the Rise of Methodism in America*, p. 263, Philadelphia: J. Van Court, 1857.
  2. Thomas Chapel Methodist Church was the first church owned by the Methodists in the State of Delaware, but it was a gift from Dr. Samuel McGaw.
  3. St. George's in Philadelphia was, at this time, a barrack and stable for the British Army.

1780. However, some minor changes have been made to the interior.

On November 14, 1784, Barratt's Chapel entertained a quarterly conference over which Asbury was to preside. This was the regular fall Quarterly Meeting at which the semi-annual changes took place among the preachers laboring on the Peninsula. It is reported that there were over a thousand people present for this meeting, and among the number were many preachers. To name a few: Dr. Samuel McGaw, who was a clergyman of the Church of England, Francis Asbury, Caleb B. Pedicord, Joseph Hartley, Freeborn Garrettson, James Cromwell, John Dickens, Richard Whitecoat, and Dr. Thomas Coke, who had just arrived from England.

Dr. Coke preached to the noble assembly on "Christ Our Wisdom, Righteousness, Sanctification, and Redemption."

Ezekiel Copper says of this meeting, "While Coke was preaching Asbury came into the congregation. A solemn pause and deep silence took place at the close of the sermon as an interval for introductions and salutations. Mr. Asbury ascended the pulpit, and without making himself known by words, clasped the Doctor in his arms, and accosted him with the holy



salutation of primitive Christianity. The other preachers at the same time were melted into sympathy and tears. The congregation caught the glowing emotion, and the whole assembly, as if struck by shock of heavenly electricity, burst into a flood of tears. Every heart appeared overflowing with love and fellowship, and an ecstasy of joy and gladness ensued. I can never forget the affecting scene."<sup>4</sup>

Dr. Coke, assisted by Whatecoat, after administering the sacrament of the Lord's Supper to five or six hundred communicants, held a love feast. Not knowing that they had been ordained by Wesley and others in England, Asbury was shocked at such action. Later he approved. Also that day Dr. Coke baptized sixteen persons at Barratt's Chapel. This was the first time that the sacramental ordinances were administered by duly authorized Methodist ministers on American soil.

After the worship service was over, Dr. Coke, Francis Asbury, and ten other preachers went to dinner at the home of the Widow of Philip Barratt, which was about one-half mile

<sup>4</sup> Abel Stevens, *A Compendious History of American Methodism*, 114. New York: Hunt and Eaton, 1867.

behind the church. There Dr. Coke explained the purpose of his visit and the burden of his heart to Asbury. Dr. Coke first proposed that he ordain Asbury for his episcopal duties and leave Whatecoat and Vasey as elders to carry on the work with him. Furthermore, the societies would be formed into a church in which the sacraments would be administered, a liturgy would be used, and the articles of faith as altered by John Wesley from the articles of the Church of England would be accepted as the basic doctrine.

Asbury refused to consent to his autocratic policy of ordination and organization and insisted that, if the societies were to be formed into a church, all the itinerant brethren must be consulted. Until then Coke could wait. Thus, Coke's expectation, that he and Asbury could come to an agreement, settle all issues, and dictate the policy of American Methodism without consultation with the ministers, failed to materialize. Asbury had other ideas, and his will proved to be the stronger.

"It was not that Asbury refused Wesley's commission; but he preferred to act with the full sanction and approval of his brethren, if this could be obtained. It was much to have been

selected by Wesley and to enjoy his confidence, but it was more to have the confidence of the men whom he was to rule as superintendent.<sup>25</sup>

That afternoon the ministers present were consulted concerning the plan of calling a conference on Christmas Eve to decide the momentous questions of whether and how they were to be formed into a Church. Those present cordially approved of the plan and Freeborn Garrettson was sent "like an arrow" to call the preachers together for the Conference to be held at Lovely Lane Chapel, Baltimore, Maryland, on December 24, 1784. That conference formally organized the Methodist Episcopal Church in America.

Today Barratt's Chapel is widely known as "The Cradle of Methodism" because of its unique place in the development of American Methodism. It was here that Bishop Ashbury and Dr. Coke met and made the preliminary arrangements for the formation of the new church - The Methodist Episcopal Church in America - and that the sacramental ordinances

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5. James W. Lee, Nathals Luccock, and James M. Dixon, *The Illustrated History of Methodism*, p. 256, New York: The Methodist Magazine Publishing Co., 1900.

were legally administered to Methodist communicants for the first time on American soil by duly authorized Methodist preachers - Coke and Whatcoat.

To Methodists everywhere these facts should invest Barratt's Chapel, "The Cradle of Methodism," with deep religious significance and real historic value.

This shrine is owned and maintained by the Peninsula Conference Historical Society. In 1964 a museum and curator's residence was constructed and a full time curator was assigned. Worship services are not conducted regularly but each year an anniversary service is held on the second Sunday of November to commemorate our heritage.

The journals  
& letters of  
Francis Asbury  
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The journal  
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1779

*In retirement during the Revolution, Asbury studies ancient languages*

CHAPTER EIGHT

*Delaware*

*January 1, 1779.* A living miracle of Divine mercy, I am brought to the beginning of another year. How many of my friends are gone to eternity the past year, while I am spared amidst temptations and afflictions of various kinds! I humbly bope, upon the whole, I am more spiritual; but O! how unfruitful and unprofitable. This year seems to open with forebodings of uncommon distress. Lord, prepare me for every event of thy providence! My own soul was much affected, and there appeared to be a concern among the people, while preaching to-day at Lewis'. Blessed be God! my soul has intimate access to Jesus, and is much quickened.

“My residue of days or hours,  
Thine, wholly thine shall be;  
And all my consecrated powers,  
A sacrifice to thee.”

*Saturday, 2.* I reached my circuit in Kent,<sup>1</sup> and preached on my favourite subject: “This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;” and there appeared to be some meltings of heart among the people.

Upon mature reflection, I do not repent my late voluntary retirement in the State of Delaware. Notwithstanding all my afflictions and fears, I

<sup>1</sup> Having left his retreat at Judge White's, Asbury began riding a fragment of the old Kent Circuit, confined largely to Delaware, although the *General Minutes* contain no record of this appointment. The conference of April 28, however, appointed Asbury with four others to the Delaware Circuit. He had considerably enlarged the old circuit since his arrival in December, 1777. (Lednum, *op. cit.*, 205, 226.)

entertain a hope, that after the people have been tried and humbled by their present calamities, the Lord will yet visit and bless them with spiritual light, purity, and consolation. Already I am informed that there is a gracious work going on in Sussex, in Delaware, and in Accomack and Northampton counties, in Virginia.

*Monday*, 4. Being prevented from travelling, by a heavy fall of snow, I finished the reading of the 2d vol. of Mr. Wesley's Sermons, which I began on *Saturday*; and they were, as usual, made a peculiar blessing to my soul. I trust the Lord favours me with an increase of love and gratitude.

*Wednesday*, 6. I ended the first volume of Prideaux's *Connexions*,<sup>2</sup> and had a clear view of the state of the nations at the different periods of the Church of God—a just view of which is highly necessary for the understanding of the prophecies. The revolutions of kingdoms have been wonderful in all ages; and it ought not to be thought strange, if they should be so now. But in all the various turns of Divine providence God had, and still has, spiritual ends, and the welfare of his Church, in view.

*Thursday*, 7. In reading the second volume of Prideaux, I was struck with the exact fulfilment of Daniel's prophecy "The seventy weeks being divided into three periods,—that is, into seven, sixty-two, and one week,—the first reacheth from the time of the going forth of the commandment to Ezra, for the restoring of the Church and the state of the Jews, in the seventh year of Artaxerxes Longimanus, to the finishing of that work by Nehemiah, forty-nine years after; the second, from the end of that period to four hundred and thirty-four years after, at which time the Messiah appeared in the ministry of John; and the last, from that of his thus appearing, to his being cut off by his death on the cross—which was one week, or seven years; and all these put together, fully make up seventy weeks, or four hundred and ninety years of this prophecy: and, according to this computation, every particular of it hath been fully verified in a completion exactly agreeable thereto, and the whole number of years pointed out thereby exactly answered to a month; for as the going out of the commandment to Ezra, from whence they began, was in the month of Nisan, so the crucifixion of Christ was also in the same month, just four hundred and ninety years after." This day my heart was kept in peace. My soul shall make her boast in the Lord.

*Friday*, 8. I rode to Mr. Boyer's, and conversed freely with him on the things of God. He appeared very kind, and inclined to hear instruction.

*Lord's day*, 10. Though it rained, many attended to hear the word both at Boyer's<sup>3</sup> and at Dover; and on *Monday* my heart was greatly enlarged

<sup>2</sup> Humphrey Prideaux (1648–1724) wrote *Connections of the Old and New Testaments in the History of the Jews*, etc. (1716).

<sup>3</sup> This was the Boyer home located near Magnolia, Delaware. From it went Caleb Boyer, a convert under the ministry of Freeborn Garrettson, who was an itinerant from 1780 to 1788, and who was one of the most eloquent and effective leaders that the Peninsula conference has produced. (Lednum, *op. cit.*, 304–5.)

in preaching to a large congregation at Hilliard's, on Rom. i, 16. There were present many persons of respectability; but every mouth was stopt, and gainsayers had nothing to say or do.

*Tuesday*, 12. I preached at S.'s,<sup>4</sup> on the education of children, and relative duties: I then rode to Richard Shaw's, where I found a tender congregation; and left one soul in deep distress. It seems that God, in compassion to the souls of the people, has kept the way open for the preachers to travel, notwithstanding the imprudence of some, and the wickedness of others. If the Lord is pleased to work, who or what can hinder?

*Wednesday*, 13. My soul has enjoyed a deep sense of God. The congregation was large at Stradley's, and I trust their coming together was profitable, at least to some of them. In many circuits the preachers have hardly an opportunity of reading their Bibles, much less anything else. A great part of the day is taken up in riding, preaching, and meeting the classes; and very often at night, there is a large family, but one room for all, and sometimes no candle: so that I think it would be well, under such circumstances, if the preachers could have one spare day in every week for the purpose of improving themselves.

*Thursday*, 14. I had many people at (William) Thomas's, to whom I preached with great freedom; and took occasion to explain and enforce family duties. It affords me no small joy to find that my labours are not altogether in vain.

*Saturday*, 16. I am grievously tempted by the enemy; but the Lord is still my defender and friend. I am now reading the third volume of Prideaux, and find it both entertaining and instructive. I still go on to enforce the education of children, and family duties.

*Lord's day*, 24. At the widow Jackson's I enforced Genesis xviii, 19: "I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." In the evening I opened and applied Ezek. xxxvi, 25, &c., with light and liberty, and the congregation felt the weight of the word.

*Tuesday*, 26. I spent much of my time in reading the third volume of Mr. Hervey's Dialogues. I like his philosophy better than his divinity. However, if he is in error by leaning too much to imputed righteousness, and in danger of superseding our evangelical works of righteousness, some are also in danger of setting up self-righteousness, and, at least, of a partial neglect of an entire dependence on Jesus Christ. Our duty and salvation lie between these extremes. We should so work as if we were to be saved by the proper merit of our works; and so rely on Jesus Christ, to be saved by his merits and the Divine assistance of his Holy Spirit, as if we did no works, nor attempted anything which God hath commanded.

<sup>4</sup> Asbury preached at either Sturgis's or Scotten's.

This is evidently the Gospel plan of man's salvation:—St. Paul says in one place, "By grace are ye saved, through faith; and that not of yourselves, it is the gift of God." In another place the same apostle saith, "Work out your own salvation with fear and trembling." But some, who see the danger of seeking to be justified by the deeds of the law, turn all their attention to those passages of Scripture which ascribe our salvation to the grace of God; and to avoid the rock which they discover on the right hand, they strike against that which is equally dangerous on the left, by exclaiming against all conditions and doings, on the part of man; and so make void the law through faith—as if a beggar could not cross the street, and open his hand (at the request of his benefactor) to receive his bounty, without a meritorious claim to what he is about to receive. What God hath joined together, let no man put asunder. And he having joined salvation by grace, with repentance, prayer, faith, self-denial, love, and obedience, whoever putteth them asunder will do it at his peril. But it is likewise true that others who see the danger of this, in order, as they imagine, to steer clear of it, go about to establish their own righteousness; and although they profess to ascribe the merit of their salvation to Jesus Christ, yet think they cannot fail of eternal life, because they have wrought many good deeds of piety towards God, and of justice and mercy towards man; and they would think it incompatible with Divine justice, to sentence them to eternal punishment, for what they call the foibles of human nature, after having lived so moral and upright a life. Happy the man who so studies the Holy Scriptures, his own heart, and the plan of salvation, and daily prays with such earnest sincerity to Almighty God, as to see that neither faith without works, nor works without that faith which justifies the ungodly, will suffice in the awful day of universal retribution!

*Wednesday, 27.* My soul is sensible that there is a declension among professors. This cannot but grieve the hearts of those who labour, and are engaged to promote the spiritual and eternal happiness of their fellow creatures. Lord, revive thy work of grace, in all our societies throughout this extensive continent, and in every nation on the earth—and especially in my poor heart.

*Thursday, 28.* We had tidings of great troubles in the south as well as the north.<sup>5</sup> The gathering cloud seemed to lower and threaten with great severity. O my God! I am thine: and all the faithful are thine. Mercifully interpose for the deliverance of our land, and for the eternal salvation of all that put their trust in thee. At present my way is measurably hedged in by Providence; but the time may come when I shall be useful in the Church of Christ. This would afford me more satisfaction than all the

<sup>5</sup> Asbury probably refers to the defeat of the Americans and the capture of Savannah and occupancy of Georgia by the British. In the North anxiety prevailed over the conduct of Benedict Arnold.

riches of the east, with all the pomp and grandeur of empires, and all the pleasures that can gratify both the imagination and the flesh.

*Monday, February 1.* My conscience smote me severely for speaking an idle word in company. O! how frail is man. It is very difficult for me to check my rapid flow of spirits when in company with my friends. The tongue is an unruly member: and St. James spoke a sacred truth when he said, "If any man offend not in word, the same is a perfect man, and able to bridle the whole body." He that can on all occasions govern his tongue, will have power sufficient to keep his whole body in religious subjection.

This day our quarterly meeting began,<sup>6</sup> and my heart was expanded in preaching to about seven hundred people, on Heb. ii, 2. I entertain great hopes that we shall see a gracious revival of religion. The Lord knoweth that, next to my own salvation, this is my chief concern, and all my interest in America, or in the whole world: I desire to live only for this.

*Tuesday, 2.* Our love feast began at nine, and public worship at twelve o'clock. The operations of the Holy Spirit were very powerful in the congregation; so that there was a general melting; and amongst the young people, there were outcries and deep distress. Here was a blessed prospect, God is gracious beyond the power of language to describe. Both preachers and people were exceedingly quickened. The public labours of the day were too much for my feeble frame.

*Friday, 5.* I am still far short of what I wish to be in point of universal holiness and fervent devotion; but my soul is kept in peace, and I am determined, by grace, to be more resolute, faithful, and diligent.

*Lord's day, 7.* There was a large company, and some melting of heart, at Boyer's, while I preached on Luke xix, 10. In the afternoon I was invited to preach in Dover court house; but my ideas were not very clear, neither was my spirit at liberty.

*Tuesday, 9.* My affections were warm, and my words flowed with ease last night in town; and the attention of the people appeared to be fixed. The people also were very lively today at Richard Shaw's. My body is in a feeble state; but glory to God, when I am weak, then am I strong. Though this mortal frame is shaken by repeated afflictions, my soul is supported by that peace which passeth all understanding. Lord, keep me always in the dust at thy feet, leaning continually on Jesus my beloved, that as my body approacheth the grave, my soul may advance towards the realms of light and glory, and there securely rest in Abraham's bosom till the general resurrection.

"There I shall see his face,  
And never, never sin;  
There, from the rivers of his grace,  
Drink endless pleasures in.

<sup>6</sup> This quarterly meeting was probably held in the home of Richard Shaw, two miles west of Dover, Delaware. (Lednum, *op. cit.*, 226; Hallman, *op. cit.*, 120.)

"Yea, and before I rise  
To that immortal state,  
The thoughts of such amazing bliss  
Should constant joys create.

"There I shall bathe my weary soul  
In seas of heavenly rest,  
And not a wave of trouble roll  
Across my peaceful breast."

*Saturday, 13.* Having seen some good appearances at two or three places, I returned to my lodging,<sup>7</sup> but found, as usual, that heavy crosses are to be borne here. Upon the whole, it appears sufficiently clear that God has other work for me to do, and that I must not abide here. If he graciously intends me for more extensive service in his Church, may he be pleased to open my way, and make it plain before me!

*Monday, 15.* Various trials beset me—from Satan, the world, and from friends; but hitherto the Lord hath helped. I am convinced there must be no resting here, in any person, place, or other object; for it would be bitter and painful in the end.

*Thursday, 18.* My soul was in sweet peace; and I humbly hope the Lord will sooner take me out of the world, than let me live to sin against him. 'Tis grace, almighty grace, must keep me; otherwise all my reading, praying, and labours of every kind, would be ineffectual. The means must be diligently used; but unless God's blessing accompany them, they will be used in vain.

*Friday, 19.* My soul was so terribly beset by Satan, that I was ready to say, I had rather die than live thus. But grace, by reflection, brought me to submit, and say, the Lord's will be done; though my sufferings were even worse than death, yet let me go to heaven, to enjoy thy presence, if it be through fire and water. In reading Clarke's *Martyrology*,<sup>8</sup> I have observed, that notwithstanding the errors and superstitions of Popery, there has been a Church of faithful witnesses preserved, who have borne witness to the truth—not in word only, but by a holy life, and triumphant death.

*Monday, March 1, 1779.* I have of late, for the most part, had liberty in preaching, and the Spirit of the Lord has been with me: and from my various and peculiar exercises, I am strongly impressed with a persuasion that the Lord is preparing me for future services. But alas! what cause for shame, on account of my great unfaithfulness! This present life may be well compared to a tempestuous ocean: sometimes the fair wind of prosperity blows a fresh gale; at other times the cross wind of adversity

<sup>7</sup> Asbury was lodging with Judge Thomas White.

<sup>8</sup> This was probably a work by Samuel Clarke (1675–1729), an English clergyman who was a prolific writer on religious subjects.

rages and threatens a hurricane. How difficult it is, in the midst of such opposing diversity, to pay proper attention to the Divine compass, and still pursue the right course!

*Wednesday, 3.* Nothing grieves me so much as the want of holiness. But it affords me some satisfaction to find that the people in these parts appear to advance in religion.

*Friday, 5.* Satan shot his fiery darts at me; but my soul was shielded, and his darts repelled. My heart is humbled within me and I must be more faithful to God, or I fear I shall not endure to the end.

*Monday, 8.* I had a large congregation yesterday at Jackson's, and my spirit was at liberty. To-day my hopes were revived at Dover, while expatiating on the experience of Hezekiah.

*Lord's day, 14.* For some days past my soul has been dejected: but upon examination, I am conscious that I have, in some good measure, walked closely with God, and in the time of my greatest heaviness, I have found peace: therefore conclude, that it must be owing to some natural cause, though intended to humble me. The most genteel people in Dover treat me with great kindness and courtesy. I hope it will turn to their own spiritual advantage. I have a witness within, that I seek not theirs (neither money nor esteem) but them—as the purchase of my Lord's death, that they may be his willing servants forever. I have lately been reading Watson's *Body of Divinity*.<sup>9</sup> The general drift of it does not comport with my sentiments, yet it contains many good things. I had a mind to abridge his two sermons on, "Lead us not into temptation, but deliver us from evil."

On *Friday* I was inclined to believe, that the night before the Lord had re-sanctified my soul. It afforded me much comfort; and I was ready to conclude it had been so for many years past, if I had maintained and believed it. But I fear I have been too slack in urging both myself and others diligently to seek the experience of this great and blessed gift. May the Lord help me from this time, to live free from outward and inward sin, always maintaining the spirit of the Gospel in meekness, purity, and love!

At this time my body labours under much affliction, and I seem fit for little or no service. This, with the heavy temptations which frequently attack my soul, makes me feel as in the furnace; but grace surrounds me as a wall of fire, and I trust my soul suffers no damage.

*Tuesday, 23.* My eyes being sore, the children<sup>10</sup> read for me the *Life of* Thomas Watson (d. 1686), ejected English divine, was a man of considerable learning; and his works preserved his fame long after his death. His most famous work was the *Body of Practical Divinity*, which appeared after his death. It consisted of 176 sermons on the catechism of the Westminster assembly of divines. (*Dictionary of National Biography*, XX, 948–49.)

<sup>10</sup> These were the children of Judge and Mrs. Thomas White. For sketches of Mrs. White and members of the family, see Lednum, *op. cit.*, 256, 270.



DELAWARE March 25, 1779

John Bruen.<sup>11</sup> He was an eminent man, truly pious, and much mortified in his affections, by deep meditation on the word of God, and other religious exercises. I see myself the least of all God's servants, whether ancient or modern; and although he has done more for me than for many, yet I have done less for him. From an observation of Mr. Bruen's, that great blessings more frequently attended the labours of plain, simple preachers than of the more sublime and eloquent, I was led to fear that I had not been simple enough.

*Thursday, 25.* It appears to me very difficult to keep professors from placing too much confidence in past experience; and to keep them pressing after grace with as much assiduity as at first. How prone is man to start from God, and to embrace every excuse for the neglect of that best of all duties—living in close communion with the Father of spirits! Though I now pray not less than ten times a day, yet I find I have need to pray without ceasing.

*Saturday, 27.* A remarkable instance occurred of the watchful care of God over his people. Mr. Peddicord went to bed, but could not sleep, though he tried again and again. At last he was obliged to rise; and going down stairs with the man of the house, he found the house on fire.

*Lord's day, 28.* My mind was much drawn out in prayer, and I believe I have not spent more time in this exercise for many years past, if ever, than I do now. But my mind has been much perplexed about wandering thoughts in prayer, though Mr. Wesley's deep and judicious discourse on that subject has afforded me no small satisfaction. He hath both shown the causes of those thoughts, which are not sinful, and incontestably proves that they contract no guilt. Yet a devout and tender mind must be grieved, to find any kind of temptation in that sublime exercise wherein the whole soul desires to be employed. This portion of Scripture—"Shall not God avenge his own elect who cry unto him day and night?"—hath followed me for some time, almost continually, and hath brought me much comfort. This day I preached at Edward White's. I am strongly persuaded in my own mind, that I have stayed in these parts too long. A black man, who had been liberated by Mr. Blades, gave such an extraordinary account of the work of God in his soul, and withal displayed such gifts in public exercises, that it appears as if the Lord was preparing him for peculiar usefulness to the people of his own colour. Let the Lord choose his own instruments, and send by whom he will.

*Tuesday, 30.* Several of my friends came to take their leave, and see the last of me for the present. They manifested great affection: and well they might, if they knew how much I had suffered among them. The next day

<sup>11</sup> William Hinde (1509?–1625) wrote *The Very Singular Life of J. Bruen, Esq. (1560–1625), of Bruen-Stapleford, Cheshire, exhibiting a variety of Memorable and Exemplary Circumstances*. It was first published in 1641.

DELAWARE April 1, 1779

I set off,<sup>12</sup> and on my journey I gradually recovered my spirits. Meeting with a man on the road, I began to speak to him about the things of God, and saw how Providence had brought it about, for the Lord had reached his heart the night before. I advised him to be diligent and faithful, and so left him. I then rode on to brother Shaw's, where I heard agreeable news.<sup>13</sup> Peradventure there is something in the womb of Providence, for which the Lord hath been preparing me, by bringing me through the fire and water.

*Thursday, April 1, 1779.* My soul was much blessed, and there was a great melting among the people, while I spoke strong words on the subject of sanctification. The believers were greatly quickened, and in class meeting we had much of the power of God. I live in great hopes of doing good in this journey. Bless the Lord, O my soul!

*Friday, 2.* I had an interview with the Rev. Mr. Magaw,<sup>14</sup> a kind, sensible, friendly minister of the Episcopal Church. I then returned to the house of Mr. Shaw, my quiet retreat for the present; and here I hope to spend my little leisure in peaceable converse with God and Divine subjects. My soul longs to be quite complete in the image of God.

*Lord's day, 4.* I breakfasted with a Presbyterian minister, and endeavoured to answer some objections which he started; but could not attempt a vindication of those amongst us who had dipped deep in politics.

On *Wednesday, 7*, there was a great moving among the people—some seeking justification, and others perfect love.

*Wednesday, 14.* My soul was in peace; but I have not sufficiently enforced the doctrine of Christian perfection. This will press believers forward, when everything else is found insufficient; and the people in these parts appear ripe for it—for there is little or no opposition. But I have attended too much to my own small and low experience. Brother Joshua Dudley and brother Richard Garrettson, two young preachers, both spoke to-day, and I gave each of them a written license. On *Thursday* my mind was deeply exercised on the subject of sanctification; and the result was, a determination to preach it more frequently, and pursue it more diligently.

<sup>12</sup> Asbury was leaving Judge White's home, which had offered him sanctuary since November 9, 1778.

<sup>13</sup> This may be a reference to the fact that Asbury's letter to Thomas Rankin in 1777, having been intercepted by American authorities, had caused a lessening of suspicion toward Asbury. This was reflected in the attitude of Governor Caesar Rodney of Delaware. (Lednum, *op. cit.*, 226.)

<sup>14</sup> Dr. Samuel Magaw (1735–1812) became rector of Christ Church, Dover, Delaware, in 1767. He befriended the Methodists by presenting to them their first frame meeting-house in Delaware. Its early name, Forest Chapel, was later changed to Thomas Chapel in honor of the Thomas family who first opened their homes for Methodist preaching, and for a kinsman, the Rev. William Thomas, who became an itinerant preacher. (Lednum, *op. cit.*, 233, 254; *National Cyclopaedia of Biography*, I, 347; Barratt: *Outline of the History of St. Paul's Church, Philadelphia*, 36, 97; Rightmeyer: *Anglican Church in Delaware*, 61–63.)

DELAWARE April 16, 1779

Friday, 16. My greatest trouble is, that I am not more holy. My soul is constantly humble within me on this account. I visited the Rev. Mr. Magaw, and presented him Mr. Fletcher's Checks; at the same time opening to his view the whole plan of Methodism. He treated me with exceeding great kindness; and I spent some time very agreeably in his company. The people of these parts (the most wealthy not excepted) are, for the most part, very courteous and friendly. Surely the Lord will raise up for himself a body of faithful witnesses among them. Sundry persons of respectability attend my feeble exercises in public, and express satisfaction. But shall this satisfy, or lift me up? God forbid! If this should be the case, God would punish me for my folly. And what is the esteem of man, whose breath is in his nostrils, when compared with the approbation of the Most High?

Tuesday, 20. We have judgment weather—a hard frost, which has killed a great part of the fruit. I am now reading Newton on the Prophecies.<sup>15</sup>

Tuesday, 27. Yesterday and today we held a quarterly meeting near Dover. A great concourse of people attended the ministry of the word; and many serious persons were present at our love feast.

Wednesday, 28. Our conference for the northern stations<sup>16</sup> began at Thomas White's. All our preachers on these stations were present, and united. We had much prayer, love, and harmony; and we all agreed to walk by the same rule, and to mind the same thing. As we had great reason to fear that our brethren to the southward were in danger of separating from us, we wrote them a soft, healing epistle. On these northern stations we have now about seventeen travelling preachers. We appointed our next conference to be held in Baltimore town, the last Tuesday in April next.

Monday, May 3, 1779. Yesterday we had some melting under the word, at the house of Edward White, and today I wrote to John Dickins, to Philip Gatch, Edward Dromgoole, and William Glendenning, urging them, if possible, to prevent a separation among the preachers in the south—that is, Virginia and North Carolina. And I entertain great hopes that the breach will be healed; if not, the consequences may be bad. I am now reading Edwards on the Affections.<sup>17</sup> Excepting the small vein of Calvinism which runs through this book, it is a very good treatise, and

<sup>15</sup> Thomas Newton (1704–82) was the author of a *Dissertation on the Prophecies Which Have Been Remarkably Fulfilled and are at this time fulfilling in the World* (1754).

<sup>16</sup> This Delaware conference of northern preachers was held because of the impending crisis of a division over the question of ordinances. Within a month the southern preachers, led by Philip Gatch, were to break away from the North over this question. The schism was healed in May, 1780. (See *Journal* entries for May 8–10, 1780; *Lee: Life and Times of Jesse Lee*, 78–86; Sweet: *Virginia Methodism*, 80–85.)

<sup>17</sup> Jonathan Edwards (1703–58) wrote *A Treatise Concerning the Religious Affections* (1742–43).

DELAWARE May 4, 1779

worthy the serious attention of young professors. I have now been about thirteen years employed in the work of God as a travelling minister; and upon a review, I have cause to be ashamed, but, at the same time, great reason to be thankful that I have not yet grown weary, and humbly hope I never shall, while able to travel at all.

Tuesday, 4. I still find it pleasant and profitable to be employed in my Master's service both in public and private. My conscience smote me severely for lying in bed till six o'clock this morning, no indisposition of body being the cause. O! why should we lose one hour, when time is so short and precious, and so many things to be learned and taught.

Saturday, 8. Yesterday being a public fast day, we had a large congregation, and a solemn time, while I preached on the fast of the Ninevites. I found about forty in society at the Draw-Bridge.<sup>18</sup> Thus it pleaseth the Lord to work, and who shall hinder him? In the most troublesome times he can build up the walls of Jerusalem. I thought for some time that it would have been much better for the work of God in America, if brother Shadford had stayed; but the Lord ruleth over all, and he ruleth for the best. Many faithful, zealous men are raised up for the work in the States, who only want a little instruction, and they are ready to spend and be spent for souls.

Wednesday, 12. Every day I have had more or less liberty in preaching the blessed Gospel. The people daily show great marks of affection and esteem for me. May the Lord keep me humble! Yea, he is pleased to humble me by afflictions, temptations, and frequent discoveries of my defects and imperfections.

Friday, 14. John Hagerty preached on: "May we know what this new doctrine, whereof thou speakest, is?" He spake long, and much to the purpose. I feel some fears lest the people should be offended against the truth, by any improprieties, or undue rashness of expression. But how can we please such as delight in their sins? It is our duty, whether they will hear, or whether they will forbear, to declare, that if they die in their sins they can expect nothing but hell and damnation.

Saturday, 15. I received a letter informing me of the death of John Laws,<sup>19</sup> a young man whom I visited about a week ago. He had been in a declining state about fifteen months, and the Lord was pleased to use me as an instrument to open his eyes, and show him the necessity and nature of religion. On my last visit I found him ripening fast for heaven, and have no doubt but that his spirit now rests in the bosom of Jesus.

<sup>18</sup> The Drawbridge over the St. Jones River behind Barratt's Chapel, Kent County, Delaware.

<sup>19</sup> John Laws lived near St. Johnstown, Sussex County, Delaware; and his memory is perpetuated in the St. Johnstown Methodist Church about one mile east of Greenwood, Sussex County. The society was organized in May, 1779; and the first church was erected in 1780. (Lednum, *op. cit.*, 229; Hallman, *op. cit.*, 277.)

DELAWARE June 30, 1779

Wednesday, 30. I received the minutes of the Virginia Conference,<sup>22</sup> by which I learn the preachers there have been effecting a lame separation from the Episcopal Church, that will last about one year. I pity them: Satan has a desire to have us, that he may sift us like wheat.

Friday, July 2, 1779. Heard Mr. Magaw at the Forest chapel,<sup>23</sup> on: "Thy kingdom come."

Sunday, 4. At half past eight o'clock, I preached at the chapel, and then went to church, and heard Mr. Magaw preach an excellent sermon on wavering in religion. The inflammatory disorder that had seized my throat is growing worse.

Tuesday, 6. I applied to Dr. Abraham Ridgely,<sup>24</sup> who prescribed two blisters, of great strength: the two following days I was very ill.

Friday, 9. I began to mend, and am persuaded that the doctor's means have been very successful, and feel myself under great obligations to him.

Sunday, 11. Felt myself so much better in health, that I ventured to speak to a small serious congregation; I hope not in vain.

Wednesday, 14. Set out for the sea-side, in a double carriage, brother Alfrey with me. We rode thirty miles, and came to Shockley's<sup>25</sup> a little after twelve o'clock. Preached to about one hundred people, all serious: a great alteration since I was here, twelve months back. So does God work. I am in growing health, my voice much restored; feel a springing hope that this journey will be attended with a blessing to myself and others. I am overcome with a sense of the goodness of God, in so suddenly raising me up. O! What I laboured under this day week! How great the change! I find all my afflictions divinely sanctified to me; I am kept in great peace, and a Divine serenity all day. A sweet peace sits upon my soul. I read some psalms, and a little of Haliburton's Life,<sup>26</sup> as I rode in the chair. O how good it is to strive to do a little for God! My friends were frightened at my going out so soon, but the Lord will help me on my way. I spoke at Shockley's on Eph. ii, 8-10.

Thursday, 15. We rode to the sea-side, about forty miles from Shockley's. I read part of the life of Mr. De Renty. We came in about two o'clock, and

<sup>22</sup> This was the conference at Broken-back Church on May 18. The *Minutes* omitted the name of Asbury, and all but two of the circuits north of Virginia. (Lee: *Life and Times of Jesse Lee*, 76-84; Tigert: *Constitutional History of American Episcopal Methodism*, 97-109.)

<sup>23</sup> See note under April 2, 1779.

<sup>24</sup> Dr. Abraham Ridgely (1756-1811) was a friend of Asbury and a member of the Methodist Society at Dover, Delaware. He was educated as a physician with Dr. James Anderson of Chestertown as his preceptor, and he later married Dr. Anderson's daughter. (*A Calendar of Ridgely Family Letters, 1742-1899*, in the state archives of Delaware; Lednum, *op. cit.*, 220.)

<sup>25</sup> Shockley lived at Slaughter Neck.

<sup>26</sup> This was probably George Haliburton (1616-65), eminent Scottish Covenanter.

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found a kind reception. We prayed after dinner in the family and private; afternoon went down to the sea to bathe, for my health; at night read a chapter, and gave an exhortation. Brother Alfrey and myself prayed; we rested well.

Friday, 16. Am kept in peace of soul, yesterday and this day; feel myself as in the presence of God, growing in health of body and soul.

Saturday, 17. I preached on 1 John i, 8, 9, to about fifty people, simple, but teachable. Some poor men in a boat came on shore, who had been taken prisoners: were English and Scotch, going to New York. I called at their tent, read the third of Romans, lectured to them; they seemed kind and humble: I pitied an old man, near seventy, from Devonshire. I went to bathe, called on the distressed people, prayed with them. This morning I finished reading the book of Psalms, which has been my regular reading this week past; likewise the eleventh volume of Wesley's Works, and part of the lives of those men of God, Haliburton, De Renty, and Walsh<sup>27</sup>—one of the Church of Scotland, another from the Church of Rome, the latter a Methodist preacher; but the work of God is one in all. To set aside a few particulars, how harmonious does the work of God appear, in men of different nations and Churches! I have been in peace, but not so much given up to God. I was humbled and stirred up to be more heartily employed: when shall every thought, word, and action in me be holiness to the Lord?

Sunday, 18. Rode to Wood's,<sup>28</sup> near Peleg Water's tavern; had about three hundred people, and apparently very ignorant in religion, yet willing to be taught. I spoke on 1 John i, 3; I found I could not speak plain enough to them: afternoon on Isa. lv, 6, 7; they understood me better. I went to Law's<sup>29</sup> to lodge. I found the Baptists were fishing in troubled water, (they always are preaching water to people,) and are striving to get into all the houses where we preach; they had taken one simple man who was joined to us, into the water. They plead they did not want to join, being Church people; but the ministers were good men, and they could not deny them their houses.

Monday, 19. I preached at J. Gray's to many feeling people: a good work is begun; and I fear that division is begun also. But what is to be done? Must we instrumentally get people convinced, and let Baptists take them from us? No; we will, we must oppose: if the people lose their souls, how shall we answer it before God? I met with a woman who warmly contended for dipping, as though it had been for life. Another began with me about going to their houses; and said, we must all live in

<sup>27</sup> Thomas Walsh (1730-59) was a native of Limerick, Ireland, and in the judgment of John Wesley one of the most learned preachers of early British Methodism.

<sup>28</sup> Members of the Woods family were among the early Methodist converts in Sussex County, Delaware. (Lednum, *op. cit.*, 258.)

<sup>29</sup> The Law family resided at the present Greenwood.

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heaven. I said, there will be no rebaptizing there. She said, we must imitate our Lord. I said, our Lord rebuked the wind, and walked upon the sea. The point is this: the Baptists and Methodists came and preached together; our simple young men not knowing how they would act; the people being unacquainted with them, are for receiving both.

*Tuesday, 20.* I went to the water, and believe bathing has been of singular use to me. Preached at S. Evans', on Acts xxvi, 18. Had great freedom. About a hundred people were present, and I hope there will be a work here, if controversy does not prevent it. Afternoon, I called to see a person in the dropsy, for whom I sent to Dr. White. At three o'clock, preached at West's, on Matt. vii, 7: "Seek, and ye shall find." I had much liberty, but the people in general were insensible. After preaching, some poor people came with tears in their eyes, fearing from what I had said, I was about leaving the houses where the Baptists would preach, and thought we were going to leave them altogether, as the others had set it forth. I answered them, while we could get a house to ourselves, and society, we would consider them as objects of our attention. Some rain, and my preaching twice, brought on a small inflammation in my throat. We rode to J. Gibbons's, fifteen miles, heavy road, very hot.

*Wednesday, 21.* I preached at twelve o'clock to about fifty people, unfeeling enough. I spoke on Gal. iii, 22. I spoke all the truth. After preaching, we rode to Joseph Moore's,<sup>30</sup> twenty miles, great part heavy travelling. An ulcer broke in my mouth while I was preaching, but I continued speaking.

*Thursday, 22.* I arose with a gracious sense of God upon my heart; cool weather after the rain. I hear good news from the people, of the work of God; though they are not competent judges, yet I hope the prospect is favourable. Many brought home to God, and hope more will be. I have, in the course of my reading, attained to the end of Solomon's Song. Preached at Joseph Moore's; a hundred serious people attended: a great change since I preached here nine or ten months ago. Then many in blindness,—now forty in society; some seeking, others have found the Lord. One of the friends told me he thought he could number fifty praying families. Some who have not joined us yet, are stirred up by preaching to pray; before, the people were swearers, drunkards, fighters, horse-racers, and such like; but the Lord hath done great things for them. I spoke on Eph. v, 8; had great liberty.

*Friday, 23.* Arose, as I commonly do, before five o'clock in the morning, to study the Bible. I find none like it; and find it of more consequence to a preacher to know his Bible well, than all the languages or hooks in the world—for he is not to preach these, but the word of God. I preached at

<sup>30</sup> Joseph Moore, with whom Asbury lodged, was one of several prominent Methodists of that name in the Mt. Pleasant neighborhood.

DELAWARE July 24, 1779

Gitting Bradley's,<sup>31</sup> in the woods, to about two hundred people, on Acts xiii, 26. Had considerable freedom. In the evening, at George Moore's,<sup>32</sup> on Rev. xxi, 6-8. Great liberty; the serious people much affected.

*Saturday, 24.* I rode to Joseph Turpin's, about thirteen miles; many people, I judge about two hundred, attended. The Lord hath done great things since I was here about nine months ago—numbers are inquiring after God; the Lord hath done great things for us. Not unto us, but unto him be all the glory given.

*Sunday, 25.* I spoke on Matt. xxiii, 37, with uncommon freedom, to about three hundred people, at Joseph Turpin's: we had a melting time here. The Lord is striving mightily to save them. Rode through the rain to Twyford's, had a hundred people or more to hear; spoke on John xv, 19, 20. strove to comfort and encourage the seeking souls. Rode to brother Thomas White's that night.

*Monday, 26.* Spent in writing to our dissenting brethren in Virginia, hoping to reclaim them.<sup>33</sup> I am kept in peace, though not without inward and outward war.

*Tuesday, 27.* I have peace: arose before three: I am much employed, but it is good to make the best of every moment, and carefully to fill up the space of time that may be lost. O! how precious is time! our moments, though little, are golden sands. I preached a funeral sermon for our late friend and brother Hardisty, to about one hundred people. I spoke on Isaiah lvii, 1, 2. Had liberty in speaking to a solemn people: some were affected, and at the close brother Pedicord gave an exhortation. The flux prevails, and hath carried some off. Returning, I called at Mr. Micajah Debruler's; afterward called at Mrs. Peterkin's, who is sick.

*Wednesday, 28.* Prepared my letters; am most severely tried at times, but if for good, the Lord's will be done. Had a conversation with Mr. O'Neal<sup>34</sup> this week—a man of learning and understanding, who knows doctrines and men; is a minister of the Episcopal Church, in Maryland, a non-juror. I ended the reading of Isaiah, in course, going through the Bible; have trials very heavy, but my soul is humbled before the Lord. I preached at Edward White's, on Zeph. i, 12; had a great time in preaching.

<sup>31</sup> Gitting Bradley was a charter member of the old Moore Meeting House between Laurel, Delaware, and Sharptown, Maryland. For the erection of this church, now Mt. Pleasant, Asbury circulated a subscription list.

<sup>32</sup> George Moore became an itinerant minister of exceptional ability from 1780 to 1804. (Lednum, *op. cit.*, 257.)

<sup>33</sup> The conference at White's declared that it would be imprudent for Asbury to accompany William Watters to the Fluvanna Conference because he was needed in the peninsula revival, and also because he had declined to sign the oath of allegiance. Thus he could exert his influence through correspondence only. (Watters, *op. cit.*, 73.)

<sup>34</sup> Asbury doubtless refers to the Rev. Hugh Neill, a former rector at Dover but in charge of St. Paul's Church, Queen Annes County, 1767-82. During his latter years, owing to his Toryism, he retained his incumbency under much opposition. (Emory: *History of Queen Anne's County*, 169, 174, 175.)

*Thursday, 29.* Set out for Kent; visited Mrs. Peterkin, going swiftly to her home; and also William Riche—about two months ago he was an opposer, proud and self-righteous, but now brought low, penitent, and submits to prayer, and Methodist conversation; thus does God bring down. He held, yea, pressed my hand, unwilling to part. I came to brother Shaw's, before B. D. had done preaching. I spoke a few words, and after dinner went to see my very dear friend, Mr. Magaw again.

*Friday, 30.* Went to the widow Howard's; spoke freely to about two hundred people, on John iii, 16. 1. The condition that all men must have been in if God had not given his Son. 2. His great love. 3. The nature of faith. 4. The consequences of not believing. The people were serious; I went to Lewis Alfrey's. A man followed me that night, ten miles, distressed in soul; I talked to and prayed with him. He went away, with clearer views and some hope, pleading for the blessing.

*Saturday, 31.* Rode to Shaw's; the weather was hot. Called on Mr. Wood, sick and distressed in his soul. There is an inquiry excited in many people, and an awakening power is going forth. I saw today a political libel; the Methodists are struck at, but every charge is false.

*Sunday, August 1, 1779.* Rainy. I rode to church, and heard an excellent sermon on Luke xiv, 22. At three o'clock I preached in the square at Dover; many came to hear. I spoke on Ezek. xxxiii, 30, very plain and pointed: how it was taken I know not. I am easy and clear in my own mind.

*Monday, 2.* Our quarterly meeting began: I was detained by rain, but came in about one o'clock. Brother Philip Cox preached on Psal. xlviii, 12-14.

*Tuesday, 3.* In the morning the rain continues; all things look gloomy. We appointed to meet at nine, if clear; if not, at twelve o'clock. About twelve it cleared away, without such visible tokens as sometimes appear. We went to the harbour; it covers three or four hundred people. It is possible we had six or seven hundred people each day; from Sussex, Somerset, Queen Annes, Caroline, Kent, Newcastle counties, and Philadelphia. I preached on Psal. cxxvi, 3-6, and was greatly led out; God was with us. Mr. —, a clergyman, was with us, very friendly. The rain prevented Mr. Magaw's attendance.

*Wednesday, 4.* We held our love feast. Many spectators, and a melting time; some power and life appeared to be amongst the people. Upon the whole we had a blessed time. About twelve o'clock I preached on Col. i, 27, 28, with some freedom, and hope the people were profited. Brother Garretts<sup>35</sup> exhorted long: his speaking is mostly proposing cases of

<sup>35</sup> It is quite certain that Asbury was describing the style of exhorting of one of the Garretts<sup>35</sup> brothers. Freeborn had left the Peninsula in mid-July, but he did not start for Philadelphia until after "attending several quarterly meetings." Asbury's comment might also be applied to Richard Garretts<sup>35</sup>, who was appointed to New Jersey the

conscience, and answering them, and speaking about Christ, heaven, and hell; yet this carries all before it. It is incredible the good he has been instrumental in doing; the people are generally moved under his preaching. It is, however, thought expedient to send him to the north. I go to Choptank.<sup>36</sup> We have had much of God in this meeting. Though I have had but little sleep, and unwholesome weather, yet I feel no injury; thank the Lord! We rode to Thomas White's after four o'clock.

*Thursday, 5.* Employed in writing.

*Friday, 6.* Part of the day taken up in writing; am not collected as I ought to be, nor as I long to be. The same day heard a sermon from brother Cox at Edward White's.

*Saturday, 7.* Rode to Reynear Williams's; I was dejected in my own soul, on account of some things I felt in body and mind: met a few in class; all seemed tender.

*Sunday, 8.* Preached on Rev. xx, 11-15, to about three hundred people. I had uncommon light; I never spoke there with such liberty in my life. Rode to the Draw-Bridge, preached to about three hundred there, but not with so much enlargement as in the morning. The Lord is at work here of a truth.

*Monday, 9.* This morning went to the Bay; afterward went to Caleb Furby's, spoke on 1 Pet. iv, 18. Met the class, and found them much engaged, and many joined. I am weak and feeble, the weather is trying: Lord! give me strength according to my day. I have been tried with wandering thoughts; I could only read a few chapters in Jeremiah; we have little time for our own improvement. I read the first epistle to Timothy.

*Tuesday, 10.* Rode to Andrew Purden's.<sup>37</sup> It was reported about that there would be a horse race, and some opposition, but there was none. Many came to hear; I spoke long, and with liberty, on Heb. xii, 25. I hope not in vain. Rode to William Virdenn's, where I preached some month's ago; the man was then quite an unfeeling person, but is now in earnest for his soul's salvation.

*Wednesday, 11.* Rode to Richard Shaw's. I spoke to a simple and steady people on the righteousness of the law and righteousness of faith; a subject with which they appeared to have but little acquaintance, therefore it was necessary to inform their judgments: some were affected. I met the class: the people are faithful, in general; thank the Lord!

*Thursday, 12.* I renewed my covenant with God. O that every thought, word, and act were love!

next year. (Garretts<sup>35</sup>: *The Experience and Travels of Freeborn Garretts<sup>35</sup>, Minister of the Methodist Episcopal Church in North America.*)

<sup>36</sup> Asbury makes several references to Thomas White's home as "Choptank." Elsewhere he means Greensboro, Caroline County, Maryland. (Lednum, *op. cit.*, 108, 113; see *Journal* entry for July 7, 1796.)

<sup>37</sup> Andrew Purden lived near Canterbury, Kent County, Delaware.

*Friday, 13.* I rode to Wells's: there were many to hear for the time and place. I spoke on Rev. xxii, 11-15, with a degree of liberty. Met the class; the people were affectionate. I am kept from a wandering mind, in a holy exercise. I am afraid of the foot of pride. I hope the Lord will keep me faithful in all his ways, for I want only to please God. I preached at Sturgis's, to a small congregation.

*Saturday, 14.* I rested; have but little time for private exercises.

*Sunday morning, 15.* Read the law delivered by Moses, and our Lord's sermon on the mount; preached at nine o'clock at Boyer's; then went to the church at Dover; and preached in the woods at three o'clock on Acts xvii, 30. I was plain and faithful; but the people will, and will not. Our own people do not keep so close to God as they ought; this injures the work.

*Monday, 16.* I went to Hilliard's, and the people attended very well. One is brought under deep distress, who some months back persecuted and kept back his wife. I said at that time, perhaps he will be glad to come himself; and so it is; thank the Lord for this. I preached from Psalm cxlv, 18-20. I had liberty and clear views in speaking; and believe the word went to the hearts of the hearers. I rode twenty miles to-day, and if brother Cromwell does not come I must take the circuit.<sup>38</sup> I bless God for health while many are sick around me. May I do the will of God, and live and love! then, come life or death, all will be well.

*Tuesday, 17.* I spent part of the day with Mr. Magaw very comfortably, and find him a teachable man in his station. I met brother Alfrey, and heard of the violent proceedings of some men at Lewis's, who were encouraged by persons who ought to know better; but what are Whigs, Tories, Presbyterians, Churchmen, or Methodists, if they have not the Spirit of Christ? All of one spirit. I rest contented, believing this will work for good. God can and will vindicate his own cause.

*Wednesday, 18.* My spirits were flagged with a tedious ride to widow Howard's; but found it was no time to give way to dejection. I preached with difficulty, to a large congregation, on Isaiah lv, 6, 7.

*Thursday, 19.* Rode to Scotten's through heavy rain, preached to a crowded audience.

*Friday, 20.* Went to Forest Chapel, and spoke to a large congregation. I returned to brother Shaw's, and wrote to brothers Philip Cox and Daniel Ruff. I am grieved at the imprudence of some people; but why should I be grieved?—the work is the Lord's. May I be faithful in all my ways, and attend to my own calling.

*Sunday, 22.* I went to a Presbyterian meeting, and heard a good sermon, on the epistle to the Church at Laodicea, truly applicable to the unfeeling people, who are so full of politics that they seem to have turned all religion out of doors. It is time for the watchmen to cry aloud! I went to

<sup>38</sup> Joseph Cromwell had been appointed to the Chester Circuit in April, 1779.

the Draw-Bridge, and preached to about three hundred people. The work of the Lord goes on, and every denomination of Christians appear to be stirred up. Well, if Christ is preached we will rejoice.

*Monday, 23.* I arose with a sense of God upon my heart. Preached on Col. i, 9-12, but not with much enlargement; in class, I found the people lively; thus hath the Lord wrought for us according to his power.

*Tuesday, 24.* My soul is humbled. O, that I may feel Divine love every moment, that my spirit may be holiness to the Lord! I preached from Psalm vii, 11-13, at Andrew Purdin's, near Satan's synagogue, had many to hear; I did not spare them. Afterward I visited a distressed soul under deep depression.

*Wednesday, 25.* I went to Richard Shaw's, and preached from Luke xiii, 24-26. Had some opening, and the people appeared to hear, and understand what was said.

*Thursday, 26.* Rode to Wells's, and spoke close, but with little liberty, to a serious, but not very lively people, on Matt. xi, 4-6; brothers Joseph Wyatt and Lewis Alfrey both spoke after me. This morning, I ended the reading of my Bible through, in about four months. It is hard work for me to find time for this; but all I read and write, I owe to early rising. If I were not to rise always by five, and sometimes at four o'clock, I should have no time only to eat my breakfast, pray in the family, and get ready for my journey—as I must travel every day.

*Friday, 27.* I rode to Stockley's, and spoke pointedly on Hosea x, 12. I met brother Wrenn in Dover, and we travelled together three days.

*Sunday, 29.* Preached at Boyer's, on Luke vii, 22, 23. Some awakenings; but my spirits were dejected by false reports. O, what a shame to grieve at those things! What is our honour? Blessed are ye when men shall say all manner of evil of you falsely for my sake, saith the Lord. O, how ought I to be humbled, that such trifles affect me! But I speculate too much, and reason upon the dark side. I preached at Dover, at three o'clock, from Psalm ix, 17. I spoke very plainly, and brother Wrenn spoke better than ever I heard him before.

*Monday, 30.* I rode to Hilliard's; there were about forty people, and a little melting among them; the members of society are slack. I rode to Lewis Alfrey's the same afternoon. Brother Wrenn says, I should not ride the circuit, and go where I am most wanted. I think it would be better for me, and for the work of God.

*Tuesday, 31.* I preached at brother Alfrey's, on Luke xiii, 24-27; and had but little liberty; but the people were melted, and stirred up. There is an evil here: I believe some were improperly taken into society who never had any deep conviction; I am afraid of them. Some are fallen into sin, others have been on the verge. In the afternoon I preached at Mr. Wilde's, on Acts xiii, 26: "To you is the word of this salvation sent." The poor old man is mourning after God, and was comforted a little. I had great sweet-

*Lord's day*, 16. I preached twice, and in the interim went to hear Mr. Magaw, who preached so excellent a sermon on the sufferings of Christ, that I was amazed to think how such a contrariety of preaching and practice could be found in the same man. But what have I to do to judge another man's servant? To his own Master he standeth or falleth. The whole of the public service—preaching and the Lord's Supper—lasted about six hours. The *Friday* following was a day of fasting among our people, that God might revive his work, avert calamities, and send us rain, that our hearts may be filled with food and gladness. My own soul has not been so steadily devoted to God as I wish it to be. How I long to be made as a pure seraphic flame! In the afternoon of our fast-day we had a great rain with heavy thunder and lightning—mercy and judgment united, a strong indication of our deserts, and God's goodness. On the *Lord's day*, at Johnstown, about a thousand people attended to hear the funeral sermon of John Laws, the young man before mentioned. His experience and death have wrought powerfully on the hearts of many, both in the family and neighbourhood, so that even in this unpromising place there is a prospect of religion. Thus we see the Lord can work, when, and where, and how he pleaseth. I am ashamed of the littleness of my faith. Pardon me, Lord, in this my weakness. I long to be altogether the Lord's—to preach and pray, believe and love, as when I first entered on the work of the ministry.

*Tuesday*, June 1, 1779. Both yesterday and today my soul was enlarged in unfolding the truths of the Gospel. In several parts of this peninsula the work of the Lord increases, and people are flocking in apace. The work is his, and worthy of him. May the instruments he is pleased to work by be always humble, and give the glory to whom it is due! We have a sound of war from the southward;<sup>20</sup> Lord, think upon us, that we perish not! What reason have I to be thankful, that in the midst of war and confusion I am kept in peace and safety.

*Thursday*, 10. I feel an increasing desire to be the Lord's, every moment, in every thought and desire, and in all I speak and do.

*Lord's day*, 13. Many attended the word, and the Lord was with me in speaking on Acts xvi, 30. In the evening I treated on the great salvation.

*Monday*, 14. Notwithstanding I was very unwell, I rode to Solomon Levinson's, and preached; had a very unfeeling company to hear me, yet felt assisted and blessed in speaking to them. I have lately read Sherlock's Sermons:<sup>21</sup> he was doubtless a man of great abilities, and it is a pity but

<sup>20</sup> This probably refers to the burning of Suffolk and the plundering of Portsmouth, Virginia, by the expeditions commanded by Matthews and Collier. The total damage including the burning of merchant ships in the James and Elizabeth rivers was estimated at two million dollars.

<sup>21</sup> Thomas Sherlock (1678–1760), English prelate, who published a collection of sermons in 1775. His father, William, was once dean of St. Paul's, London.

he had been a more evangelical writer. I find some good things in his writings, and others, in general, harmless, but not very interesting.

*Wednesday*, 16. Preached at Boyer's; found myself shut up, but the people appeared tender and attentive: next day I had more hearers than I expected, at brother Shaw's. I have not spent so much time in private prayer of late as I could wish, for want of time. My mind enjoys great peace and sweetness in God, and I find myself much given up to him; 'tis very seldom I feel a thought, much less a desire, contrary to his holiness. Last Monday night it appeared to me that I had as deep a sense of God, as though I could see, touch, handle, and feel him. This day I received a wonderful Arian and Socinian letter from H.C., a weak, wild mortal, swelled with pride and self-will. I rode seven miles to see a sick man, who was more than seventy years of age deeply convinced of sin. I laboured and prayed with him; he expressed some comfort, but had not a confidence of his acceptance with God.

*Saturday*, 19. My heart is kept in peace.

*Sunday*, 20. I preached at Shaw's, at eight o'clock, to about two hundred hearers, with great enlargement; a melting tenderness went through the congregation. I then rode to church at Dover, and heard a most excellent sermon on hypocrisy, by Mr. Magaw. In the evening I preached on the Gospel supper. The great (so called) attended; but, I fear, to little purpose.

*Wednesday*, 23. Preached at a new place, in a meadow, to about one hundred people, who were wild enough; after preaching, had to ride twelve miles for my dinner. In this our labour, we have to encounter hunger, heat, and many restless nights with mosquitoes, unwholesome provisions, and bad water: but all this is for souls; were it for silver, I should require a great sum; but the Lord is not unrighteous to forget our labour of love, and our reward is with him.

*Thursday*, 24. I find the heat of the weather too great, for close study; it flags the spirits, and strangely debilitates all the powers of body and mind in a manner that is seldom felt in Europe, unless for one month in the year.

*Friday*, 25. I am not as I long to be: I want to be more spiritual in all my thoughts, words, and works; to live wholly to God from moment to moment.

*Saturday*, 26. I preached in Newcastle, and twice the next day: I find these people pay no great attention to, and do not manifest much affection for, our Gospel and ministry; I had but little liberty to preach to them, and not much satisfaction while there.

*Tuesday*, 29. Employed in reading. I see what I ought to be, as a Christian and a minister, and mourn because I am not more holy. O! how great a thing to be a man of God!—to be in everything exemplarily good; in everything to do one thing—the will of God.

ness in speaking, and liberty of soul; but at times I am under some gloomy fears for the cause of God.

*Wednesday, September 1, 1779.* I went to the widow Howard's, and was enlarged on Psalm vii, 11-13. I thought some felt the word; but O! how great the work to bring sinners to God! It is the work of Omnipotence! Alas, how his poor dust labours and toils in vain, without him! I returned to Alfrey's, and employed my spare moments in taking notes from Newton's third volume.

*Thursday, 2.* I was closely taken up in writing; but met the society; they appeared to be humbled, and resolved to set out anew. I pressed them to have prayer meetings, and they appointed one before they parted.

*Friday, 3.* I went to Poplar Neck, and preached on Isaiah lv, 6, 7; then rode that night twenty miles to Dover, and was comforted in society meeting.

*Saturday, 4.* I changed my purpose, and instead of going to Williams's, went to Thomas White's. Preached at night.

*Sunday, 5.* I rode to Williams's and preached at eleven o'clock, on Matt. xxi, 44; then rode to the Draw-Bridge, where about three hundred people were waiting. I preached on Mal. iv, 1, 2; and hope it reached some hearts.

*Monday, 6.* Preached at Caleh Furby's, on Rom. vi, 17, 18. I spoke strong words, and argumentative, on the subject of salvation from all sin, and answered some objections against the doctrine. I then met the society, and gave a pointed exhortation, to stir them up. I have been straitened in speaking, and sorely tempted; but the Lord will help me, and has blest me to the people. I have had little time for anything but traveling: preaching is but half my work, and ought not to take up all my time.

*Wednesday, 8.* I preached at Richard Shaw's, to about two hundred attentive people, from Rom. vi, 20-23. I hope the Lord's work goes on.

*Thursday, 9.* I was unwell, and was relieved by Joshua Dudley, who took the circuit. I have more time now for writing, and am kept humble, to think of the respect the people pay to such a poor creature. Lord, what am I, that thou hast brought me so far on my way? Though unwell, I completed my notes from Newton's third volume on the prophecies: I cannot be idle.

*Friday, 10.* I have been employed in writing letters to the preachers. Lord, help me to speak and write to thy glory, and the good of the people I have the charge of. I began reading Comber on Ordination.<sup>39</sup> Much pomp was annexed to the clerical order, though plausible in its way. I believe the Episcopal mode of Ordination to be more proper than that of Presbyters; but I wish there were primitive qualifications in all who handle sacred things.

*Sunday, 12.* I preached to the people, who came to church, at Mr.

<sup>39</sup> Thomas Comber (1645-99), sometime dean of Durham, was the author of *Ordination of Deacons, Priests, and Bishops*.

Bassett's door,<sup>40</sup> on Gal. ii, 19. In the afternoon, in the woods, to the most people I ever saw here, and had liberty; some living emotions appeared amongst the people: we revive again! I had a very different feeling to what I had the last time I was here. I hope we shall yet grow in Dover.

*Monday, 13.* I rode to Choptank, through heavy rain. I purpose for Talbot County, Maryland, to-morrow. I had pleasing views of a life devoted to God, and felt determined to set out anew to do the will of the Lord. I spent the afternoon in reading Mark's Gospel, making some notes, and planning my future business.

## Maryland

*Tuesday, 14.* I went to see brother Joseph Hartley, under his confinement, who was in jail for preaching, and found him determined to marry. He thought it was his duty before God. I could only advise a delay till he was released from imprisonment. Persuaded him to give bail at court, if not released, as I thought he would have no trial. All that the opposers wanted was to prevent his preaching in the county. We thought his imprisonment was illegal, as he had taken the oath in the Delaware State.

*Thursday, 16.* We rode thirty miles yesterday. I am unwell and much dejected, and lament the want of more grace. I rode to Reynear Williams's, and met brother Pedicord, who copied some letters for me; we settled a plan for our next quarterly meeting. I preached on *Friday*, at the widow Brady's,<sup>41</sup> and met a person with whom I laboured ten months ago to convince her of sin. Preaching is now at her mother's house, and a class of twenty members. I preached on Rom. iii, 19-21; and brother Pedicord exhorted.

## Delaware

*Saturday, 18.* I returned to Choptank. Glory be to God this mortal shall put on immortality. Brother Pedicord informs me, that the Baptists oppose stoutly, and also the devil, and a certain Woolf, his agent, near Lewes. Brother Dudley being detained by his father being sick, brother John Cooper is come in his place.

<sup>40</sup> Asbury first met Richard Bassett of Dover, Delaware, in 1778 at Judge Thomas White's. Bassett's first wife, Miss Ann Ennalls, was a member of an early Methodist family of Dorchester County, Maryland. From the time of his conversion through his tenure of such high offices as United States Senator and Governor of Delaware, he befriended the Methodist itinerants at every opportunity. (*National Cyclopaedia of American Biography*, XI, 530; Lednum, *op. cit.*, 272-78; Ware, *op. cit.*, 80, 234; Stevens, *op. cit.*, I, 316-19.)

<sup>41</sup> The Widow Brady's home was in Jones Neck about five miles from Dover. (Hallman, *op. cit.*, 106.)



*Sunday, 19.* I went to a people whom I tried near two years ago in vain. Now God is at work among them—several are under awakenings: our people going to church, and Mr. Magaw's coming down, has removed their prejudices. I had great liberty there, on Acts ii, 27-29. At Thomas White's, on Gal. ii, 17-19, I had great breathings, and not a desire or thought that tended to evil.

*Monday, 20.* I read thirteen chapters in Revelation, which was part of what should have been read yesterday, but I had not time. I read also about one hundred pages in Comber on the Consecrating Bishops; it is very well if properly attended to. Read fifty pages in Salmon's Grammar.<sup>42</sup> It is plain to me the devil will let us read always, if we will not pray; but prayer is the sword of the preacher, the life of the Christian, the terror of hell, and the devil's plague.

*Tuesday, 21.* I read a few chapters in the New Testament, and about seventy pages in Salmon's Grammar; wrote a letter to my dear friend Mr. Gough: spent the afternoon in visiting our friends.

*Wednesday, 22.* I am going up into Kent County, and then to Lewes; have hard trials, inward and outward. I spent this day in riding, and I met brother Pedicord sick of a fever.

*Thursday, 23.* I called at the widow Beauchamp's, who was sick, but happy in the Lord. She said, "I was with my Saviour all night." She has been a constant church-woman; lately brought to seek justification by faith, and is happy in God. I rode to Mispillion, to be near Reynear Williams's, on my way to Lewes; was happy this day.

*Friday, 24.* Rode to Lewes. Am ashamed before God, under a sense of what he has done for me, and how unfaithful and unfruitful I am in everything. I rode thirty miles, and on my way called to hear Mr. Sydenham Thorne, an Episcopal minister. He took care to tell the people, they were not to be converted by thunder and lightning, like enthusiasts, to know the time and place. In short, I could not tell what he would be at; but he was legal to all intents and purposes. I went to Abraham Harris's: the people were met, and brother Alfrey preached; afterward I delivered a discourse on Acts xiii, 26, to an attentive congregation, and found my mind at liberty.

*Saturday, 25.* Rode to Mr. Shankland's near Lewes, the son of a New-light.

*Sunday, 26.* Went to town, preached in the court house twice—first on 2 Cor. iv, 2, 3. Afternoon, on Psalm vii, 11-13. I was alarming, as the people appeared to me to be careless. By the intercession of the friends, I preached at nine o'clock from Mark viii, 34, and following verses, to about forty or fifty people.

*Tuesday, 28.* I preached to about fifty or sixty people, on Acts xxvi, 18.

<sup>42</sup> Thomas Salmon (1679-1767) was the author of *A New Geographical and Historical Grammar . . . and the Present State of the Kingdom of the World.*

I know not when I was more searching, though but little moving among the people. I was told that Mr. W. proclaimed a fast, to let the people know what the Methodists were, and told them we could not be sent and ordained of God—that we must be sent of the devil. I doubt not but souls will be brought to God here. I rode to Shockley's on *Wednesday*, and preached on Luke xiii, 24-26, to about fifty people; had great life. The work of God deepens here, though it is but low with some. I have rode about a hundred miles since this day week, and preached six times to not more than six hundred people.

*Thursday, 30.* Lord, keep me this day. I rose early, and preached at Gibson's to about sixty people, on Luke xii, 32. Some melting appeared amongst them. I spent the evening with Mr. Sydenham Thorne, an Episcopal minister.

*Friday, October 1, 1779.* I preached at the widow Brady's, to about fifty people, on 1 Pet. ii, 25. A great melting among the hearers. There is a good work: here three or four were weeping for pardoning love; they were greatly affected. The work declines at Williams's, but revives here. The Lord doth provoke them to jealousy for their slothfulness and divisions; but I hope they will revive again.

*Sunday, 3.* I preached on 2 Cor. ii, 11, with some vigour; about two hundred to hear. After this, I went to church. Mr. Neill preached a good sermon on these words, "I am determined not to know anything among you, save Jesus Christ and him crucified." I rode with haste to the Draw-Bridge, and spoke on 2 Pet. i, 20, 21, to about two hundred people. The Lord was with us of a truth.

*Monday, 4.* I preached at Caleb Furby's, on Heb. iv, 15, 16; afterward gave an exhortation to the society; and found great fervour among the people.

*Tuesday, 5.* I preached at Andrew Purdin's, on Acts xvii, 11; met the society; told the people the whole of our intention, and answered all the objections to the preachers and rules to the satisfaction of the serious; joined three in society, one a young lad, about thirteen, broken-hearted.

*Wednesday, 6.* I rode to Thomas White's. I met the people at Edward White's; they appeared to be stirred up, when I told them that they were some of the first-fruits of the Spirit in these parts, and that God was reviving his work a little distance off.

*Thursday, 7.* I prayed frequently; read the first epistle to the Corinthians. I am kept watchful, and have some holy breathings after God. I received a letter from brother Daniel Ruff: he says the work deepens in the Jerseys; it spreads in this (Delaware) State, also in Talbot County, in Maryland.

*Friday, 8.* Brother Thomas McClure came over. We settled a plan for the next half year, in Maryland, Delaware, Pennsylvania, and New Jersey. Our difficulties are great: we have not a sufficient number of proper

preachers; some who are gifted cannot go into all the States, on account of the oaths; others are under bail, and cannot move far. I have not spent this day as I ought; perhaps not one in my whole life. I read eleven chapters in the second of Corinthians, in course. Brother Hartley being bailed from Talbot jail, after near three months' imprisonment, came to take Kent in my absence: he preached on: "Persecuted, but not forsaken; cast down, but not destroyed."

*Saturday, 9.* I went to the Forks, and lodged at White Brown's.

*Sunday, 10.* The people had not proper notice at Twyford's. I preached on 1 Peter i, 8. In the afternoon I preached at Senior Turpin's, on Romans vi, 17, 18. About two hundred were at both places; some moving at the latter.

*Monday, 11.* I rose at five o'clock, and returned to my study. I want nothing but devotion to God, and to employ each moment for him. This day I preached at John Cannon's, near the chapel, to about three hundred people, on Acts xvii, 11. They did not understand much, and felt-less. I had a smart contest with a man upwards of seventy years of age, deaf to Scripture, sense, or reason, yet one that has been sorely afflicted; but age, like the word, if it does not soften, hardens. I returned to White Brown's: a few met me; I prayed and gave an exhortation. God was with us. These I call my children. I find my soul feels the good effects of prayer. O! what can stand before faith and prayer?

*Tuesday, 12.* We are about to lay a plan to build a chapel at Brown's.<sup>43</sup> I preached the funeral sermon of one Smith; it was thought he had a work of grace on his heart before he died. There were about one hundred people. I spoke loud and long, on Matt. xxiv, 44. I hope some felt, and will remember it.

*Wednesday, 13.* I preached at Joseph Turpin's, to about one hundred people, on Luke xiii, 23-27. There was a move amongst the people. I met the class, and they were serious. I had a fever; went over to H. Keagey's; returned at night, and made a plan for the house in the Fork. Next morning I set off at nine o'clock, called on the way to appoint preaching at a new place. I met with an old man who had strange notions about the Methodists' rejecting the ordinances, and pulling down the Church; whom I endeavoured to set right. I came to Joseph Moore's about one o'clock, and found myself better after my ride. I am kept, through grace, and find daily growth therein, and am resolved to spend an hour in devotion before I leave the room each morning. I am more than ever pressed with the weight of my work and the worth of souls. Ah! what is preaching, without living to God? It is a daily unction we want, that the word may be like a hammer and fire from our mouths, to break hearts, and kindle life and fire.

*Friday, 15.* I spoke on 1 Pet. i, 7-4, to about thirty people. It was a

<sup>43</sup> Brown's Chapel, named for White Brown, was erected in 1781. It housed the parent society of the present Bethel Church on the Seaford Circuit, Sussex County, Delaware.

blessing to the people. I was a little unwell; did not, could not, employ my time as I wished. I live in hopes God will make me a blessing in this journey, after trials and disappointments. I read the epistles to the Philippians and Colossians, in the order of reading the Bible through.

*Saturday, 16.* I went to Joshua Moore's,<sup>44</sup> and met the society. There were about thirty people. I exhorted for near an hour, and spoke closely to the people, who are apt to jar about professions; they are too stiff on both sides.

*Sunday, 17.* I preached at George Moore's, to about two hundred people, on 2 Thess. i, 7-10. I was assisted to be very alarming, and hope not all in vain: in the afternoon I preached at Joshua Moore's, on Rom. vi, 20-23; some felt who were not at the morning sermon.

*Monday, 18.* I rose at five o'clock: Lord, help me under all my trials! I addressed the throne of grace fervently, but cannot be what I want to be, at all times, and in everything. Lord, think upon me for good! I was guided by my own experience, being much tempted, to speak on Heb. iv, 14-16, and found it was blessed to the serious part of my congregation. Here were about four hundred people. I found several had been greatly tempted, and ready to despair, as if there was no sacrifice for sin; but, blessed be God, we have a High Priest. My reading was only the first epistle to the Thessalonians. Days are short, and travelling every day, I do very little.

*Tuesday, 19.* I prayed often, read the second epistle to the Thessalonians, first and second epistles to Timothy, by half after nine o'clock in the morning. I am kept in peace and uprightness of heart, desire, and action. O, that every moment were devoted to God! that I could do more to his glory! I rode to Gitting Bradley's, and preached to about eighty people: was led out, in speaking on 1 John i, 7, 8, to a quiet, unfeeling people. I then drew a subscription for building a chapel here. My mind is in peace; praise God!

*Wednesday, 20.* I set out for Nanticoke, and found the family unwilling to part with me. Mr. Samuel Tingley preached at the church at Broad Creek. I had to meet the people at a new place; found about eighty or a hundred, rather wild, who looked with amazing wonder. I was exceedingly severe, from Isa. lv, 6, 7. Was invited to dine with Mrs. A——d, who seemed serious; I came to Joseph Turpin's, just at night, and spoke with a man under deep concern for his soul, and hope it will turn to good account in the end. I had a subscription bill, and plan, drawn for a preaching house in the Fork.<sup>45</sup>

<sup>44</sup> Joshua Moore, a leader in the Broad Creek Society, later moved to Georgia, where in 1805 and 1806 Asbury visited in his home.

<sup>45</sup> This preaching house was Moore's Chapel, built in 1780, now known as Mt. Pleasant. Samuel Tingley (1745-1800) was the rector of St. Peter's Parish in Sussex County, Delaware.

*Thursday, 21.* I preached at Turpin's, on 1 Cor. i, 20-25; but few people, and they, too, unfeeling. I lodged at Henry Killen's.

*Friday, 22.* Preached at White Brown's, on Eph. ii, 19-22. I had some liberty, but it is a day of small things. We obtained some subscribers, and laid out an acre of ground for the purpose of erecting our preaching house. I am kept by much prayer and grace. I had the curiosity to read Graham's Journey through England.<sup>46</sup> He gives a large account of the churches, and noblemen's seats; but not so accurate on the face of the country, and distance of places.

### Maryland—Delaware

*Saturday, 23.* I preached with some enlargement at Thomas Layton's, on Heb. xii, 4, to about a hundred people: the work of God increases here.

*Sunday, 24.* Cloudy and rain. This day was appointed for Mrs. Jessop's funeral. There were about three hundred people; we had the use of the barn. I spoke with great opening, on Heb. ix, 27; was much assisted in showing to my hearers; first, What it is to die; second, The judgment, with the certain consequences of both; third, The appointment for all men once to die; and controverted the argument against being saved from sin, drawn from death—that it is not a punishment to the righteous; that their constitutions being subject to decay, makes it necessary, and in imitation of Christ, to suffer as he did in death, without sin. I went home with Daniel Polk.

*Monday, 25.* I preached at William Laws's, on Luke vi, last three verses. There were about a hundred persons: the work goes on. I went to see John Laws, junior, sick, and perhaps near his end.

*Tuesday, 26.* Rode to the widow Maston's, and preached to about seventy people, on Rom. xi, 12. Brother Pedicord, and brother Micajah Debruler met with me; after more than a fortnight's trip. I am preparing for quarterly meeting, expecting it will be a great time of the Lord's power: souls are brought in every day. The death of Mr. Dickenson was something remarkable: full of the world, and judge of Caroline County court; he went to bed well, was taken in an hour after, and soon took his departure out of this to the unseen world. He was often heard to speak against the Methodists; he knows now the truth of these things we controvert.

*Wednesday, 27.* I was in close employment, bringing up my journal, and reading the Bible and Testament.

*Thursday, 28.* I was helping to make the arbour to preach under, and prayed frequently that God might be with us; was not so spiritual as I

<sup>46</sup> James Graham (1745-94), *Travels and Voyages in Scotland, England, and Ireland.*

wished. I read 2 Peter, and so to the end of my Bible. I rose at three o'clock, and spent an hour in prayer and retirement, and gave myself to reading. I do not find the same life when at study, as when riding and preaching every day; though I become tired of both too much.

*Friday, 29.* I visited the sick, and spent some time in retirement.

*Saturday, 30.* I preached a sacramental sermon from 1 Cor. xi, 28-30; was directed to the awful consequence of an unworthy, and the blessings of a proper, receiving it.

*Sunday, 31.* We all went to church, preachers and people, and received the sacrament. Messrs. Thorne, Neill, and Magaw were present. Mr. Neill preached an affecting passion sermon; after the Lord's supper, Mr. Magaw preached an excellent sermon. At night I preached in the barn, on "He that saith he abideth in him, ought himself also so to walk, even as he walked."

*Monday, November 1, 1779.* Our quarterly meeting began in Edward White's barn. The three clergymen attended with great friendship. I preached on Isaiah lxvi, 6, 7, and had much liberty: there were about a thousand or twelve hundred people, and the greater part were serious; brother Richard Garrettson and brother Ruff exhorted.

*Tuesday, 2.* I preached again on 1 Thessalonians ii, 13, with more power and application to the people: we held our love feast in the morning; preaching at twelve o'clock; brothers Hartley and McClure exhorted. There were as many people, or rather more than yesterday; the barn and treading-floor filled. We had a close conversation with the clergy, who informed themselves of our rules, and were willing to give us all the assistance they could by word and deed.

*Wednesday, 3.* We parted in much affection and great love. We appointed to meet at Mr. Thorne's, *Monday* three weeks. The Lord hath done great things for us among the people: may he make and keep us humble! I am unwell with so much exercise. The weather favoured us much; after a little rain, it cleared away a fine, pure, healthy day, only cool; all went well; there was great harmony among us, though men of different political principles; we suppressed these, and all was love. There was an extraordinary deliverance this morning; brother Edward White's boy, about six years old, fell into the well; was prevented by his sister from falling head foremost, but no more; young as he was he held the bucket: went down as far as the bucket would go, came up, let go the bucket, took hold of the sides of the well, and saved himself; his father went down and brought him up: all these things demand notice and thanksgiving.

*Thursday, 4.* I rose early: prayed several times before I left the room, and wrote to the stewards in Philadelphia. Most of my time to-day was taken up in writing: I am kept in peace with God: I am watchful.

I here give a short and extraordinary account of the case of Achsah

Borden.<sup>47</sup> From her childhood she was attentive to reading her Bible, and oftentimes had serious thoughts of eternity: one day, reading and meditating, an uncommon light and comfort flowed into her heart. Her soul cried out, "Sweet Jesus!" and was convinced Christ was her Saviour; her friends observing for a season that she was very serious, feared a melancholy; which to prevent, they gathered their friends and neighbours, with music and dancing, thinking to rouse her (as they said) from her stupidity, or charm off her religious frenzy. Through various temptations she was prevailed upon to go into company, of course, into sin: she lost her comfort, and afterward fell into deep distress: she had heard of the Methodists, and was anxious to go to them that they might pray for her. Those with whom she was, paid no regard to her importunity, but locked her up in a room, and ordered all the knives to be taken away. She knew their meaning, but says she was under no temptation to destroy or lay violent hands upon herself. Soon after this her speech failed her, so that she only spoke half sentences, and would be stopped by inability; but by grasping anything hard in her hand, she could speak with difficulty and deliberation; but soon lost this power, and a dumb spirit took perfect possession of her: she said, then it was impressed on her mind, "The effectual and fervent prayer of a righteous man availeth much." She heard the Methodists were a people that prayed much, and still retained her desire to go amongst them, and by signs made it known to her friends. And after about one year's silence, her mother was prevailed upon to go with her to New Mills, New Jersey, (about thirteen miles distant,) where there was a society and meeting house: they knew no Methodists, nor could get any one to tell them where to find any, notwithstanding they were now in the midst of them. Satan hindered: inquiry was made among the Baptists, who knew the Methodists, of whom we might have expected better things. They returned home, and after another year's waiting in silence, by signs her mother was persuaded to come to New Mills again: they fell in with the Baptists again; but turning from them, with much difficulty, and some hours' wandering, they found one to direct them. They went where a number were met for prayer; the brethren saw into her case, believing it was a dumb spirit, and that God would cast him out. Prayer was made part of three days: the third day at evening she cried for mercy, soon spoke and praised God, from a sense of comforting, pardoning love. During the two years of her silence, she would not work at all, nor do the smallest thing.

Friday, 5. Set apart for fasting and prayer: though tempted at times, I shall not be overcome: I had rather die than sin against God. I read about one hundred octavo pages, then applied to the Bible for the exercises of the remaining part of the day: I began the reading of my Bible through

<sup>47</sup> For accounts of Achsah Borden see Lednum, *op. cit.*, 234, 235; Atkinson: *Memorials of Methodism in New Jersey*, 130-33.

again: read a few chapters in Genesis, visited the sick in the neighbourhood, but ate nothing till six o'clock at night; had various struggles, but the grace of God is sufficient for me at all times: glory be to Jesus!

Saturday, 6. I set out for Boyer's, called at Joseph Purden's, who was convinced about two years ago by my preaching, but through fear and want of resolution was kept back: he said my preaching always came home to him; now he has found peace.

Sunday, 7. I preached at Boyer's, on Luke vi, and last verse; then rode to town, and heard a most excellent sermon, on "Follow peace with all men, and holiness." The sermon was close, and much to the purpose. I preached on 1 Corinthians i, 19-23, very close, and endeavoured to tear away their props and false dependencies. I lodged at Mr. Magaw's.

Monday, 8. I rode to Hilliard's, where, with much comfort, I preached to about forty people, and had the most liberty I ever felt here before. I read a part of the Confession of Faith; some good, and other very strong things in it. I thought the case of Robert Turner<sup>48</sup> worth notice: he came from the Jerseys into this peninsula, and was useful in preaching. Lewis Alfrey was convinced by him, who had been an extravagant sinner, and afterward became a useful preacher. The said Turner went home to his family, to settle his affairs, and intended to travel after a few weeks; brother Ruff, from a great call, pressed him to go into the circuit before the time he intended; Ruff said, "Suppose you had but a fortnight to live, would you not go?" Turner answered he would. By the time Ruff came round, about a fortnight, Turner died with the small-pox!

Tuesday, 9. I spent my time in reading a part of the Confession of Faith and Catechism, and transcribing a few sections; I read two chapters, and preached on the Epistle to the Laodiceans; I was assisted in speaking, and inwardly mourned over the people. Though very severely tried at times, I have great feelings in prayer, and sweet consolation. I find the Lord revives my soul, and I am greatly assisted; I preached at Alfrey's to about thirty people. I have been greatly led out every time I have spoken on this visit.

Wednesday, 10. I rose with a sense of the Divine presence, in wrestling prayer; I find peace, though not without some darts from Satan: I read three chapters in the Bible; rode to the widow Howard's, and preached on Isaiah liii, 1. I spoke as plain as I could, but I fear to little purpose; rode to friend Heathers's,<sup>49</sup> and found more love to these people than formerly.

Thursday, 11. I preached to about forty people, at Hilliard's, thirty at

<sup>48</sup> Robert Turner, probably a local preacher from New Jersey, introduced Methodism in the northeastern part of Kent County, Delaware, in 1778 or 1779. (Lednum, *op. cit.*, 221, 222; Hallman, *op. cit.*, 234.)

<sup>49</sup> The Heather family lived between Dover, Delaware, and Sudlersville, Queen Annes County, Maryland, near Holden's Chapel. This was the second chapel erected by the Methodists in Queen Annes County. (Emory: *History of Queen Anne's County*, 568, 571; Lednum, *op. cit.*, 258; Hallman, *op. cit.*, 322, 326.)

Alfrey's, and forty at Howard's; I had liberty in speaking on the faithful and wise servant, at the Forest chapel.

*Friday, 12.* I spoke on Galatians vi, 16-18, and was pointed, but there was no great moving among the people: I dwelt upon the life and power of religion: if they understood me, I fear they did not feel the word. I kept this day in fasting, till near four o'clock, then took a cup of milk and bread: I have read the Confession of Faith and the Assembly's Catechism: they are calculated to convert the judgment, and make the people systematical Christians.

*Saturday, 13.* I went to Wells's, and had about forty hearers. I spoke on Zechariah, eighth chapter and last verse: "We will go with you: for we have heard that God is with you." Brother Garretson preached at Shaw's at night. I received a letter from Mr. Jarratt, who is greatly alarmed, but it is too late:<sup>50</sup> he should have begun his opposition before. Our zealous dissenting brethren are for turning all out of the society who will not submit to their administration. I find the spirit of separation grows among them, and fear that it will generate malevolence, and evil speaking: after all my labour, to unite the Protestant Episcopal ministry to us, they say, "We don't want your unconverted ministers; the people will not receive them." I expect to turn out shortly among them, and fear a separation will be unavoidable: I am determined, if we cannot save all, to save a part; but for the divisions of Reuben there will be great heart searchings!

*Sunday, 14.* I preached at the chapel,<sup>51</sup> to about four hundred serious people, from John iv, 48: I spoke for near two hours; perhaps it is the last time. I preached at Shaw's in the afternoon, on Numbers x, 29, and following verses, to about three hundred people, and had much sweetness: surely there will be a work here. I have been pressed to go to Virginia: time and circumstances must shortly determine whether I go to the north or south.

*Monday, 15.* I rode twelve miles, to Stephen Black's, and preached on John xii, 48, to about sixty people. I had some opening, and met the class. I am kept in peace, though under reasoning about what is right and wrong; but I am determined to be on the sure side.

*Tuesday, 16.* Rode to Callahan's,<sup>52</sup> and had about fifty people: spoke on "The kingdom of God is not in word but in power." I then returned to Thomas White's.

<sup>50</sup> Devereaux Jarratt had reason to anticipate the policy of American Methodists concerning ordinances as hitherto officially declared at their conferences. From Asbury's comment it appears that Jarratt was expressing alarm over the threatened cleavage. (Sweet: *Men of Zeal*, 42; Jarratt, *op. cit.*)

<sup>51</sup> This was Thomas Chapel, originally called Forest Chapel and later White's Chapel. (Lednum, *op. cit.*, 234.)

<sup>52</sup> Edward Callahan's home was between Rising Sun and Magnolia, Kent County, Delaware. Henry Boehm conducted his funeral service in September, 1806. (Boehm *op. cit.*, 155.)

*Wednesday, 17.* I rode to Stradley's: had about sixty people to hear: met the society of about twenty-two members, all serious, and under good impressions. I was surprised to find them so clear in their ideas of religion, and was blest among them: returned to Thomas White's, met the people, and gave a warm, searching exhortation. I am troubled about our separating brethren, in Virginia: I have read through the Book of Genesis; and again have read the Confession of Faith, the Assembly's Catechism, Directory of Church Government, and Form for the Public Worship: now I understand it better than I like it. I purposed to rise at four o'clock, as often as I can, and spend two hours in prayer and meditation; two hours in reading, and one in recreating and conversation; and in the evening, to take my room at eight, pray and meditate an hour, and go to bed at nine o'clock: all this I purpose to do, when not travelling; but to rise at four o'clock every morning.

*Thursday, 18.* Spent the day in reading and prayer, but was sorely tempted; wrote letters to William Lynch, William Watters, and the venerable Otterbein.

*Friday, 19.* I kept a day of fasting and humiliation.

*Saturday, 20.* Ended the reading of Salmon's Grammar, more than six hundred pages.

*Sunday, 21.* Preached on John v, 44, to the end of the chapter, and was clear and pointed: the people are stirred up, but there are disorders among them, occasioned by their unfaithfulness. Met the society, and afterward the Africans.

*Monday, 22.* Rose between four and five, spent an hour in prayer and meditation, read a few chapters in the Bible before it was day-light: I want to be all devoted to God; every moment given up to Christ. Rode to Maxfield's, and preached to about three hundred people; spoke on "Lord, are there few that he saved?" First, showed, What we are to be saved from. 2. How we are saved. 3. Why there are few. No open sinner can be in a state of salvation; no formalist, violent sectarian, having only opinions and modes of religion; no hypocrites or backsliders; no, nor those who are only seekers. I came back, was much tried, prayed to the Lord for peace, and opened my Bible on these words: "So the service was prepared, and the priests stood in their places, and the Levites in their courses, according to the king's commandment."

*Tuesday, 23.* Rode to Robert Layton's, and preached to about thirty people, from "Through much tribulation we must enter into the kingdom of God." Spoke as my own experience led me; then returned to Edward White's, and lectured on Moses meeting his father-in-law. (Exodus xviii.) There were not many people, but they were happy.

*Wednesday, 24.* Rode to the widow Jump's, and preached to about thirty souls, on "Why sayest thou, O Jacob, and speakest thou, O Israel," &c. There is a declension here; but I follow my own feelings. A great

sweetness has attended me this day, although I drank of the wormwood and the gall in the morning. When I get out into the work, I am always happy.

*Thursday, 25.* Rose at four o'clock, and had a sweet time in meditation and prayer, from four to six; purpose to spend two hours in the morning, and one at night, in these blessed exercises. Began this morning to read books on the practice of physic: I want to help the bodies and souls of men.

*Friday, 26.* Preached at William Laws's to about a hundred people; spoke on Numbers x, 29. While meeting the class, some appeared greatly affected: this evening I read in the Bible, and some books on physic: also exhorted; for the people press upon us to hear the word.

*Saturday, 27.* Was kept in a calm after the devil had been tearing my soul like a lion; but he hath left me for a season. I looked into Rutherford's Letters,<sup>53</sup> and they were blest to me: also looked into Doddridge's Rise and Progress of Religion, and that was also blessed to me. My soul is waiting on the Lord for full Christian perfection. I poured out my soul to the Lord for this, and for my brethren in all parts of the world, that the power of religion may continue with us, as a people. I tremble to think of the cloud of the Divine presence departing from us; if this should be, I hope not to live to see it; and with Mr. Wesley, desire that God may rather scatter the people to the ends of the earth; I had rather they should not be, than to be a dead society:—Amen, says poor William Spencer.

*Sunday, 28.* Preached at the widow Brady's before church, on Hebrews x, 12, and following verses; had some liberty in speaking: afterward went to church, received the sacrament, and returned to Brady's, and heard Joseph Cromwell, an original indeed—no man's copy. Spent a day with Mr. Thorne.

*Tuesday, 30.* I intended to go to Choptank, but Mr. Magaw was coming down to preach a funeral sermon, and desired me to stay. We spent an evening at the widow Brady's together, and had some talk about erecting a Kingswood school in America.

*Wednesday, December 1, 1779.* Rode twelve miles to Cardeen's,<sup>54</sup> and preached to about one hundred serious people, and I hope there will be good done: met Mr. Airey,<sup>55</sup> from Dorchester county, who was convinced

<sup>53</sup> Samuel Rutherford (1600-61), was a Scottish Presbyterian theologian and controversialist. His letters were published in 1664. Asbury sent this volume to Freeborn Garrettson while he was a prisoner in the Cambridge, Maryland, jail. (Garrettson, *op. cit.*, 153.)

<sup>54</sup> The Cardeen home was south of Canterbury, Kent County, Delaware, an appointment later known as Laws' Meeting House. (Lednum, *op. cit.*, 257; Hallman, *op. cit.*, 108, 237.)

<sup>55</sup> Henry Airey, in whose home southeast of Cambridge, Maryland, the first meeting in Dorchester County was held, was converted under the influence of a relative, Mary Ennals. Her sister was the first wife of Richard Bassett. In response to Airey's request

by reading the writings of old Mr. Perkins. Mr. Airey solicits preaching in that county. I have taken cold by some means, it has brought on an inflammation in my throat.

*Thursday, 2.* There fell a very heavy rain, that prevented my going to Johnny-cake Landing.<sup>56</sup>

*Sunday, 26.* Preached at Andrew Purden's to a large congregation: spoke with great power from "His name shall be called Jesus." Afterward preached at Jonathan Sipple's, on John ii, 8; there was some moving among the people.

*Monday, 27.* Visited the sick, Cranmer, a faithful soul, and Ruth Smith, wearing away fast with a consumption, but praising God, and continually preaching Christ.

*Tuesday, 28.* A stormy, rainy day: went to Lewis's, but none came. I must spend the whole night in prayer, after the example of my Lord; for temptation is to try me; perhaps for my good, as I have many things to lift me up. Brother Hartley is now married,<sup>57</sup> and begins to care for his wife. I have spent but little time to-day in reading or writing. There is a prospect of a work of religion in this State, if the preachers are faithful; but I fear none more than myself; yet, sure I am that I want to be the Lord's. The hard, cold weather is broke at last. People suffer much more in winter by cold, and in summer by heat, here than in England. I find the care of a wife begins to humble my young friend, and makes him very teachable: I have thought he always carried great sail; but he will have ballast now.

*Wednesday, 29.* Preached at D. Dehadway's, to about two hundred people, and spoke livingly from 2 Cor. vi, 17, 18. I was led out greatly. Preached at night at Joseph Purden's, from 1 Cor. xv, 58, and had much liberty. One of the devil's camps, a tavern, is broken up here; for most of their neighbours have forsaken them.

*Thursday, 30.* Rode to Stradley's, and preached on Luke iv, 17, 18. I had life, and there were more people than I expected. I came to Thomas White's, and went to see James Patterson, very ill; he appears to decline swiftly.

*Friday, 31.* I went to Cardeen's; a dreadful road, eight miles through the woods, and very cold. I spoke with great warmth on 1 John iii, 4, 5. Always, when most tried I have the greatest liberty.

for Methodist preaching in Dorchester, Asbury sent Freeborn Garrettson on February 10, 1780. Henry Airey and Caesar Rodney furnished \$100,000 bond for Garrettson's release from the Cambridge jail. (Bangs, *op. cit.*, 108-13; Lednum, *op. cit.*, 261.)

<sup>56</sup> This was the present Frederica, Kent County, Delaware.

<sup>57</sup> After his marriage into one of the earliest Methodist families in Talbot County, Joseph Hartley resided in Miles River Neck near Easton, Maryland. (Lednum, *op. cit.*, 232, 233, 262.)



1780 Freeborn Garrettson preaching from the Dorchester County Jail

## CHAPTER NINE

### *Delaware*

*Saturday, January 1, 1780.* I preached at Edward White's on Luke iii, 6-9, with great liberty; not in much order, but useful to the people. Went to see James Peterkins; he is continually praying now death is before him. Lord, hear and answer his prayer! Now commences the new year; these two years past have been trying years to me, and I doubt not but this will be so likewise; only, my God keep me through the water and fire, and let me rather die than live to sin against thee!

*Sunday, 2.* Rode to Cardeen's, eight miles through the swamp, by ten o'clock, and preached at eleven to about two hundred people, from, "To-day, if ye will hear his voice, harden not your hearts." I had the presence of God, and spoke more than an hour. I believe good was done. We came back safe through the snow and ice: preached at brother Edward White's a little after two o'clock, on Deut. xxix, 10-13, upon renewing their covenant: addressed the family at night. It was a dreary night of rain, wind, snow, and frost. I have been much tried and much blest. "It is through much tribulation we must enter the kingdom."

*Monday, 3.* Exceeding cold weather: thank the Lord for a house and home, and all necessary things.

*Tuesday, 4.* Read a chapter in the Bible, read the Good Steward, a Sermon upon the Reformation of Manners, and Mr. Wesley's Sermon on Mr. Whitefield's death:<sup>1</sup> was closely employed: prayed three times in the

<sup>1</sup> For an account of the preparation and delivery of this sermon in Tottenham Court Road Chapel, London, and its repetition in the tabernacle at Greenwich, see Wesley's *Journal*, November 10, 23, 1770.

family, and attended private prayer my usual times. I long to be holy and to make the best use of a short life. How much skill is required to be a doctor! What diseases the human body is subject to! What regimen and care are necessary! How many diseases hath the soul! What skill ought a preacher to have to know the causes and cures!—it will require all his time and study: the consequences of miscarriages are greater in the soul than the body.

*Wednesday, 5.* Prayed and read closely till three o'clock in Mr. Wesley's fourth volume of *Methodized Works*.<sup>2</sup> I have my trials, and believe it is because I am not so extensively in the work as I hope to be shortly.

*Thursday, 6.* I did not travel; but read my Testament, and some of Young's poetry,<sup>3</sup> which is very sublime: was much taken up in prayer. I want to be employed in travelling and preaching, if the weather would permit. Europeans cannot judge of the inclemency of our climate but by experience. I have hard struggles; but, glory be to God, his grace is sufficient.

*Friday, 7.* The ice on the ground, and the coldness of the weather, prevents my travelling. This was a day of fasting: I ate nothing till after three o'clock, and then only a bowl of milk; amidst all my exercises, I feel as though I advanced in the Divine life; am thankful that I am so well provided for, when, no doubt, thousands are suffering the want of food, firing, house room, and clothing. O! may I act worthy of these favours! At four o'clock began reading Mr. Fletcher's Checks.<sup>4</sup>

*Saturday, 8.* I spent in reading and prayer.

*Sunday, 9.* Preached on 2 Cor. xiii, 5: "Examine yourselves whether ye be in the faith;" and was as pointed as I could be. Lord, make it a blessing to souls!

*Monday, 10.* Spent part of the day in examining the list of Mr. Wesley's books; employed some time in prayer, but not so much as I had appointed.

*Tuesday, 11.* I read the Checks; went to view a spot of land for building a preaching house<sup>5</sup> upon, formed a subscription paper, and obtained subscribers for about £80.

*Wednesday, 12.* Was principally employed in assorting the books for sale.

<sup>2</sup> This was probably Wesley's *Christian Library*. Volumes II–XII were published in 1751.

<sup>3</sup> This was probably *The Complaint, or Night Thoughts on Life, Death, and Immortality*, 1742, by Edward Young (1683–1765). He was an English poet, playwright, and clergyman.

<sup>4</sup> John Fletcher (1729–85) was a native of Switzerland. Although a clergyman of the Church of England, Fletcher became one of the most ardent and helpful associates of Mr. Wesley, who once designated him as his successor. Fletcher's *Checks on Antinomianism* is a work distinguished for scholarship and doctrinal disagreement without bitterness.

<sup>5</sup> This house was familiarly called the White Brown Chapel, near the present Seaford, Sussex County, Delaware.

*Thursday, 13.* Finished reading the First Check: the style and spirit in which Mr. Fletcher writes, at once bespeak the scholar, the logician, and divine.

*Friday, 14.* A day of fasting, prayer, writing, and visiting the society: was kept in peace, but did not spend so much time in prayer as I wished to do.

*Saturday, 15.* I am going into Sussex: my mind is serene, raised to God and heaven, and longing for the salvation of souls as much as ever. I rode to Johnstown:<sup>6</sup> the roads are spread with sheets of ice; but my horse, rough shod, went safe.

*Sunday, 16.* Read my selections, and part of the Revelation, and preached at Alexander Law's, to about a hundred and fifty people, an argumentative sermon, from John iv, 48. There were some opposers today. I met the family, and spoke to the Africans.

*Monday, 17.* Spoke from 1 Timothy i, 15, with great enlargement, to about one hundred and fifty people; and *Tuesday* at Sharp's, on 1 John i, 8, 9. I had much light and liberty while speaking. I lodged at Mr. Rawlston's, a candid, conversable Presbyterian elder.

*Wednesday, 19.* Preached on Mark viii, 34–36, at William Law's, to about one hundred and fifty people; met the society. I was led out upon the subject, and believe many felt it. The Presbyterians appeared to be very attentive: truth will bear a strict scrutiny.

*Thursday, 20.* Preached at Spencer Hitchen's to about thirty people, on Titus i, 15, 16. I was searching, and the weather very piercing: afterward went to Mr. Daniel Polk's.

*Friday, 21.* Rode to White Brown's. This week past I have been in much haste, but have read a little every day, and finished the book of Joshua. O, for more holiness of heart! I cannot rise so early as I would, it is so extremely cold these days and nights. I long to be more spiritual. I am glad to hear that brother Joseph Cromwell's labours are blest in the Fork,<sup>7</sup> to the stirring up and awakening of several. Glory be to God! May I rejoice more heartily in the success of others, and yet be moved to emulation, to live holier, to labour more, and preach with greater fervour!

*Sunday, 23.* About three hundred people flocked together upon short notice, to whom I preached on Matt. i, 21: "Thou shalt call his name Jesus:" was very plain, but not methodical: met the society; the strangers who stayed, fled when I had nearly done, for fear I should speak to them. In the afternoon I had a long conference with a Nicolite,<sup>8</sup> who wanted to find out who were right—they or we; a man of no great argument, and I fear but little religion: this makes these people so troublesome to us.

<sup>6</sup> Johnstown is one mile east of Greenwood, Delaware.

<sup>7</sup> The Fork was a short term for North West Fork Hundred, Sussex County, in which White Brown and other Methodist families lived.

<sup>8</sup> For a description of this sect see *Journal* entry for February 20, 1780.



*Monday, 24.* Preached a funeral sermon for Solomon Turpin, to near three hundred people, from Gen. 1, 24. Was much assisted, and spoke including the funeral service and exhortations in all, three hours: the people stayed with great patience and seriousness, except a few wild young men. The work revives, and truth will spread.

*Tuesday, 25.* Preached to about thirty people at Joseph Turpin's, on Psalm xxvii, 10,—the "orphan's hope." I had not great enlargement, but the few present, old and young, were in some degree affected. Satan has tried me, but cannot prevail. I read but little: the weather is so severe I cannot keep from the fire; the rooms are cold and unfinished, and families are in the way. I kept my times for prayer; but not so long or so feeling as I desire.

*Wednesday, 26.* Preached a funeral for one Sizer; though it was a cold day, I had about one hundred people: spoke from Psalm xc, 12. The house being uncomfortable, and the people cold, I had not the satisfaction I wished for, but hope there was some good done; cold as it was, I read the burial service, and made some observations upon it that ought to impress our minds. I returned to John Flowers's, spent some time in conversation and prayer, and then came to R. Turpin's. There are three serious girls, left by their father in possession of a good plantation: they are young, but if they are faithful, God will stand by them: Rebecca is a pattern of piety, and a stay to all the rest. I could not but advise them to keep house. Lord, help me to improve! What is man! I am much troubled at times. I must travel; I always find a blessing in it: God has given me health, the best convenience, and some gifts; and I have some particular business that others cannot so well do. Lord, pardon my past slothfulness!

*Thursday, 27.* The weather was very cold, and the wind so exceedingly high, it was hardly safe to travel: as I had no appointment I stopt for one day, and read my Bible in course, through Judges; read a part of Fothergill's Journal;<sup>9</sup> instructed Thomas Garrettson<sup>10</sup> a little in English.

*Friday, 28.* A fine day for travelling: yesterday was so cold, it was hardly possible to travel without getting one's limbs frozen. I rose soon after five o'clock, prayed four times before I left my room, and twice in the family. I then set out for Isaac Moore's below Broad Creek, met with some difficulty in the way from the ice, but came there safe. Was variously exercised with thoughts, and had hard fightings. After riding twenty-five miles I took a little food, this being a day of abstinence and prayer with me.

*Saturday, 29.* Rose at five o'clock, prayed five times in private, once in the family, and transcribed into my collection a piece for the preachers, from Baxter's Works. Read a few chapters in the Old and one in the New

<sup>9</sup> John Fothergill (1712–80), member of a Quaker family, became an eminent English physician, author, and philanthropist.

<sup>10</sup> Thomas Garrettson, the uncle of Freeborn Garrettson, attended a service conducted by the latter at the Fork Chapel. (Garrettson, *op. cit.*, 173, 174.)

Testament. My soul is more at rest from the tempter when I am busily employed. Very cold weather yet; we are under great disadvantages in large families, people want much to talk; no glass in the windows; some places not a room to sit in with any solitude. Went to visit a young woman, near her end, in a dropsy: she was in some doubt about her acceptance with God, though a professor. I came in to her comfort—surely it is a serious thing to die!

*Sunday, 30.* Preached on John, Second Epistle, 8th verse: had many to hear, and I spoke with zeal.

*Monday, 31.* Rose at five o'clock, and prayed six times, and hope God will be with and bless us, and make it a time of power; but O! I pass through the fire day after day. Lord let me rather die than live to dishonour thee! I preached on Psalm cxiii, 1; had many to hear, but not great liberty in speaking. Joseph Cromwell came in and gave an exhortation: the people were very serious. In the evening we divided the circuit,<sup>11</sup> and settled the preachers' stations—John Cooper for Sussex and Somerset; Hartley and Stephen Black for Kent and part of Sussex.

*Tuesday, February 1, 1780.* At nine o'clock we had a love feast—a time of great tenderness; after some time brother Cromwell spoke, his words went through me, as they have every time I have heard him—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, yet, according to what I have heard, he is much like the English John Brown, or the Irish John Smith, or Beveridge's Shepherd's Boy: I fear he will not stand or live long.<sup>12</sup> The power of God attends him more or less in every place, he hardly ever opens his mouth in vain; some are generally cut to the heart, yet he himself is in the fire of temptation daily. Lord, keep him every moment. I preached on 1 Thess. i, 5, and was much led out; there were about five hundred people. This meeting will be attended with a great blessing—rich and poor approved the doctrine. I heard of the sudden death of my dear friend Jonathan Sipple. About eighteen months ago he was brought home to God, from an open sinner, to be a happy, faithful man. He is soon taken away from the evil to come; he was loved, and is much lamented: in extreme pain, but full of patience, and rejoicing in God, he made a blessed end. All hail, happy soul! Soon taken thy flight to rest! This is clear gains indeed—

<sup>11</sup> This was the Delaware Circuit. Asbury's division by counties was superseded at the Baltimore Conference about three months distant by the creation of Sussex Circuit in Delaware and Dorset, or Dorchester, Circuit on the eastern shore. Sussex County was in Delaware, and Somerset County was in Maryland. (Scharf: *History of Delaware*, II, 1159.)

<sup>12</sup> To Asbury the native ability and the reckless zeal of Cromwell were reminiscent of Wesley's eyewitness accounts of Brown and Smith, and the misfortunes of the former. (Wesley's *Journal*, April 24, 1747; September 28, 1749; June 13, 1759; and July 11, 1771; May 24, 1773.)

late brought in, soon taken away; my mind moves with mixed passions of joy and grief. Freeborn Garretson spoke in his usual plainness, as to matter and manner, but it moved the people greatly.

*Wednesday, 2.* I preached a funeral sermon over a young woman by the name of Amelia Dodwell: I had hope in her death. I spoke on Eccles. ix, 10, with great fervour and clear views; brother Joseph Cromwell exhorted: I spoke at the grave; the people were serious. Strangers attended, that did not, would not, before quarterly meeting. These people were drawn, and friends refreshed; life begets life. I have been humbled in spirit, but, blessed be God, all things go well in my own heart. Freeborn Garretson had a desire to go to Dorchester; I consented to his going, and the Lord go with him.

*Thursday, 3.* Rode to Mr. Freeny's, about ten miles, and preached to about one hundred people. I spoke upon "To-day, if ye will hear his voice," &c. Brother Cromwell exhorted, and some were moved.

*Friday, 4.* Rode to Jonathan Boyer's, and preached to about eighty people: the Baptists followed us about. Here we met with a woman in deep distress; we both spoke to her, and, I hope, sent her away comforted. I had today a providential escape: my horse started, turned round in the woods, hardly escaped running me on the trees; which, if he had, would have overset me, and might have broken the carriage and my limbs, the ground being so hard; but, thanks be to God, I received no hurt. I spoke at Boyer's from these words, "Will ye be also his disciples?"

*Saturday, 5.* Came to Morgan Williams's, and was received kindly for the first time. I found one of my countrymen under deep distress, a backslider, and a man of sense; if restored it may be he will be a preacher. He is afraid it is impossible he should be restored. I showed him the meaning of Heb. 6th chap., that it must be one who denied the work of the Holy Spirit, and opposed as the Jews did, and in enmity to crucify Christ, which he never did.

*Sunday, 6.* Spoke on Hosea xiii, 9. There were more people than the house could hold, and they were very attentive. The people seem quite ripe in the Fork for the Gospel. I rode to Choptank, near thirty miles.

*Monday, 7.* I went to see the old people, Mr. and Mrs. James Peterkin, rejoicing in God, and willing to die. Made an addition to my book to the preachers. I have done but little of account, but visiting the sick, and praying with them.

*Tuesday, 8.* I added to my book, and kept my times of prayer; I abridged from Mr. Law. My mind was well taken up with God.

*Wednesday, 9.* Have peace, but long to be more employed in the public work. I hear the work spreads in Bolingbroke and Talbot.<sup>13</sup> So the Lord

<sup>13</sup> In this vicinity, in which Trappe, Maryland, is located, a Dr. Allen was the leader in one of the earliest societies, from which Bolingbroke Chapel took its name. (*Coke's Journal*, 49; *Lednum, op. cit.*, 261, 262; *Hallman, op. cit.*, 337.)

leads us on through many hinderances. Perhaps there never was such a work carried on by such simple men, of such small abilities, and no learning. The Lord shows his own power, and makes bare his own right arm! Brother Garretson set off for Dorchester to preach the Gospel. We committed the remains of Mrs. Peterkin to the dust at Thomas White's; she died in full triumph of faith; many people were present, and we gave exhortations suited to the occasion.

*Thursday, 10.* I read a little in the morning, and visited the sick. Was blessed in talking with John White's family.<sup>14</sup> I must spend whole nights in prayer; I have been in peace, but want more love. Brother Hartley has obtained a discharge from Talbot jail, after much labour and pains; the grand jury returned the bill of indictment, *Ignoramus*. Thus God makes way for us in all trials. Prayed for an hour after I took my room; I took my bed about ten o'clock. Had not prayed in the day so much as I should. O, my God, keep me in the spirit of prayer!

*Saturday, 12.* Visited my friends, and prayed from house to house; met the class, and was much blessed. Spent some time in prayer; but Satan hath many devices.

*Sunday, 13.* I rode eight miles, and preached to about two hundred people, who seemed dead and unfeeling. Spoke on Romans v, 19, 20, and laboured hard to make them understand, but fear they did not. At three o'clock preached on 1 Tim. iii, 5, with some life; we had but few people, and most of them strangers.

*Monday, 14.* The work of God revives, but the people are not so faithful as they ought to be.

*Tuesday, 15.* A rainy morning: I had to go to Slaughter's; and on my way called at John Case's, prayed, and went on to the place of preaching. There were about one hundred very attentive, poor, ignorant people. Spoke on Acts xiii, 26, with great liberty. It was through great tribulation I went; I am tried as by fire. I called at Dially's, and spoke to him about his soul; went to see old Mrs. Cox, a great professor of religion, but now going out of her senses on account of the loose behaviour of one of her children; which makes me fear she was upon a self-righteous foundation. She is now in a delirium, insensible of anything. Spoke rousingly to her, but could not wake her at all. Went from thence to Mr. Peterkin's: he is sick, but has no deep sense of religion.

*Wednesday, 16.* A bright, blessed morning, but I am in heaviness through manifold temptations; but trust the Lord will keep me. Have read in the intervals of these two days twelve of Mr. Wesley's Sermons;

<sup>14</sup> This was probably the family of John White, a brother of Dr. Edward White and nephew of Judge Thomas White. Freeborn Garretson, who was with John White when he was converted on his deathbed and conducted his funeral, says that he was once "a great persecutor." The widow and children became Methodists. (*The Arminian Magazine*, XVII, 228.)

and cannot read them without conviction and great instruction. God is with me: he is preparing me for great labours, and I hope yet to endure to the end; but must be more sanctified:

"Lord, hasten the hour, thy kingdom bring in,  
And give me the power to live without sin."

Keep me holy and constant in thy work, always industrious, that Satan may have no fair occasion to tempt. I lectured at Edward White's on John xiv, 19-21, and had great liberty, love, and life; and the people likewise. After all my trials, God blesses me. Satan is a liar, and Christ is true, and will never leave nor forsake me.

*Thursday, 17.* I am going to preach a funeral sermon for Zach. Nichols, a schoolmaster, a reading Churchman, an Englishman, and wish I could say assuredly, a Christian. I found great liberty in preaching from Matt. xxiv, 44; read and explained the funeral service; there was a great melting among the people, and I hope not in vain.

*Saturday, 19.* I rode through bad roads to Morgan Williams's; and was in peace and prayer. Stepped into Johnson's, took dinner, and had some close conversation with him; he is a mild, conversable man. I came in late; the people were met; exhorted, and felt some life among the people.

*Sunday, 20.* Was solemn in prayer. Spoke on James i, 22-24. I was assisted to be close, moving, and argumentative; but have in general hard labour. Here they are an unsettled people, and weak of understanding; preached in the afternoon at the widow Brady's, from James i, 8: "A double-minded man is unstable in all his ways." This text was pressed upon me to speak from, while at Williams's, and I could not get over it. In the afternoon I found there was a cause; the Nicolites had been working upon several of our friends, and had shook them with their craft. These are a people who sprung from one Nicols, a visionary, but I hope a good man: he held Quaker principles, but the Friends would not receive him. A certain James Harris is at present their leader; they clothe in white, take everything from nature, and condemn all other societies that do not conform to the outward: If a man were to speak like an archangel; if he sung, prayed, and wore a black, or a coloured coat, he would not be received by these people. They were almost asleep when the Methodists came, but now are awake and working with simple, awakened people. They love, like some other denominations, to fish in troubled water. They oppose family prayer as much as any sinners in the country; and have much to say against our speakers: profess what they will, there is nothing in names.

*Monday, 21.* I am kept in peace. Preached twice yesterday, and met the society. Joseph Hartley is sick. I see there is no way like prayer for the life of my own soul. Some lazy, backsliding people among us are gone, after the Nicolites: let them go, for they were become as salt that had lost

its savour; we want no such people. I preached at the Draw-Bridge to about two hundred people; spoke on "Ye cannot serve God and mammon"—was clear and searching. Mr. —, who has been a man much in pursuit of the world, and who was condemned by our friends in his conduct, rose up after I had done, and said, he was the man pointed at, and desired another hearing.

*Tuesday, 22.* Rode to Andrew Purden's, had about sixty people, and spoke on Luke xi, 28: "Blessed are they that hear the word of God, and keep it"—met the class. John Beauchamp and Dr. Bowness, both professed sanctification: I hope it is so. The society is much increased: but all is not gold that shines.

*Wednesday, 23.* I rode to Richard Shaw's, it came up cold and snowed; had about fifty people; a solid society, tender, and in a measure faithful. I have been much in haste these two days, but had little time for prayer and private duties; but I take mornings and nights, and am resolved, that if not in the day, I will have it at night and morning. I was tried in getting off; called at two of the friends' houses, and had prayer; and had my trials also. Spoke at Shaw's, on 1 John iii, 10; felt warm in spirit, although I suffered on the road with cold; have read but little, but am labouring for souls.

*Thursday, 24.* Rode ten miles out and ten miles in, to Joseph Wyatt's; about two hundred people: a very cold day; spoke on Titus ii, 11, to the end; was much led out, and kept in peace all day.

*Friday, 25.* A day of fasting and rest; sorely tempted: this made me think, that had I gone to preach, or to town and met class, it would not have been the case: so I must for the future be more employed, for this is the will of God concerning me. This morning I read the Testament; and had a good time in general this week, but O! the workings of heart I labour under! Have spent much time in prayer night and morning: I am much led out at such times.

*Saturday, 26.* Rode to Boyer's, and met society; most of the hearers present met in class. Spoke as searching as possible; and gave an exhortation: the people were much stirred up. At night I was greatly engaged in prayer.

*Sunday, 27.* Spoke from Luke xi, 24-27. There were many people, and a good time. I showed how the devil is cast out, and how he returns: then rode to Dover, and came in just as church was ended. I preached with great labour on Acts xxiv, 25. Some had eaten and drank more than enough, and were fit to go to sleep; but the greater part were attentive. But O! what a continual burden have I to come and preach here! Went home with lawyer Richard Bassett,<sup>15</sup> a very conversant and affectionate

<sup>15</sup> This was among the first of many visits to the three Bassett homes located in Dover and Wilmington, Delaware, and in Bohemia Manor, Maryland. Mrs. Bassett was the former Ann Ennalls, sister of Henry Ennalls and niece of Judge Ennalls of Dorchester County, Maryland.

man, who, from his own acknowledgments, appears to be sick of sin. His wife is under great distress; a gloom of dejection sits upon her soul; she prayeth much, and the enemy takes an advantage of her low state.

*Monday, 28.* I rode to Shaw's, spoke at three o'clock, on Acts xxviii. I was blessed with a calm, sweet frame, and had great ease and freedom in my soul and subject; an attentive congregation. I feel a peculiar love to these people; and expect if Mr. Bassett ever comes to God, he is to preach. I have been kept in peace, and am ready to think sometimes God had saved me from all sin, properly so called. Satan made one sudden stroke at me, but I looked to God. Last *Sunday morning* I was drawn out in prayer, and felt the effect in a particular manner in preaching at Boyer's: the word went like fire; a little of it in the evening, but there is so much pride, and so much of unbelief in the Dover people, that a man needs the faith and power of Stephen to bear up and speak to them.

*Tuesday, 29.* Rode to Scotten's, had about fifty people; they were disappointed in expecting me the day before, and I was misinformed. I spoke with liberty on 1 Tim. i, 5. The roads were bad beyond my expectation. I rode on horseback; returned to Shaw's, took dinner, heard of Freeborn Garrettsen's being put in jail in Dorset. So Satan has stretched his chain; but this shall work for good. Spent a night with Mr. Magaw; had great satisfaction in conversing with him relative to his having a closer connexion with us.

*Wednesday, March 1, 1780.* Rode twelve miles to the Thomas chapel; four or five miles the roads were so bad that I was obliged to get out of the carriage and walk; I came late, and much fatigued. Spoke on Matt. v, 16: "Let your light so shine before men;" spoke freely, and was blessed; the work revives here, and over in Queen Annes County, a few miles distant from this. Through had roads with difficulty I rode to Fatad's mills—stayed that night—could not get to Choptank.

*Thursday, 2.* Heard of Mr. James Peterkin's death, he died last night; I came to his house, and went to Thomas White's; find it is a fact that brother Garrettsen was put into jail last Sunday.<sup>16</sup>

*Friday, 3.* Rose between four and five o'clock, and prayed some time; have begun reading Robertson's History of Scotland, in two vols.<sup>17</sup> Went to Stradley's, spoke on Rev. iii, 20, with liberty; met class, came back, and spoke a few words to the people, who were met to put the remains of James Peterkin in the ground: at the repeated solicitations of Mrs. M. White, I attended those old people in life and death.

*Saturday, 4.* I wrote to Pedicord and Cromwell; and have appointed

<sup>16</sup> Freeborn Garrettsen was lodged in the Dorchester County jail, Cambridge, February 27, 1780. (Garrettsen, *op. cit.*, 152.)

<sup>17</sup> William Robertson (1721-93) was the author of *History of Scotland during the Reigns of Queen Mary and of James VI until his Accession to the Crown of England.*

Joshua Dudley for Dorset: he is qualified by law.<sup>18</sup> Rested and read Robertson's first volume. O! what treachery and policy attendeth courts! and how does court policy, without design, give way to a reformation! This has been the case in England and Scotland.

*Sunday, 5.* I went to church and heard Mr. Neill preach a good sermon on, "O! that they were wise." I preached at Edward White's, on Micah vi, 6-8. The subject was too laboured for the congregation, yet searching, and the people were solemn.

*Monday, 6.* I was kept close in reading the first volume of the History of Scotland, and was kept in quiet. In the morning I wrote to brother Garrettsen to comfort him under his imprisonment.

*Tuesday, 7.* A rainy day, but went to my appointment: there were a few people; I spoke on Eph. i, 8, 9, and had great liberty. I think a certain person here, that has been a high churchwoman, will yet be a Methodist. Called at Vincent Dorothy's, took dinner, talked and prayed with the family. I am to preach at his house.

*Wednesday, 8.* I rose at five, and began reading in Mr. Wesley's Notes on the Acts of the Apostles. This day I visited the widow Cox, who has nearly lost her reason. She was pleased to see me, and showed some tenderness and intervals of reason, though I had but little satisfaction with her. L lectured on Jer. iii, 15-19, and was blest. Came back to Thomas White's.

*Thursday, 9.* I am under a gloomy heaviness through manifold temptations. Read Mr. Wesley's Notes on the Epistle to the Romans. Some of his sentiments I have adopted, and thought them my own; perhaps they are not, for I may have taken them first from him. Prayed often, and shut myself up. I find meditating on past unfaithfulness humiliating; but I must go on: pondering my ways so much dejects and weakens my faith. Lord, keep me; keep me, gracious Lord, and never let me go! I met class at night, though none but the Whites' families. It was made a blessing, and made me examine my own heart.

*Friday, 10.* I rose between four and five o'clock, spent some time in private prayer and with the families; read Mr. Wesley's Notes on 1 Corinthians, and ended the reading of the second book of Kings, in my reading in course the Bible through. To-morrow I am to go down into the North West Fork, where, I am told, the Lord revives his work. In the evening was unwell, and went to bed early.

*Saturday, 11.* Rose under some exercise of soul, set off for the Fork about eleven o'clock, stopped at brother Gozeley's, fed my horse, and heard of the severity used to brother Garrettsen in Cambridge jail, and that they would not let the people come to speak with him. All this shall work for good, and we will rejoice that we are counted worthy to suffer for righteousness' sake. Found it bad travelling; when I came into by-

<sup>18</sup> This probably meant that Joshua Dudley had taken the Maryland oath of allegiance.

roads, my horse nearly overset; but with difficulty came to White Brown's, and was blest in praying with and speaking to the family.

*Sunday*, 12. Rode to Solomon Turpin's; and fear something is the matter here. I cannot preach with freedom, and am not happy. Spoke on Ezek. xviii, 19, in light and liberty, and as searching as I well could.

*Monday*, 13. Received a letter from brother Garrettson: his enemies are softened towards him. I think the Lord will deliver me yet from all evil. I heard Cromwell was put in jail, but did not credit it. I labour to be more spiritual, and to be holy in heart and life. I rode to John Cannon's, and spoke on John i, 8, 9; had liberty. There were about a hundred people, and some little stir. One of the sons has a religious frenzy; he was panic struck, and prayed some hours: he kneeled down in time of preaching; he may be sincere, and come to something. Rode to Morgan Williams's; met brother Lowry, now rejoicing in God, his backslidings healed, and his soul restored. Received another letter from brother Garrettson, wherein he informs me the people want to get rid of him, and that they are not so cruel to him as formerly, nor to the people who visit him.

*Tuesday*, 14. Rose in peace, spent near an hour in retirement, and was blessed. Read some chapters in the Bible. My soul is kept in peace; glory be to God! I wrote to Philip Rogers, and spent my time till noon in reading, writing, and prayer.

*Wednesday*, 15. Brother Garrettson expects to come out of jail by the favour of the governor and council of Maryland in spite of his foes: so the Lord works for us. In Somerset they are using some of Bishop Warburton's Works<sup>19</sup> against Mr. Wesley and Mr. Whitefield. I was much blest in speaking at Spencer Hitchen's, on Titus iii, 2-8, to nearly two hundred serious people; their prejudices wear off: it is to be observed, bad as these people were, they never persecuted us, as they have done at some other places; it cannot be for our being falsely reported to be Tories, for in Somerset some of our greatest enemies are of that stamp.

*Thursday*, 16. I have peace; rose at five o'clock, read the Scriptures, ended the first Book of Chronicles. Last night I gave an exhortation; a young girl wept enough to break her heart. I hope she will seek the Lord. I am kept in faith, and feel my heart much melted and moved to poor opposers, and can pray for them as I do for myself.

*Friday*, 17. Rose at five o'clock, prayed, and read awhile in an old author, who warmly attacks Popery in its capital errors, and in a strong, argumentative manner; but is full of Greek and Latin quotations. I rode to Johnstown, and from thence to William Law's; met Freeborn Garrettson, who came out of jail by order of the governor and council of Maryland, who had sent to the governor of Delaware to know if Freeborn Garrettson were not a fugitive, and had received satisfactory information.

<sup>19</sup> William Warburton (1698-1779) was bishop of Gloucester. In 1762 he published his *Doctrine of Grace* directed against John Wesley's views.

Brother Garrettson preached on Matthew xxv, 10: "And they that were ready went in with him to the marriage, and the door was shut." I spoke a few words after him. 1. That the way some kept off convictions was, by neglect of prayer. 2. Some not uniform in prayer. 3. Others never intended to give up all sin. 4. Others rest in present attainments, and take pride in what God hath done for them, and fall away: and closed with an application suited to the cases and consciences of the people.

*Saturday*, 18. Rose at four o'clock, and spent some time in prayer. Brother Garrettson took my place and appointments: we drew some outlines for our conference while together. I preached at John Lewis's, on John viii, 31-37, and had great liberty, and more people than I expected, as it rained.

*Sunday*, 19. Preached at Alexander Law's, and spoke searchingly; the people were attentive; some Presbyterians brought to think very seriously. I rode to William Law's, and spoke on 2 Thess. i, 7-13, had living liberty, and I hope not in vain.

*Monday*, 20. Rose early, wrote an hour, and then rode twenty-four miles to Caleb Furby's to preach; was late, but came before Caleb Boyer had done meeting the class. Spoke on John iii, 24, and felt quickenings. Went home with Waitman Sipple;<sup>20</sup> he and Philip Barratt determined to go about the chapel, and to set it near the drawbridge.

*Tuesday*, 21. Rode to Purdin's, and had many people; spoke on Malachi iii, 16-18. Had much power in speaking: then rode to Choptank, to the funeral of James Peterkin and Elizabeth his wife, at Thomas White's.

*Wednesday*, 22. Mr. Magaw preached the funeral sermon of James and Elizabeth Peterkin, in Mr. White's barn: there were about four hundred people; I only stood as clerk. Joseph Cromwell gave an exhortation, pretty long and rough: Mr. Neill gave an exhortation. Mr. Magaw and myself returned to the baptizing the children. I have been collecting all the minutes of our conferences in America, to assist me in a brief history of the Methodists; and an account of our principles.

*Thursday*, 23. Rose early: have some trials among my friends; but it is all well, God is with me. Company is not agreeable at all times; but the will of the Lord be done, if he calls me to it.

*Good-Friday*, 24. A cloudy day; it began raining when I was a few miles on my way; I could not turn back; about eleven o'clock it cleared away. I came to the chapel, there were about forty people. Spoke on Isaiah liii, 10, then rode to brother Richard Shaw's, and was much blest, as I always

<sup>20</sup> Waitman Sipple was the father-in-law of Philip Barratt (1730-84), for whom the chapel was named. The latter was converted in 1778 under the ministry of Freeborn Garrettson. The chapel was begun in May, 1780, dedicated in August, and opened for services that autumn. The deed of conveyance of land, August 17, 1780, from Philip Barratt, was made to Reynear Williams and eight other trustees. (Barratt: *Barratt's Chapel and Methodism*; Boehm, *op. cit.*, 50-52, 226, 227; Lednum, *op. cit.*, 265, 266; *Deed Book W*, I, 247, Dover Courthouse.)

am in this family. I have deep and sore trials: the remembrance of them depresses my soul.

*Saturday, 25.* Have peace of soul, but am not enough given up to God. I purpose to be more devoted to God in prayer and meditation: rode to Boyer's, and met the society: the people appear to be more alive to God than when I was here last; preached on 2 Tim. ii, 18, 19, and had much light and liberty.

*Sunday, 26.* Rode to church,<sup>21</sup> where we had a smooth, sensible discourse on 1 Peter i, 3. I attended the communion—communicants increase daily, for people get awakened by us; when this is the case, they go to the Lord's supper. In the afternoon I preached; many flocked to hear, it being Easter Sunday. Spoke plainer than ever on Acts xvii, 18; had enlargement of heart; the church minister was present.

*Monday, 27.* Called at the Rev. Mr. Magaw's; spent an hour, changed books and sentiments, and came off to Mrs. Beauchamp's, then to Andrew Purdin's, there were near two hundred people; spoke on 1 Peter i, 7-12; was blest, and felt some things I spoke; nothing but hard trials could make me speak so.

*Tuesday, 28.* I rode to Stradley's, and spoke on 1 Peter iii, 18, with great opening—entered deep into the nature of Christ's sufferings, and some sublime truths of the Gospel.

*Wednesday, 29.* Spent what time I had to spare in transcribing from Robert Walker a part of one of his sermons to the preachers, and put it in my selections. I went to preach at Vincent Dorothy's, and spoke on Luke xxiv, 25, 26. Made a faithful discharge of truth to the people; they were attentive. I have been very much exercised in mind; the time for leaving this place draws nigh. Never was confinement in one State, Delaware, so trying to me. Lord, help me, I am weak! At night I went to Edward White's, and gave an exhortation; was greatly troubled in mind.

*Thursday, 30.* I am going to Sussex, on my way to the quarterly meeting at the Fork. I fear there will be great commotions this summer; God only knows what the end of these things will be; but "Blessed are those people that are found watching." I lost my way and wandered into the swamp, and feared I must lie in the woods, but came to a friend's house, and then pushed on and reached Mr. Daniel Polk's about seven o'clock. Read a wonderful book against Methodists, but it will do no great harm.

*Friday, 31.* Waked before three o'clock, though I did not go to bed till after ten o'clock—was weather-bound, and read the second volume of Robertson's History of Scotland. The fate of unfortunate Mary Queen of Scots was affecting; and the admired Queen Elizabeth does not appear to advantage in the Scotch history. Prayed an hour this morning, and retired twice; used abstinence, though not so severe as I commonly use on Fridays.

<sup>21</sup> Christ Protestant Episcopal Church, Dover, Delaware.

*Saturday, April 1.* Rose about half-past three o'clock, and set out for Broad Creek—was kept in peace all the way; when in temptation, I pray, and it flies. Came in about three o'clock; and found that the spirit of lying and fury reigned! I received a satisfactory letter from William Moore; he hopes a reconciliation will take place in Virginia, if healing measures are adopted.

*Sunday, 2.* Rose about six o'clock; I lay in a dark room, and was a little unwell: I am kept near to God, but under some dejection; I believe it was because the people of this house are not right toward God. Spoke to-day on Acts xxviii, 22: "As for this sect, we know that everywhere it is spoken against." Spoke long and freely, but the people were not greatly moved. Preached in the afternoon at George Moore's, on 1 Peter iv, 18: "If the righteous are scarcely saved," &c.; and a blessing followed.

*Monday, 3.* Rose at five o'clock, spent some time in prayer, and my reading in course to the twenty-third Psalm. Preached at Thomas Jones's to about sixty careless, ignorant people; had very little comfort; spoke from 2 Tim. ii, 19. Read in the afternoon the Appendix to the History of Scotland. I am in heaviness through the deadness of the people, and the lies of the wicked about us—of which there appear to be enough; and it does seem now as if they could freely shed our blood: Lord, give me faith and patience! The present state of things is, *Report, say they, and we will report it*; nothing can come amiss; all is fish that comes to the net: the wicked will say anything; yes, all manner of evil against us.

*Tuesday, 4.* There came on rain, but I went to Gitting Bradley's; there were about forty people, though it rained rapidly. Spoke on Rev. iii, 20, and was much blessed; then returned to George Moore's.

*Wednesday, 5.* A snowy morning. Rode to Levin Bacon's: there were about thirty people; I was led out to speak close to them, and some felt it to the heart.

*Thursday, 6.* Rode to Mr. Freeny's. I preached from 2 Chron. vii, 14, and was led, though with labour, to deliver my soul to them. Set off to go seven miles, through a dreary road and deep swamps, to Calloway's; came in about seven o'clock, and found liberty as soon as I came. God has a people in these rude wastes: I expect to go, after preaching, to the sea-side.

*Friday, 7.* About three days ago I was moved to pray for good weather, when I saw what a condition we should be in: there is a change in the weather. I have peace this morning, and my heart is lifted up to God in thankfulness. An appearance of good weather: blessed be God! though, when the weather was so uncomfortable, I was tempted to murmur. Lord, pardon me in this also! Surely, what the Lord does is right, whether he does it against a single person or to a whole nation. Preached at Calloway's, on 2 Peter iii, 18, and was blessed. There were about fifty souls—an attentive, feeling people. After preaching, I rode thirty miles to the sea-side:

there met brother Garrettsen, confident that God had, in a vision of the night, sanctified him.

*Saturday, 8.* Went to the sea and bathed, though cold: and then rode about nine miles from Evans's to Gray's. Our quarterly meeting began: I preached on Rom. v, 6, 7, and had liberty. The Baptists show their enmity, and go from house to house persuading weak people to be dipped, and not to hear the Methodists; and they bring their preachers in our absence.

*Sunday, 9.* I have peace: it has been very rainy; but clear this morning. We had a great day: preached on 1 John v, 19: "We know that we are of God, and the whole world lieth in wickedness." Brother Garrettsen exhorted, there was some melting; John Cooper spoke to purpose; Joseph Cromwell brought up the rear with great success. The people were serious.

*Monday, 10.* I have peace of soul; but too much talk like trifling; the devil throws his firebrands, but grace is sufficient. I appointed brother Joseph Wyatt to keep the ground against the Baptists, and to supply our places here instead of the travelling preachers that are going to conference: for John's people intend to come a fishing about, when we are gone. We had a love feast at eight o'clock; many spoke in a very feeling manner. God was with us at eleven o'clock—I preached on 2 Cor. iv, 12. Brother Cromwell and brother Garrettsen exhorted: the people were moved at what was said, though simple, and the same things he frequently says; but he is a man of God, and their spiritual father.

*Tuesday, 11.* We rode fifty miles to Choptank.

*Wednesday, 12.* I was employed in writing a short history of the Methodists; also in preparing my papers for conference. I am going from my home, Thomas White's.

*Thursday, 13.* I set off for Richard Shaw's, in Kent; and came in about five o'clock, and kept a watch evening. I spoke on 1 Cor. xvi, 13, 14. Caleb Pedicord exhorted.

*Friday, 14.* A day of fasting. I was employed in preparing my paper for conference; Caleb Pedicord is my scribe. I am under some apprehensions that trouble is near. Thomas M'Clure is confined sick in Philadelphia. Henry Kennedy and William Adams are dead: so the Lord cuts off the watchmen of Israel. But sure I am that it is better to die early, than to live, though late, to dishonour God.

*Saturday, 15.* I spent the afternoon with Mr. Magaw.

*Sunday, 16.* Rode twelve miles, and preached at the Thomas chapel, on Psalm cxxii, 6-8. Had some life among the people, but I fear they did not properly understand me. Preached at Richard Shaw's, my farewell

<sup>22</sup> Lednum locates the meeting "at the Sound," which is the present Sound Chapel on the Roxana Charge, Sussex County. (Lednum, *op. cit.*, 279; Boehm, *op. cit.*, 124; Scharf: *History of Delaware*, II, 1949.)

sermon, on Acts xxi, 32. The people were solemn, but not deeply affected with a sense of the worth of their souls.

*Monday, 17.* Our quarterly meeting began.<sup>23</sup> Our little chapel with galleries, held about seven hundred; but there were I judge near one thousand people. I preached on Phil. i, 27: "Only let your conversation be as it becometh the Gospel of Christ."

*Tuesday, 18.* After love feast, Mr. Magaw read prayers, and Mr. Neill preached a good sermon, on "Feed my sheep;" brother Garrettsen and myself exhorted. The power of God was present in the love feast: many spoke in our meeting with light, life, and liberty.

*Wednesday, 19.* I left Mr. Emory's, where we were very kindly entertained in the dreary forest; they live well; these people were brought off their prejudices by Mr. Magaw's preaching in the chapel; they and their family connexions promise fair. Brother Garrettsen spoke on, "Ye now have sorrow." But he could not move the people here as at the sea-side: they are cooler, and he is not their spiritual father.

*Thursday, 20.* Set off for Baltimore,<sup>24</sup> and called at Mr. Magaw's; we parted in much affection. Called at Mr. Bassett's, and had a warm conversation with Warner Mifflin. We prayed, and Mrs. Bassett made a confession of finding peace.

## Maryland

We rode to Solomon Symmond's.

*Friday, 21.* We rode to Robert Thompson's, Maryland, Cecil County; dined, prayed, and spoke close to him, who had fainted in his mind, being now left alone. We came to Susquehanna River a little before sunset, and passed over in the night; rode six miles in the dark, and a bad road; but Providence has preserved me hitherto. I had a very tender feeling for the people I left behind; this makes me think I must return.

*Saturday, 22.* I could not pray for our friends we left behind without weeping. We rode to Mr. Gough's, Baltimore County; my friends appeared very joyful to see me; brother Glendenning<sup>25</sup> had his objections to make, and pleaded some in favour of the Virginia brethren, who had made

<sup>23</sup> The participation in this meeting in Thomas Chapel of two clergymen of the Established Church, Samuel Magaw and Hugh Neill, tended to reduce the local prejudice against the Methodists.

<sup>24</sup> Asbury was leaving the Peninsula. He was to attend the conference of the northern preachers set for April 24, 1780.

<sup>25</sup> Apparently Glendenning, who gradually grew more disputatious and erratic, on this occasion irritated Asbury. See the footnote by "W.S." below, which appears in the original *Journal*. (See *Journal* entries for November 6, 1780; December 26, 1790: *The Life of William Glendenning, Preacher of the Gospel*.)

after a ride of thirty miles. I was kindly entertained. I called at Mr. Thomas Dorsey's;<sup>124</sup> kind people. I breakfasted with them. I put forward to Baltimore: when within about two miles there came up an autumnal storm, there was fear of the trees falling, and that the wind would overset the carriage. I came in safe, stopped an hour, and proceeded on to the Gough's, and arrived between eight and nine o'clock. There has been some snow to-day, and the night is cold. I have spent my stock of money, three guineas and two half johannas, given me by Mr. Gough and Mr. Chamier;<sup>125</sup> two guineas and a half, and a half-crown went in Virginia. Rode on about twelve miles to dinner, eight miles afterward to Swan Creek, being kept in peace. Here I met that man of God and prisoner of Christ, Charles Scott; he is like a flame of fire; he has good sense, good utterance, and professes the sanctifying grace of God: a useful man dealing faithfully with the societies. I gave him some Virginia cloth to make him a suit of clothes. O, how sweetly were we united to each other!

*Thursday, November 2.* I set out for Susquehanna ferry. I passed over in a calm, and gained Robert Thompson's about three o'clock. The old man is stirred up.

### Delaware

*Friday, 3.* Set off for my favourite Dover. (I believe Little Pipe Creek now, 1813.) Mr. T. and B. are the offspring of very pious parents. I hope God has touched their hearts. I stopped awhile at Dr. Abraham Ridgely to deliver a message to him from Colonel Thomas Dorsey of Elk Ridge in Maryland. While tarrying after dinner, Dr. Magaw came in. I went home with the Doctor, and was kindly received. The Doctor's intention were not to go to the quarterly meeting; but having this opportunity, I went and took him along. It was one o'clock before we arrived; about three hundred people had been waiting for us. Mr. Magaw preached an excellent

<sup>124</sup> Colonel Thomas Dorsey's mansion, "Troy Hill," is near the junction of Dorsey Road and Washington Boulevard. Colonel Dorsey commanded the Elk Ridge Battalion during the Revolutionary War. His second wife, Elizabeth Ridgely, was the daughter of Nicholas Ridgely of Dover, Delaware, and the niece of Dr. Abraham Ridgely. Year after the death of the colonel, Asbury conducted services in the Dorsey home.

<sup>125</sup> Mrs. Achsah Chamier, the eldest sister of Captain Charles Ridgely, builder of Hampton. She married first Dr. Robert Holliday, whose estate lay south of Hampton. Her second husband was John Carnan; and their daughter, Prudence, married Henry Dorsey Gough. Mrs. Carnan's third husband was Daniel Chamier (1720-78), merchant and high sheriff of Baltimore County. He was a Tory and went to New York City, where he died. Mrs. Chamier died in 1785 at Perry Hall, the home of her daughter. Asbury conducted her funeral service. (*Maryland Historical Magazine*, XLV, 33 ff. *Journal* entries for August 7-21, 1785.)

\* He died an apostate—was in the habit of speaking maliciously of his former friends; he became horribly wicked. (This note is in the original *Journal*.)

sermon on "Who shall ascend the hill of the Lord?" Brothers Hartley and Glendenning exhorted. We all stayed at Mr. Barratt's; Mr. Magaw prayed with much affection: we parted in great love.

*Sunday, 5.* We had between one and two thousand people; our house forty-two by forty-eight,<sup>126</sup> was crowded above and below, and numbers still remained outside: our love feast lasted about two hours; some spoke of the sanctifying grace of God. I preached on John iii, 16-18; a heavy house to preach in: brothers Pedicord and Cromwell exhorted.

*Monday, 6.* I preached to about four hundred people on 2 Chron. viii, 18, and had liberty: I spoke of the necessity of getting and keeping the power of religion; William Glendenning exhorted afterward; then we parted. I see the footsteps of Providence in my coming back. The people regretted my absence, and the preachers would have been at variance one with another. William Glendenning plead hard to come to Dover; but I did not think him so fit as Thomas Chew. Brother Glendenning is a good little man, and though his utterance is less strongly marked with the Scotch than formerly, it is not yet good. The British had almost thrown themselves in my way on my return through Virginia; I wished not to fall into their hands: they left it soon after I came away. Here there has been good done in my absence; among believers we have been very solemn; and the work of God has been deep among the brethren; not so in Virginia; the preachers there do not know how to preach sanctification for want of experience. I stationed the preachers thus: Thomas Chew, and the two Cromwells, for Kent; for Dover, Pedicord and Law;<sup>127</sup> Samuel Roe<sup>128</sup> and James White, for Sussex; William Glendenning, Stephen Black, Joseph Wyatt, for Kent in Maryland; and Joseph Hartley and Joseph Everett, for Dorset.

*Tuesday, 7.* I was closely engaged in reading a volume of Mr. Wesley's Journal of above three hundred pages; ended it on Wednesday morning. I felt dejection of spirits for want of public exercise: I have had so much of this, that within this six months, I have travelled, according to my computation, two thousand six hundred and seventy-one miles; yet am uneasy when still. I proposed meeting the children when I came again: I appointed a place for them to sit, and desired the parents to send a note with each, letting me know the temper, and those vices to which the child might be most subject. I long to spend a few minutes every hour in prayer. I see great need of living near to God—the people are so affectionate. Lord, humble me!

<sup>126</sup> This house was Barratt's Chapel.

<sup>127</sup> James O. and Joseph Cromwell with Thomas Chew were appointed to Kent; Caleb B. Pedicord and either Alexander or William Law were sent to Dover.

<sup>128</sup> Samuel Roe (1756-91) was a Methodist itinerant from 1779 to 1784. (For his career in the Protestant Episcopal Church see Rightmyer's *The Episcopal Church in Delaware*, 65, 66, 119-21.) Roe's name has been variously spelled; but it appears in its correct form, Samuel Roe, on his tombstone in the Dover, Delaware, churchyard.



*Wednesday, 8.* Rode to Purden's, calling at Caleb Furby's and Daniel James's; at Purden's lectured on 1 Thess. iii, 6. Engaged the friends to subscribe seven hundred weight of pork towards the meeting house at Barratt's. I called at Laurence Combs's, and had preaching there, although the master of the house differs from us in some points. While we are busy, others are not entirely quiet; others, less in the habit of teaching by standing speaking, can yet disseminate their books.

*Thursday, 9.* I came to my old lodgings at Thomas White's—met the preachers. We spoke further about the work of God.

*Friday, 10.* This day I arranged my papers containing a brief account of the beginning and progress of our divisions: it was transcribed into a book by Caleb Pedicord.

*Saturday, 11.* I wrote to Mr. Gough, Mr. Lynch, and Mr. Skinner. To-day the quarterly meeting begins at Caroline. I am kept in faith and love to God and all mankind. William Glendenning has handed me a book written by Jeremiah Burroughs, in the time of the commonwealth, upon heart-divisions, and the evil of the times:<sup>120</sup> in this work I promise myself good arguments against our separating brethren. The Lord does greatly carry on his work; some little wild-fire; a few disorderly walkers. Read a volume of Mr. Wesley's Journal.

*Sunday, 12.* I preached at Edward White's on 1 John iv, 14-18. I spoke on perfection strongly and clearly: some strangers attended. The work goes on here; but although I want rest it is no place for me to stay; there is too much company. The quarterly meeting for Kent in Maryland was large and powerful: there were twelve preachers present. I am kept in peace of soul; expecting my ministering brethren, that we may consult about the work of God. Samuel Roe is going to Sussex<sup>120</sup>—one that has happily escaped the separating spirit and party in Virginia, and the snare laid for his feet;—and so also did poor William Spencer of late years. Eternal thanks to God!

*Monday, 13.* I read Mr. Wesley's Journal. In the afternoon the preachers came to consult further about the stationing. They all agreed to my first appointment, except one brother; he was unwilling to go back to Baltimore, although we had no one so well qualified: on Monday evening and Tuesday we met and conferred, when the judgment of the preachers prevailed against Freeborn Garrettson. We were blest in prayer with each other. Our appointments were as follows: Kent in Maryland, Glenden-

<sup>120</sup> *Heart Divisions, the Evil of our Times*, by Jeremiah Burroughs (1599-1646) and *The Cure of Church Divisions* by Richard Baxter (1615-91). During the threatened division over ordinances Asbury arranged extracts from both books. They appeared in 1785 as *The Causes, Evils, and Cures of Heart and Church Divisions, Extracted from the Works of Burroughs and Baxter* by Francis Asbury, *One of the Bishops of the Methodist Episcopal Church*. The preface is a letter by Asbury. (See *Letters*.)

<sup>120</sup> Sussex Circuit in Delaware and Dorset Circuit on the eastern shore were formed in 1780 to provide for the expansion of the work of the Peninsula.

ning, Stephen Black, Joseph Wyatt; Kent in Delaware, Thomas Chew, Joseph and James Cromwell; Sussex, Samuel Roe, James Martin, James White; Dorset, Pedicord.

*Tuesday, 14.* We parted in peace, united in heart and in judgment, and abounding in love. Glory be to God!

*Wednesday, 15.* I ended the reading of a volume of Mr. Wesley's Journal, giving an account of the rent made by Mr. Maxwell and Mr. Bell. I read a part of what I had transcribed upon the art of preaching. At night I met the society, and found them more and more spiritual—questioned closely—permitted some to speak: it was a solemn time. *Thursday* morning we made our plans.

*Thursday, 16.* I examined Joseph Everett, as to his call and qualifications, his circumstances, and his knowing and loving the Methodist doctrine: he gave full satisfaction; we, however, left the matter in suspense until Caleb Pedicord goes down, and we shall know from him what call there is in Dorset.

*Friday, 17.* A day of fasting. We all parted after much business. Samuel Roe went to Sussex; the two Cromwells for the circuit, (Kent, in Delaware;) Pedicord to Dorset; myself to go through Kent and Sussex,—then to the Jerseys, Philadelphia, and Chester. I wrote to Watters, Joshua Dudley, and Micajah Dehrular. *Friday*, set out for Murderkill,<sup>121</sup> stopping at Combs's that night. I spoke freely to the man upon his mysticism, and to the family about their souls.

*Saturday, 18.* Rode on to the chapel; Joseph Cromwell met the people in class; I gave an exhortation, took down the names of the children, and spoke to some of them: I desired the preachers to meet the children when they came along;—an important but much-neglected duty—to the shame of ministers be it spoken.

*Sunday, 19.* We met at the chapel; my text, Psalm lxxviii, 4-7; the people came in late; I was incommoded, but at last felt liberty; the serious parents were much affected: Joseph Cromwell exhorted. I met the society, and gave a close exhortation. Settled the rules of the house, and appointed stewards.

*Monday, 20.* I went to Purdin's; spoke from 1 Samuel xii, 23-25. I had a cloud over me all the time I was speaking; was severely tried. I was humbled and solemn.

*Tuesday, 21.* Rode to young Lockwood's; spoke to about one hundred people from 1 Chron. xiv, 11. Was much blest. Joseph Cromwell spoke much to purpose. I trust there will be a good work in this place. Rode to Richard Shaw's. I was kept in much confidence in prayer—my soul was much drawn out after these people. My text here from Phil. iv, 8. I had not much liberty. I met the society, exhorting them, and pressing them to close communion with each other, and reminding them of their obligations

<sup>121</sup> This was Murderkill Hundred, near Milford Hundred, Sussex County, Delaware.

to us; they appeared deeply sensible of it with cries and tears: but Joseph Cromwell exhorted. My mind is kept very serene.

*Thursday, 23.* I am much given up to God. Joseph Cromwell proposed from me to go into his circuit. Mr. Coleman<sup>132</sup> came up with me to Virginia, either to take charge of Dover school, or to preach; he expressed great satisfaction in the people of these parts. I went to see Mr. Lockwood. I have been waiting some time for his coming to the Lord; he hath understood it out, but I believe he is now deeply engaged, and so are almost the adults of his family. I met a man who took occasion to abuse me as a ringleader of sedition with many hard sayings:—he was in his cups, pitted, forgave, and prayed for him.

*Friday, 24.* I rode ten miles to Mr. Boyer's, and preached on Phil. iii. Had liberty, and the people were affected: Mr. Coleman exhorted. I spoke to the society, addressing them with respect to the rules and their lawless walk. Answered a very affectionate letter from John Finney, relative to the union in Virginia.

*Saturday, 25.* We rode to Mr. Magaw's, and had some talk with him about his undertaking a plan for the education of youth, John Coleman being proposed as his assistant.

*Sunday, 26.* I rode to Shaw's, preached with liberty to about three hundred people, from 1 Chron. xxviii, 9. In the afternoon again, at Dover, preached on Eph. iii, 11. Had some liberty, and spoke searchingly; but this people will, and they will not; they will in appearance be religious, but not in heart.

*Monday, 27.* I rode down to Jones's,<sup>133</sup> and preached from Prov. 24–26. I had life, and some appearance of effect produced. In the afternoon Mr. Magaw preached an excellent sermon on, "When Christ will be our life shall appear, then shall we also appear with him in glory."

*Tuesday, 28.* I preached at Jos. Wyatt's on these words: "If any man be in Christ he is a new creature;" had not much liberty. I met the society very much spake of the goodness of God. I went to lodge with Mr. Smith, a strong Churchman. I am kept in faith.

*Thursday, 30.* I have peace of mind and the love of God. I preached at Liverson's, on Prov. xxviii, 13, 14; had Divine help. I found some simple

<sup>132</sup> John Coleman (1758–1816) was a protégé of Devereaux Jarratt. After Coleman had withdrawn from the Methodist itinerancy (1781–85), his correspondence was published under the title *The Life of the Reverend Devereux Jarratt, Rector of Barbours Parish, Dinwiddie County, Virginia, written by Himself in a series of Letters addressed to the Rev. John Coleman*. During his association with Asbury and Magaw an academy was established at Dover, Delaware. Coleman married Pleasure Goodwin, niece of Captain Charles Ridgely. (Ridgely: *Old Brick Churches of Maryland*, 99 ff.; Allen: *The Garrison Church*, 58–65; Lednum, *op. cit.*, 323.)

<sup>133</sup> This was a shortened form for St. Jones, near Dover, Delaware, where the Widow Brady and the Sipple families opened their homes for preaching. (Hallman, *op. cit.*, 243; Lednum, *op. cit.*, 347.)

preached people here, but very ignorant of true religion. I met class, and removed two disorderly walkers: I hope they will reform. I rode to Mr. Cook's,<sup>134</sup> who desired my company: I talked and prayed with him, and proceeded on to the Cross Roads.<sup>135</sup> I here met many of my friends, among about three hundred attentive people, to whom I spoke upon Matt. iii, 10. I hope good will be done here. I rode to Blackstown,<sup>136</sup> where I met about one hundred and thirty people, and spoke on "Take heed to yourselves;" some of them were greatly engaged. Lewis Alfrey has been made a blessing to these people; their number is increased, and they purpose building a chapel.

*Friday, December 1.* I rode to Scotten's. Here they have been disappointed in preaching, having had but two sermons this last quarter; the consequence was that they did not attend: they are not as steady as they should be. The day I rode to Richard Shaw's being damp, I caught cold. I have suffered loss in my mind.

*Saturday, 2.* Rode to Fatad's, and although it snowed, there came together about thirty people: preaching was a blessing to them.

*Sunday, 3.* Rode to the chapel:<sup>137</sup> the weather was so bad that not more than thirty people attended; having a sore throat I spoke with difficulty. After meeting I went to Mr. Emory's.<sup>138</sup> *Monday, 4.* I was bled. I rode to Benjamin Blackiston's, but found myself unfit to speak. Leaving Mr. Coleman I went on to Black's, fearing my throat would be worse: I was afflicted. A useful letter from my trusty friend, Robert Furness,<sup>139</sup> came to me; I have also received one from Pedicord, giving an account of the work in Dorset.

*Wednesday, 6.* Rode twelve miles to Jarratt's, to preach the funeral of Edward Collins: for about eighteen months past he has attended our preaching; was convinced of sin, but had never joined us; in death was blest with the peace of God, departing in the faith. I spoke on these words, of Eccles. ix, 10: "Whatsoever thy hand findeth to do, do it with thy

<sup>134</sup> At this time Dr. Robert Cook lived in Greensboro, Caroline County, Maryland. His first wife was one of the three daughters of Judge Thomas White. Lednum says that they lived a little below Smyrna, Delaware; but Asbury locates them in Dover. (Lednum, *op. cit.*, 270; see *Journal* entries for May 25, 1801, and April 29, 1803.)

<sup>135</sup> This was the Duck Creek Cross Roads, the present Smyrna, Delaware.

<sup>136</sup> Blackiston's Corner or Crossroads is southwest of Clayton, Kent County, Delaware, and approximately three miles from the Maryland line. (Beers: *Atlas of the State of Delaware*, 5; Lednum, *op. cit.*, 317.)

<sup>137</sup> This was Blackiston Chapel.

<sup>138</sup> This probably was the home of the parents of John Emory, who later became a bishop. In 1790 Spaniard's Neck Methodist Episcopal Church was erected in the present village of Burrsville. (Emory: *Queen Anne's County, Maryland*, 235, 447; Lednum, *op. cit.*, 328.)

<sup>139</sup> Robert Furness, keeper of an ordinary at New Castle, Delaware, "was a man of determined purpose and great force of character. At his home the first Methodist meetings were held." (Scharf: *History of Delaware*, II, 868.)

might." I was ill able to speak on account of my throat; but was blessed the people, among whom were some strangers, hearkened diligently. I have been in greater heaviness lately, than for some months past. My soul is much humbled.

*Thursday, 7.* This is a day appointed for prayer and thanksgiving to the government: I intend to improve it for the Church and States. O what cause of thankfulness have we that there has not been a famine of bread and water, and the word of God; that every place has not been deluged in flood! and what cause to praise God, that hundreds have been brought to the Lord, year after year, in these times of trouble!

*Friday, 8.* Was under dejection. Read thirty chapters of Isaiah. Rode to Benjamin Dill's—had about forty people: was much led out to speak to the poor. Fasted, and intended to spend great part of the night in prayer; but I felt weak through want of rest. I spent better than an hour in fervent prayer and was much blest, having my soul divinely filled with love which I lay down. Rose about five o'clock in better health: passed some time in fervent prayer for the whole work—the preachers and people. Thomas Haskins<sup>140</sup> is a young man of learning, and has been studying the law like William Spencer, he has given it up for grace and divinity. Glory to God! I believe the Lord has called Thomas Haskins for a preacher, and was convinced in Dover some months ago.

*Saturday, 9.* I praise my God; I have great peace of soul.

*Sunday, 10.* I went to Mr. Thorne's church<sup>141</sup> and heard Mr. Thorne preach a good sermon on the passion of our Lord, on, "Whom having not seen, ye love;" the people seemed very solemn. I preached at Edward White's—was much assisted in speaking on, "Happy art thou O Israel!" These people do grow in grace: four or five of them profess sanctification—this I know, that they are very spiritual.

*Monday, 11.* I have faith, and am kept in life and the spirit of prayer.

<sup>140</sup> Thomas Haskins (1760–1816) was born near Preston, Caroline County, Maryland. In 1780 while studying law in Dover, Delaware, he was converted under the preaching of Freeborn Garrettson. In his widowed mother's home the society was formed which in 1785 erected Frazier Flats Chapel, the second Methodist meeting place in Caroline County. It later united with the Preston church. Haskins' itinerancy (1782–86) was followed by many years of service as a local preacher in Philadelphia. During this period he became a business partner of Colonel Caleb North. They were in establishing the Charter Fund Society. (*Journal of Thomas Haskins*, November 1782; September 28, 1783; October 30, 1784; May 3, 1785. Library of Congress Manuscript Division; Lednum, *op. cit.*, 265, 356, 357.)

<sup>141</sup> The Mispillion Church, Sydenham Thorne, incumbent, was westward some distance from the site of the present Milford, Delaware. For refusing to observe fast days and to cease praying for the royal family, he was not permitted to exercise his full profession during the Revolution. In 1787 he built a dam for a gristmill and sawmill at Tumbling Run, hence the name Milford. (Turner: *Some Records of Sussex County, Delaware*, 241; *Delaware, a Guide to the First State*, 208; Rightmyer, *op. cit.*, 66, 67.)

*Tuesday, 12.* I rode to Kent and performed the funeral rite over a child—in exhortation I endeavoured to enforce the necessity of a strict and pious education; the people were much moved, and I felt some hope, that notwithstanding we have been greatly discouraged here in times past, this swamp will bring forth some fruit of three years' labour.

*Wednesday, 13.* I visited S. White, she is near her end; possessing calm and solid peace, and sweetly resigned to the will of God. Preached at Isaac Layton's: called to warn my brethren against the poisonous and false principles of opposing sectarists. I was doing only what it was my bounden duty to do, and, indeed, acting on the defensive.

*Saturday, 16.* My soul is kept in constant peace and love to God.

*Sunday, 17.* Preached at Joseph Turpin's on "O that there were such a heart in them," &c., Deut. v, 29; the congregation was larger, and there was more of the power of God among them, than I have ever known at this place.

*Tuesday, 19.* Rose at five—my soul stayed upon God. Preached at Morgan Williams's on the prayer of Jabez, to a small, inattentive congregation.

*Wednesday, 20.* I preached to a faithful people at Thomas Layton's, on Matt. iii, 9, 10. The Methodists, blessed be God! do grow as well as the wicked; their little stock increases; I am pleased with their temporal, and rejoice in their spiritual prosperity.

*Saturday, 23.* I attended the funeral of E. T.; a man that had been convinced of sin many years ago, but had lost his convictions: about a twelvemonth past God made use of the Methodists to reach his heart again; he sought the Lord; joined our society, and at the last quarterly meeting appeared to be a very happy man. He was poor—persecuted by his wife, children, and family: he was so hardly treated that scarcely could he live with them: he was sensible of his death, and died in peace.

*Sunday, 24.* I received a letter from Freeborn Garrettson, and another from Thomas S. Chew, who promised me their filial obedience in the Gospel: on the same day a letter from William Glendenning, who is well satisfied with his station, and mentions a letter from LeRoy Cole, who says, the jarring string is broken, and those who were friends at first are friends at last, in Virginia. I rejoiced for the consolation, and many more will rejoice with me.

*Tuesday, 26.* I preached to an unaffected people at J. Emory's, on Matt. iii, 17. My soul is stayed upon God, and kept in peace. I rise early and spend my usual time in prayer, and remember my dear friends before God.

*Thursday, 28.* Wrote to Charles Twyford to take Samuel Roe's place, while he goes down to the eastern shore of Virginia; I believe God has a work for us to do there.

*Friday, 29.* I rode to Jonathan Boyer's, where there had been a work breaking out; but so harassed are the people by opposers and their con-

trary principles, that I fear no lasting good will be done. "A double-minded man is unstable in all his ways." From Boyer's I went to George Moore's,<sup>142</sup> and met with a people I had not seen for more than nine months; we mutually rejoiced to see each other. Blessed be God, my soul is kept in peace.

*Broad Creek, Saturday, 30.* While I was preaching, I was seized with a putrid sore throat; the attack was violent. *Sabbath day*, I took physic, and applied two blisters that drew kindly; afterward put one on the back of my neck, and another behind the ear; had some blood taken from the arm, and some from the tongue; and it pleased kind Providence to relieve me sooner than I expected. I desire to give thanks to God for patience and resignation.

<sup>142</sup> There were several Moore families in the Broad Creek Society. George Moore's name appears in the *General Minutes* between the years 1780 and 1792. (Lednum, *op. cit.*, 257.)



1781

*A hill woman rode without a saddle to guide Asbury*

## CHAPTER TEN

### *Delaware*

*January 1-4, 1781.* Pain! Pain! Pain! 5th, found myself considerably amended, so that I sat up and did a little business.

*Sunday, 7.* The weather was rainy, so I stayed in the house: this is the second dumb Sabbath I have had; to this I could not submit were I not infirm.

*Wednesday, 10.* I rose with a sense of God upon my heart. I preached to many people at George Moore's, on the great salvation: my hearers appeared to be very stupid. The family where I lodged was a prayerless family; and if ministers (so called) can themselves visit without calling the household together for that purpose, it is not to be wondered at that there are so many without family prayer: lying in bed till sunrise, and drinking a dram after they are up, are, perhaps, the circumstances most prominently remembered of their clerical guests.

*Thursday, 11.* Preached in Quaker-Town:<sup>1</sup> from thence, being invited and pressed by Mr. Thomas Rodney,<sup>2</sup> I went to Lewes; found the court-house crowded, to whom I preached on 2 Cor. v, 13-15.

<sup>1</sup> Quakertown was between Westcott Corner and Lewes. In turn it later became Prettymanville and Westcott Corner.

<sup>2</sup> This was probably Thomas Rodney (1744-1811), brother of Governor Caesar Rodney. His career as a jurist included being a member and speaker of the Delaware Assembly, chief justice of Kent County, delegate to the Continental Congress, and United States judge for the territory of Mississippi. In 1775 he was a member of the Committee of Safety and was a colonel in the Revolutionary War. (*National Cyclopaedia of American Biography*, I, 479.)

*Lord's day, 14.* Being rainy, we had only about one hundred and twenty serious people at the place appointed. The people here are much more gentle than they were a twelvemonth past. We have a society of more than twenty members, some of whom have found the Lord; but I think for ignorance of God and religion, the wilds and swamps of Delaware exceed most parts of America with which I have had any acquaintance; however, God is able of these stones to raise up children unto Abraham.

*Monday, 15.* Rose early; spent my usual time in retirement. Preached to about one hundred and fifty people at Stradley's; I find their prejudices abated, although the work on their hearts is not deep. My soul enjoys peace; I was led out in prayer for the whole work of God, the circuits and the preachers; this I do every morning as my first work. I have a sense of God on my heart, and am sensible of the danger of falling; and what good or harm may I do, as I am faithful or unfaithful!

I have been in heaviness, but I trust I am kept from sin. Indeed, I believe Satan is doing all he can to discredit the work of God that is carried on through our instrumentality, because he envies our success. It appears to be high market day among every denomination of people; availing themselves of the work, they are labouring to detach those who would be members from our society.

*Thursday, 18.* I called on the widow F., who had lately lost her husband. He was a constant hearer of us, and as constantly resisted the doctrine he heard, and could not bear the chapel so near him; he sickened and died in a short space; was delirious most of the time he was ill. What was remarkable, and awfully so, was, that his little son, of whom he was passionately fond, and on whom he frequently called, in his delirium, to go with him, went and hanged himself about the time his father died: they went into eternity nearly together, and were laid out and buried at the same time. This awful circumstance was the means of awakening a stubborn son, who is now seeking the Lord. How wonderful are the ways of God! He takes away a child to awaken a father, or removes a father to convince a child.

*Friday, 19.* I conversed with T. C., whom I visited under affliction about a year ago: he then had an humble confidence of his acceptance with God, and a firm persuasion that God would save him from all sin. In the course of his sickness he became somewhat delirious, and yielded to a suggestion that it was all delusion: he began to set in order his temporal affairs; but in about eight days there was a change in his disorder of body and mind; his confidence in God returned; he professed that God had saved him from all sin, and he appears to be always alive to God.

*Sunday, 21.* Mr. Magaw preached at Barratt's chapel, and was assisted by Mr. Thorne in the administration of the Lord's supper: it was a gracious time, and I hope it was not received in vain.

*Monday, 22.* On my way to Andrew Purdin's I came on a race ground.

where the sons of Belial had been practising my horse; he ran away with me when he came to the end of the paths, but stopped, and I received no harm. I lifted my heart to God; and by the mercy of the Lord he stopped near a point of woods, which, had he entered, I might probably have lost my life: my heart was deeply humbled before the Lord, who preserved me from such imminent danger.

*Monday, 29.* I learn that about six or seven years ago B. S. was deeply awakened, and became a member of the Methodist society: some time after this he lost his convictions, and ran into sin. Last Christmas he was sitting up with a sick person, where were present two women who had lately been awakened through the instrumentality of Lewis Alfrey: they asked him what he thought of the Methodists; he, contrary to his better knowledge, answered, "they are all hypocrites:" they asked him what he thought of Lewis Alfrey and Joshua Dudley,<sup>3</sup> he spake against them as well as the rest. "How then, (rejoined they,) can they pray and exhort as they do, if they are such men as you say;" he told them he could pray like a minister himself, when he was in society. Next day he set off to go home, which he never reached: he was taken ill; was bereft of his senses, and so he died.

*Sunday, February 4.* I preached, and had some of the Council and members of Assembly to hear me. I spoke plainly; intending my discourse as a vindication of the doctrine of the Methodists.

*Monday, 5.* On my way to quarterly meeting, held at the Valley preaching-house,<sup>4</sup> I called on his Excellency, Governor Rodney,<sup>5</sup> to sign my certificate, which he did with great readiness and politeness. At the meeting we found some faithful souls, and the work revives among them: they were greatly led out to speak in the love feast, six or seven standing up as witnesses of a present salvation from all sin.

## Pennsylvania

*Saturday, 10.* My soul enjoys peace, and I rejoice to hear that the work of God is deepening and widening in the Jerseys. My old friends here in Philadelphia appear loving to me; but they are not united as they ought to be.

<sup>3</sup> Lednum, *op. cit.*, 266, 267, 317.

<sup>4</sup> The Valley Meeting House in Chester County, Pennsylvania, was first called Goshen. (See May 6, 1773.) It became Valley in 1774 and is now known as Grove. The society was formed in 1769 or 1770, with George Hoffman (see August 9, 1783) and Daniel Meredith (see July 6, 1792) as the leaders. An account of its origins, written by Joseph Meredith, grandson of Daniel, is in the possession of Grove Church. (Reeves: *Methodism in and Around Chester*; see *Journal* entries for October 7, 1781; August 25, 1782; July 3, 1787; July 7, 1792; August 22, 1800; June 2, 1804; August 7, 1805.)

<sup>5</sup> The Honorable Caesar Rodney was governor of Delaware.

lest we should get the good will of the people, and we should join them in our societies.

*Sunday, 30.* Under great weakness of body.

*Wednesday, October 3.* I began to amend. I am kindly and comfortably entertained by Mrs. Grace,<sup>47</sup> an old disciple; first awakened by Mr. Whitefield, afterward convinced by reading Mr. Wesley's sermon on Falling from Grace; and now a fast friend and member of our society.

*Sunday, 7.* Preached at the Valley preaching house, on the "great salvation," to an attentive people, with some animation. From thence rode to Benson's preaching house,<sup>48</sup> where there was a great gathering of people, like a quarterly meeting.

It is with difficulty I observe my morning and evening hour of retirement; I am, however, kept in constant peace.

*Tuesday, 9.* I preached at E. Jones's<sup>49</sup> to about a hundred people. Here I met with Isaac Rawlings,<sup>50</sup> mischievous and disappointed: having separated himself, he charges us with casting him off, and spares not his secret abuse on conference and preachers: fallen, deceitful, self-deceiving man, I leave thee to God and thy own conscience.

*Friday, 12.* Came to Philadelphia—found the people serious, loving, and lively. The society here appears to be in a better state than they have been in since the British army was here.

*Sunday, 14.* I had some comfortable sensations in speaking on John iii, 14. Our congregations are large, and I hope for a revival of the work amongst us. I heard two good sermons at St. George's. I gave them a plain discourse at night at St. George's, on 1 John i, 8, 9.

*Tuesday, 16.* I enjoy peace; but I soon grow tired of the city. There is a deepening of the work in some souls; but I feel the religion of others evaporates in talk.

*Thursday, 18.* I left the city of Philadelphia. In the evening I visited a German woman in distress for her soul. We spent an hour in prayer, and God set her at liberty. Next day I returned to the city; and on *Sabbath day*, the 21st, we had a love feast. I attended the Episcopal church<sup>51</sup> twice. Our own house was crowded. The work of God appears still to revive amongst us; and I trust the society increases in grace as well as

<sup>47</sup> See note under May 23, 1776.

<sup>48</sup> Preaching began about 1774 in Uwchlan township, Chester County, Pennsylvania; and a society was formed near the Little Eagle. Here Benson's Chapel was erected in 1781. It is no longer in existence.

<sup>49</sup> Jones lived at Hopewell Forge near the surviving Hopewell Church.

<sup>50</sup> Rawlings (also spelled Rollins) had been a preacher but located in 1782. He was on the Chester Circuit with Pilmoor in 1773. (See *Minutes*.) He was thrown from a horse and killed in 1783. (See *Journal* entry under August 5, 1783. Futhy and Cope: *History of Chester County*, 280.)

<sup>51</sup> Asbury usually attended St. Paul's Church although he may have gone to Christ Church on Second Street above Market.

in numbers. Among too many of the citizens the spirit of politics has, in whole or in part, eaten out the spirit of religion. We have come to a conclusion to print the four volumes of Mr. Wesley's Sermons.

## Delaware

*Thursday, 25.* Attended the quarterly meeting at Cloud's chapel.<sup>52</sup> I found myself sweetly united to preachers and people. James Barton,<sup>53</sup> a public speaker among *Friends*, bore his testimony that God was amongst us.

*Saturday, 27.* My intervals of time are employed in marking Baxter's "Cure for Church Divisions," for abridgment, which may some day see the light. My soul is drawn out to God to know whether I ought to go to Virginia this winter, in order, if possible, to prevent the spreading of the fire of division: I do not look for impulses or revelations—the voice of my brethren and concurrent circumstances will determine me in this matter. Harry<sup>54</sup> seems to be unwilling to go with me: I fear his speaking so much to white people in the city has been, or will be, injurious; he has been flattered, and may be ruined.

*Wilmington, Sunday, 28.* I made an application to a discourse delivered by another. At Newcastle many attended the word, while I enlarged on Matt. vii, 7.

*Saturday, November 3.* We had twelve preachers, and about one thousand people at quarterly meeting. This evening our quarterly meeting conference began. We scrutinized and dealt with fidelity one with the other. Nothing would satisfy the preachers but my consenting to go to Virginia. There appear, at times, to be great movings among the people; but there seems to be a slackness of discipline among the preachers and them; this evil must be cured, or the work will be injured.

*Monday, 12.* For some days past I have been engaged in troublesome business.

*Saturday, 17.* I am agitated in my mind: I want to be gone, for I am persuaded my call for the present is to the south. I have often observed, as others doubtless have, who have been similarly circumstanced, that the

<sup>52</sup> Cloud's Chapel, originally named for Robert Cloud who gave the ground for a log chapel, was changed to Bethel in 1799. It is now Chester-Bethel and is located in Delaware just below the Pennsylvania state line on the state highway 261. Aaron Matson was a trustee of the chapel in 1797. (Lednum, *op. cit.*, Intro., xv, xvi, and 58; *Delaware, a Guide to the First State*, 421.)

<sup>53</sup> See *Journal* entry for April 11, 1776.

<sup>54</sup> "Black Harry" Hosier, preacher and traveling companion of Asbury, Whatcoat, Coke, and Freeborn Garrettsen, later became a drunkard but was reclaimed. He died in Philadelphia in 1810 and was buried in Kensington. (See William Colbert's *Journal*; in *Philadelphia* in 1810 and was buried in Kensington. (See William Colbert's *Journal*; *Coke's Journal*, 46, 47, 49, 91, 118, 149; *Journal* entry and note for June 29, 1780; Lednum, *op. cit.*, 281, 282, 410, 411; Boehm, *op. cit.*, 89-92.)

In Germantown<sup>40</sup> there came a gentleman of the committee and examined our passes; he treated us with great politeness, and told us what the law required: brother Tunnell's pass was pronounced valid; but mine was not, because I had not the signatures of the proper authorities in the counties through which I had travelled: I pleaded ignorance of the necessity of this. Here appeared to be the secret—the mob had been after brother Everett with clubs, and, it was supposed, under the connivance of their superiors; they found, however, that he was qualified according to law: the work of God prospers, and, it is possible, this is the real cause of offence to unfriendly ministers.

*Saturday, 7.* Rested from public labours, and spent some time in reading and writing.

*Sunday, 8.* Preached to a very gay congregation, consisting of four or five hundred people: there appears to be a prospect of good among them.<sup>41</sup>

The priests of all denominations, Dutch and English, appear to be much alarmed at our success; some oppose openly, others more secretly; the Episcopal ministers are the most quiet; and some of these are friendly.

*Saturday, 14.* I came to New Mills after preaching at Hunt's<sup>42</sup> and Penny Hill. I passed through Monmouth and Upper and Lower Freehold.<sup>43</sup> Here lived that old saint of God, William Tennent,<sup>44</sup> who went to his reward a few years ago.

## Pennsylvania

*Monday, 16.* After preaching at Mount Holly to a crowded congregation, I rode, very unwell and under deep exercises of mind, to Philadelphia

<sup>40</sup> This was Germantown in Hunterdon County, New Jersey, the present Lebanon. Asbury doubtless preached in the home of Mindurt Farley and probably in that of Tunis Melick also. It seems that Melick, Major Godfrey Rinehart, and Mrs. Henry Miller became Methodists, "creating a great uproar in the [Dutch] church." In 1824 the society built a chapel on James Street. This was evidently the beginning of the New Germantown Methodist Church and probably also the origin of the Fairmont or Fox Hill Church. (Snell, *op. cit.*, 481, 482; Mott: *The First Century of Hunterdon County*, 14, 15; Lednum, *op. cit.*, 331; *Journal* entry for July 6, 1806.)

<sup>41</sup> This service seems to have been in Hunterdon County in the vicinity of New Germantown, Tewksbury, and Fairmont.

<sup>42</sup> Asbury probably preached at Hunt's in what is now Clinton, New Jersey, where an industry known as Hunt's Mills was located. He passed from Hunterdon into Monmouth County on his way from Clinton to New Mills.

<sup>43</sup> Freehold was also called Monmouth. It was the county seat of Monmouth County and the scene of the Battle of Monmouth. Upper Freehold was fifteen miles from Freehold, and Lower Freehold was a township of the county. Englishtown and Freehold were post towns and still extant.

<sup>44</sup> The Rev. William Tennent (1705-77) was the noted pastor of Old Scots Church or the Tennent church for over forty-three years. He died in the old parsonage on March 8, 1777. His church, now over two hundred years old and one of the most famous in the region, is still in existence about three miles from Freehold. (Wainright, *et. al.*;

—twenty miles. I have preached seventeen times, and ridden above two hundred miles in the last two weeks. I think God will do great things in the Jerseys: the prospect is pleasing, East and West.<sup>45</sup>

*Saturday, 21.* I received two letters from Virginia which gave me great consolation; the divisions there are much abated; the work revives: the preachers are in health and well received.

*Sunday, 22.* After preaching on the Christian graces, I visited Mr. M. W—, who opened himself to me on matters of religion with freedom. I went to St. Paul's; and to my great surprise, in comes my old friend Barton.<sup>46</sup> He was brought up a Churchman, and was awakened without human means: observing that ministers and members in that Church were dead and careless, and finding some living testimonies among Friends, he was induced to join them, and thus adhered, for twenty years, becoming a public speaker among them. He is now jealous for the Lord's ordinances; he says he could never fully give them up, and must now come to the Methodists.

*Monday, 23.* I began begging for the society, that we might, if possible, relieve our preaching house from the incumbrance of ground-rent. I soon got about £270 subscribed.<sup>47</sup>

*Tuesday, 24.* I think the Pennsylvanians are, in general, as ignorant of real religion as any people I have been amongst: when the power is lost where the forms were never cherished, the downright ignorance of the heathen, who have only heard of Christ, is the necessary consequence.

## Delaware

*Saturday, 28.* Preached in Thoroughfare Neck<sup>48</sup> (twenty miles) and then returned to Joseph Wyatt's, and preached with liberty; thence I hastened on to Dover, and at six o'clock delivered my third discourse, making a journey of forty miles: we know not what we can do until we try.

*Sunday, October 6.* I preached in White's new chapel for the first time:<sup>49</sup> it is one of the neatest country chapels the Methodists have on the whole continent. My subject was Haggai ii, 9: "In this place will I give peace."

*Tuesday, 22.* I have had large congregations in several counties of the *History of Monmouth County*, II, 453-56; *Historic Roadsides in New Jersey*, 70; Myers: *Story of New Jersey*, II, 250.)

<sup>45</sup> The reference is to the designation of East and West Jersey. There were two circuits.

<sup>46</sup> See note under April 11, 1776.

<sup>47</sup> This was for St. George's Church in Philadelphia.

<sup>48</sup> Methodism began in Thoroughfare Neck, between Smyrna Creek and Appoquinimink Creek, New Castle County, in 1779. On this visit Asbury may have preached in the newly erected Friendship Chapel, made of cedar logs from New Jersey. (Lednum, *op. cit.*, 258, 351; Hallman, *op. cit.*, 121, 251.)

<sup>49</sup> This chapel was erected in 1780 on the farm of Judge White, Mispillion Hundred, Kent County. Although Asbury had raised an initial subscription for the chapel, he was preaching in it for the first time.



States of Delaware and Maryland, and have been humbled before the Lord that so many people should come to hear such a poor worm as I am; if any good has been done by my poor labours, to God the Lord be all the glory. I am this day in Dorset circuit, and have preached for the first time to about three hundred hearers.

*Saturday, 26.* Quarterly meeting at Thomas Airey's;<sup>50</sup> the first day had about five hundred people, (though rainy,) and I had life, and light, and liberty in speaking to them.

*Lord's day, 27.* We met at seven o'clock; the people spoke with great life and simplicity: at noon it was supposed there were not less than twelve hundred people, to whom I spoke with Divine aid from the latter part of the eighth chapter of Mark's Gospel. Attended quarterly meeting at Barratt's chapel. I was greatly afflicted in mind; I could not accomplish my plan, to send preachers to the backwoods, where they are greatly wanting. I have been counselled not to leave the peninsula; this advice I shall not follow.

*Saturday, November 16.* I have been employed in making large extracts from Baxter and Burroughs on Church Divisions:<sup>51</sup> I think every minister and Christian ought to read these works.

*Monday, December 2.* My soul is kept in constant peace, and shall make her boast in the Lord under all her trials.

### Virginia

*Sunday, 8.* Preached to a wild, hardened people at the Old Church, in King and Queen county. In the evening spoke at Stedman's. My spirit has been clothed in sackcloth since my coming into this state; my hopes begin to revive.

*Wednesday, 11.* I rode to Williamsburg—formerly the seat of government, but now removed to Richmond; thus the worldly glory is departed from it; as to Divine glory, it never had any. I preached in James City court house. The place has suffered and is suffering: the palace, the barracks, and some good dwelling-houses burnt. The capitol is no great building, and is going to ruin; the exterior of the college not splendid, and but few students; the Bedlam-house is desolate, but whether because none are insane, or all are equally mad, it might, perhaps, be difficult to tell.

*Sunday, 22.* We had a solemn time at the great preaching house in Nansemond county.

*Tuesday, 24.* I rode through Suffolk. Alas! for these *Oliverian* times—most of the houses here, except the church, are destroyed, or more or less injured.

<sup>50</sup> Probably Thomas H. Airey, a relative of Henry Airey, who according to the 1776 census of Dorchester County also resided near Cambridge, Maryland. (Brumbaugh: *Maryland Records*, II, 109.)

<sup>51</sup> See *Journal* entry and note for November 23, 1780.

generally morning and evening, and I trust the seed sown will not be lost.

*Sunday*, 31. In the evening I thought it necessary to put them on examination whether they were Christians or not. I spoke on 2 Cor. xiii. 15.<sup>23</sup> I was very much led out; a power went forth, and I hope some good was done.

*Monday*, September 1. Left the city, and spent some time at Mr. Woglom's<sup>24</sup> (?) in reading the additional works of Mr. Fletcher.

*Wednesday*, 3. My soul is serene. I find it expedient to spend an hour in prayer for myself alone; and an hour each morning and evening for the preachers and people.

## New Jersey

*Thursday*, 11. At Mount Holly<sup>25</sup> I had more people than I expected. *Friday*, I rode a long, barren way to the Forks of Egg Harbour.<sup>26</sup>

*Sunday*, 14. I injured myself by speaking too long and too loud. I rode seven miles, got wet, had poor lodgings, with plenty of mosquitoes; in the day, poorly as I was, I had to ride seventeen miles, and spoke while I had a high fever on me. I laid me down on a plank—hard lodging this for a sick man.

*Tuesday*, 16. Rode fifteen miles; could hardly preach: my subjects yesterday and to-day were, Paul to Titus ii, 2-12, and 1 Peter iv, 18.

*Sunday*, 21. I had a wild chase—first, to New Englandtown; but the minister had warned the people against hearing us:<sup>27</sup> thence to Cohansay where Mr. Vantull had appointed to preach at the same hour, although my appointment had been given out some time before; arriving, however, before him, I preached in the court house—and cleared out; those who remained met with hard blows.

<sup>23</sup> There is no such verse. The text may have been 2 Cor. 13, 5.

<sup>24</sup> Asbury probably stayed with Abraham Woglom on the south shore of Spring Island or with Mr. Ward on the east shore.

<sup>25</sup> Mount Holly is in Burlington County, New Jersey.

<sup>26</sup> Asbury was now in Atlantic County, where Egg Harbor City is located. Asbury doubtless preached in the old Presbyterian church, known as Clark's Mill Meeting House, in Port Republic. The Methodist church now there probably stems from Asbury's visit. The mileage indicates that the bishop also preached at Blackman's Meeting House, built by Presbyterians at Cedar Bridge where Zion's Methodist Church in Bargaintown now stands. Methodism in both Bargaintown and Tuckahoe stems from Asbury's visit. (Heston's *Annals*, I, 180-85.)

<sup>27</sup> See Asbury's letter to Wesley dated September 20, 1783.

<sup>28</sup> New Englandtown was a village of Fairfield township, Cumberland, south of Bridgetown. Cohansay was the present Bridgetown. There was a "free church" on May's Landing in which Asbury may have preached in this ten-day preaching mission in South Jersey. (Gordon: *Gazetteer of New Jersey*, 108, 197; *Story of the First Methodist Church*, Bridgeton, 4; Wilson: *The Jersey Shore*, I, 188.)

*Monday*, 22. In the evening at Salem;<sup>29</sup> a number of Friends attended, and were serious. Here a few of our scattered people have attempted to build a house of worship, but found themselves too weak to accomplish it: they applied to some of the people, called Quakers, for assistance, who subscribed liberally; the matter was talked over, as I am informed, at their quarterly meeting; when it was objected, "that we spoke for hire;" it was answered, "No—it was only for a passing support,"—so there was consent given that *Friends* who were free to do it, might give.

## Delaware

Passed through Philadelphia, and came on *Saturday*, the twenty-seventh, to Dover, where I preached at nine o'clock on the *Sabbath day*, and at Barratt's chapel at three o'clock.

*Thursday*, October 2. I preached at Queen Anne's chapel,<sup>30</sup> where a considerable number attended, and where many profess religion.

*Friday*, 3. Preached at Anderson's,<sup>31</sup> in Kent county, to a large company, and was much assisted. Of late I have been greatly subject to dejection and gloominess of mind, which I have been ready to attribute to excessive exercise, and the drinking of tea and coffee; I mean to quit the use of these for a season, and see what effect this will produce.

*Saturday*, 11. I found some faithful people at brother Joseph Hartley's, in Talbot. Here I met with brother Garretson, and heard him speak with pleasure: we spent the evening together at Mr. Benson's<sup>32</sup> in reading, conversation, and prayer.

*Sunday*, 12. We had about five hundred people at the Bay side.<sup>33</sup> I find the prejudices of the people in Talbot County grow weaker: and there is

<sup>29</sup> Salem, New Jersey, was settled by the first English emigrants to West Jersey. Daniel Ruff introduced Methodism in 1774; and the first society was formed in the house of John Murphy, a Presbyterian. Benjamin Abbott was converted and baptized here. Henry Ffirth and John McClaskey, who later became a preacher, were early converts; and Ffirth was one of the builders of the church here mentioned by Asbury. Abbott formed a society at Quinton's Bridge, three miles from Salem, in the home of Benjamin Weatherby in 1781 or 1782. (Atkinson, *op. cit.*, ch. xi.)

<sup>30</sup> This was Dudley's Meeting House near Sudlersville. Because it so far surpassed other local Methodist places of worship, some gave it the more dignified title, Queen Anne's Chapel. (Lednum, *op. cit.*, 379; Emory, *op. cit.*, 568-71.)

<sup>31</sup> James Moat Anderson, M.D. (1752-1820), was educated at the University of Edinburgh. He achieved a reputation enjoyed by few other people in the neighborhood of Chester town, Maryland. He was conscientious and eminently pious, and in early youth he united with the Methodist Episcopal Church and wore the white lawned stock and broad-brimmed hat so characteristic of the leaders of that sect. (Cordell: *Medical Annals of Maryland, 1799-1899*, 302; *The Methodist Magazine*, XI, 135.)

<sup>32</sup> Brigadier-General Perry Benson, of the Maryland Line of the Continental Army, lived at St. Michaels, Maryland.

<sup>33</sup> This was Bayside Chapel, near the present Wittman in Talbot County, Maryland.

some revival of religion among them. I preached on Heb. iii, 12-14. One that was formerly full of pride and contempt for religion, ran to the boat while I was speaking, and lay there till after sermon. She went home sick. I trust of a wounded conscience. I crossed the ferry to Cambridge.

*Wednesday, 15.* Met brothers Joseph Wyatt and Leroy Cole, at John McKeel's, and our spirits were refreshed together. I am happy, though often something unwell. I have great liberty in preaching and in prayer. I feel nothing contrary to love to God and all mankind. Bless the Lord, O my soul!

*Thursday, 23.* I enjoy much peace with God, although I am left to serve alone. But God is with me. O healthful sickness, blessed pain, if the Lord supports! I am now beside the Chesapeake Bay, here Calvert and Dorset lie opposite to each other; eight years ago, when going down the bay, little thought I of the great things God was about to do for both shores.

*Saturday, 25.* Our quarterly meeting began at Kane's barn. Our love feast was large, powerful, and lively; we had very sensible tokens of the goodness of God. Here is a blessed work of God among a people who were once brutish and wicked.

*Tuesday, 28.* I had to hasten away to John Phoebus's, sixteen miles, to perform the funeral rites of William Wright,<sup>84</sup> a native of Ireland. He began to preach about three years ago: last conference he was received as a travelling preacher, and appointed to Annamessex circuit, where he laboured very faithfully. From the best accounts we are warranted in believing that he died happy in God. We had a solemn time at our meeting, and I hope the impressions made will be lasting. I want to feel and live the holiness I preach to others; and this I might do, were I more diligent in watchfulness and prayer:—God will always help those who do all they can to help themselves.

*Sunday, November 2.* There were few at Captain Downing's when I began to speak, but before I had done preaching we had a considerable company; thence we returned to Melvin's,<sup>85</sup> where I enforced Luke xi, 13, to a few people. The word was made a blessing to the woman of the house, who went with us weeping to quarterly meeting. Our love feast was in life and power, although there were not so many and clear testimonies as in Dorset.

Riding leisurely to brother Farley's, I missed my road, and stopped at a poor man's house; so poor that the furniture within was not, perhaps, worth twenty shillings; the woman listened to me with great attention while I spoke to her about her soul: after praying with her and her

<sup>84</sup> This was William Wright, the first American Methodist itinerant to die. The fact that at the time no obituaries were printed in the conference *Minutes* accounts for the meager information concerning him. (Hedges: *Crowned Victors*, 1.)

<sup>85</sup> This preaching place was established prior to 1780 by Charles Twyford. Melvin Chapel stood east of the Pocomoke River. (Hailman, *op. cit.*, 355.)

children, I pursued my journey. I bless God I have seen so much of rough and smooth, that neither makes any impression on me; I know how to be abased and how to abound.

I spoke at Mr. Bassett's, in Dover, to many people; thence rode on to the Crossroads.<sup>86</sup> Here a design had been formed to prevent my preaching; and Mr. Bishop came, as I was told, to advise me to forbid resistance; had he and another honestly discouraged those who had got together to interrupt preaching on a former occasion, resistance and forbearance would have been equally unnecessary. I rode on through the rain and darkness to Mr. Thompson's [Cecil County, Maryland].

*Sunday, 23.* Preached on Romans ii, 8-10, with some openings.

*Tuesday, 25.* I visited some families, and my soul was grieved at the backslidings of some of my old friends. O may the Lord reach their hearts!

Made a short stay in Baltimore, and preached at Elk Ridge on my way to Virginia. When we reached the Potomac, brother Phoebus<sup>87</sup> was unwilling to cross; so we stayed at the public house without fire, candle, or supper; and the host drunk. Next morning we crossed the river, and were kindly received at brother Bushby's.

## Virginia

*Friday, 28.* Preached to a large congregation in the court house at Alexandria. On my way to Frederickshurg I fell in with some gentlemen, and conversed with them on the subject of religion; they sought refuge in God's foreknowledge, and thence drew their proofs that their Creator would not eternally damn them.

*Sunday, 30.* Came to Collins's, in Caroline county, in time to escape the rain; but the people had no notice of my coming. I enjoy peace of soul. I seek nothing but God; and I feel uncommon tenderness for the people.

*Thursday, December 4.* I preached to about thirty people at old father Stedman's, in King and Queen county, Gloucester circuit: myself and the people were blessed in waiting on God.

*Sunday, 7.* I went to Williamshurg, and found the people waiting: the key of the court house being lost, or mislaid, I stood without, and was assisted on Acts xvii, 30, 31. I feel some faith that God will call out a people in this place.

*Thursday, 11.* Went down to James River in hopes of getting an early

<sup>86</sup> Georgetown Crossroads is the present Galena, Maryland. Asbury had been across the line in Delaware for the brief visit to Bassett's.

<sup>87</sup> William Phoebus (1754-1831), a native of Somerset County, was admitted on trial and appointed to the Frederick Circuit. This eccentric but respected Methodist was antiquarian, author, physician, and scholarly preacher. (Wakeley, *op. cit.*, 326-34; Stevens, *op. cit.*, II, 114, 115; *Minutes*, 1832.)

out of the body, or what I may be, or must be, before I see the kingdom of God. O my soul, keep near to God, and always watch and pray!

*Monday, 13.* I was weak and feverish—sorely tempted, and much comforted. I walked over to John Budds's, a son of affliction: we spoke of the dealings of God with our own souls—not in vain: we prayed, and parted in love. Two things seem to dim my prospects of heaven, in point of qualification,—First, I do not speak enough for God; and, Secondly, I am not totally devoted to him. Lord, help me to come up to my duty!

*Sunday, 19.* I spoke at Peter Cressy's;<sup>35</sup> and at Godfrey's in the evening. I cannot sufficiently praise God for health, while others are sick in almost every house. I have felt great nearness to God for a few days past.

*Tuesday, 21.* I was tried when I missed my way, but I was blessed in speaking to the people. It is a great time of sickness with the ague and fever.

*Thursday, 23.* I found a dearth at Haddonfield.<sup>36</sup> A poor sot came in and muttered awhile: after meeting he acknowledged he was a sinner, and seemed sorry for his conduct, drunk as he was.

*Saturday, 25.* I was weary and faint as I journeyed towards Philadelphia. After preaching twice in the day, I was refreshed by a glass of wine and a piece of bread.

### Delaware

*Saturday, October 2.* I preached in our new chapel at Dover,<sup>37</sup> in the state of Delaware, on faith, hope, charity. At Barratt's I believe I was alarming, on Isaiah iii, 10, 11. I was moved in the evening towards the boys to school at Coleman's.<sup>38</sup> I spoke till they wept aloud. O my God! their parents fear thee—bring them home, with them, to thyself.

### Maryland

*Thursday, 7.* I rode in the afternoon to Queen Annes County, visited and prayed with Brother Reuben Ellis in affliction, and was persuaded God would spare him. Poor F. is overtaken by the adversary; and R. is gone astray. Alas, how are the mighty fallen!

*Friday, 8.* Came to Angiers. Here they had the flux; but I did not feel

<sup>35</sup> See Lednum, *op. cit.*, 294, 395.

<sup>36</sup> Asbury preached at Joseph Thorne's in Haddonfield on June 3, 1772.

<sup>37</sup> This was Wesley Chapel on South State Street, organized in 1779, the year in which Asbury first preached in Dover.

<sup>38</sup> Francis Asbury and Samuel Magaw had planned a school for boys and had placed John Coleman, a Virginian and friend of Devereaux Jarratt, in charge. (Rightmyer, *op. cit.*, 162; Powell: *History of Education in Delaware*, 55.)

free to leave the house, until I had delivered my message: my testimony was low, but serious and weighty.

*Wednesday, 13.* At Hooper's,<sup>39</sup> the congregation was large indeed. I was greatly at liberty; and I hope the seed was not all lost. Here I met with brother Garrettsen—all love and peace.

*Thursday, 14.* I rode twenty miles to visit Kent Island<sup>40</sup> for the first time. Here we had an unusual collection of people, and surely all was not in vain. We had a good time at Robert Newcomb's;<sup>41</sup> the word of God has greatly triumphed over the prejudices of rich and poor. We went on to Cambridge. Here George, a poor Negro in our society, we found under sentence of death for theft committed before he became a Methodist; he appeared to be much given up to God: he was relieved under the gallows: a merchant, who cursed the Negro for praying, died in horror. I pity the poor slaves. O that God would look down in mercy, and take their cause in hand!

*Wednesday, 20.* I was distressed by the levity of some spirits. We had a long ride to Taylor's Island;<sup>42</sup> we had a profitable season there: and next day going twenty-four miles to Levin Todd's, I found a warm people indeed. I injured myself by speaking too loud.

*Saturday, 23.* Rode thirty miles to Mr. Thomas Airey's, preaching by the way. We had a great time—multitudes attended: Dorset is now in peace, and the furies are still.

*Sunday, 24.* This day has been so much taken up, that I had no time to spare. My mind is with the Lord, and every day is a Sabbath with me. Here B. T., who was a great Churchman, after hearing Freeborn Garrettsen a second time, was seized with conviction on his way home, and fell down in the road, and spent great part of the night crying to God for mercy. It was suggested to him that his house was on fire; his answer was, "It is better for me to lose my house than my soul."

### Virginia

*Sunday, 31.* We rose early, and rode twenty miles to Downing's. I lectured at Burton's<sup>43</sup> in the evening.

<sup>39</sup> Asbury probably visited the society organized in 1780, now known as Hooper's Memorial. Hooper's Island is in Dorchester County about opposite the mouth of the Patuxent River.

<sup>40</sup> Kent Island, largest island in Chesapeake Bay, is a part of Queen Annes County. Freeborn Garrettsen found a society there on his first visit in 1778. (Emory, *op. cit.*, 4; Hallman, *op. cit.*, 326.)

<sup>41</sup> Robert Newcomb lived north of Royal Oak in Talbot County, Maryland.

<sup>42</sup> Methodism was introduced on Taylor's Island in Dorchester County at an early date.

<sup>43</sup> Several historians have placed this in the northern neck of Virginia; however, it is on the Eastern Shore, and the Burton Oak Grove Church grew out of this preaching place.

*Monday, November 1.* After riding twenty miles to Col. Paramore's, I preached with liberty. The family is kind; the father, mother, son, and niece have tender impressions. The people hereabout are gay, blind in spiritual matters, well-featured, and hospitable, and good livers.

*Tuesday, 2.* After preaching at Garrettson chapel,<sup>44</sup> I rode to Col. Burton's, and was kindly received.

*Friday, 5.* I came back to Col. Burton's. Since I went from this house, I have ridden about one hundred miles, spent five hours in delivering five



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public discourses, and ten hours in family and public prayer, and read two hundred pages in Young's Works. I have enjoyed great peace, and hope to see a great and glorious work.

The Presbyterians came down here about thirty years ago; many were moved, and some advances were made towards a reformation. A house was built for public worship. About six years past the Baptists visited these parts, and there was some stir among the people. I think the Methodists are most likely to have permanent success, because the inhabitants are

<sup>44</sup> This was one of the earliest preaching places on the eastern shore of Virginia and is now called Garrison's Church.

generally Episcopalians. We preached some time before any regular circuit was formed, or any people had joined us; now brother Willis is stationed here, and there are one hundred in society.

The land here is low and level, and is refreshed with fine breezes from the sea; there is an abundance in the productions of the earth and of the waters; the people are generous, social, and polished in their manners.

*Saturday, 6.* Came to Downing's, and had a large congregation for the time and place. I see a difficulty in saying anything of any denomination of people—it is so much like evil speaking to mention their faults behind their backs: I will avoid it, and endeavour to prevent others doing it in my presence.

## Maryland

*Sunday, 7.* I rode twelve miles to Snow Hill.<sup>45</sup> Here the judge himself opened the court house, and a large congregation of people of different denominations attended: the subject was the certainty, universality, and justice of God's proceeding at the day of judgment.

*Sunday, 14.* I came to Barratt's chapel: here, to my great joy, I met these dear men of God, Dr. Coke, and Richard Whatcoat,<sup>46</sup> we were greatly comforted together. The Doctor preached on "Christ our wisdom, righteousness, sanctification, and redemption." Having had no opportunity of conversing with them before public worship, I was greatly surprised to see brother Whatcoat assist by taking the cup in the administration of the sacrament.<sup>47</sup> I was shocked when first informed of the intention of these my brethren in coming to this country: it may be of God. My answer then was, if the preachers unanimously choose me, I shall not act in the capacity I have hitherto done by Mr. Wesley's appointment. The design of organizing the Methodists into an Independent Episcopal

<sup>45</sup> Asbury came up the Peninsula from Accomack County, Virginia, to Snow Hill, in Worcester County, Maryland. His activities during the ensuing week are partly covered by Thomas Haskins, then on the Somerset Circuit. He heard Asbury at the Line Chapel located on the Maryland-Delaware border, southeast of Laurel, on Monday, November 8, and traveled with him through Thursday. (Ms. *Journal* of Thomas Haskins, Library of Congress.)

<sup>46</sup> Thomas Coke and Richard Whatcoat had arrived in Delaware and preached at the present Smyrna on Friday, November 12. They then traveled southward to Barratt's Chapel while Asbury was approaching from below. The occasion was the midyear quarterly meeting at which pastoral exchanges were to be made. This was the first meeting of Coke and Asbury. A bronze star on the floor of Barratt's Chapel indicates the historic spot. (Coke, *op. cit.*, 35, 44, 45; Cooper: *The Substance of a Funeral Discourse—on the Death of Francis Asbury*, 104, 105.)

<sup>47</sup> Apparently Asbury was unaware that on September 2 Richard Whatcoat had received ordination from John Wesley, assisted by Coke and Thomas Creighton, both presbyters in the Church of England.

Church was opened to the preachers present,<sup>48</sup> and it was agreed to call a general conference, to meet at Baltimore the ensuing Christmas; as also that brother Garrettsen go off to Virginia to give notice thereof to our brethren in the south.<sup>49</sup>

### Delaware

I was very desirous the Doctor should go upon the track I had just been over, which he accordingly did. I came to Dover, and preached on Eph. v, 6; was close, and, I hope, profitable.

### Maryland

*Tuesday, 16.* Rode to Bohemia Manor where I met with Thomas Vasey,<sup>50</sup> who came over with the Doctor and Richard Whatcoat. My soul is deeply engaged with God to know his will in this new business.

*Wednesday, 17.* Rode to quarterly meeting at Deer Creek; thence, by Mr. Gough's, to Baltimore. I preached in the evening to a solemn people, on, "O wicked man, thou shalt surely die:" about the ending of the sermon the floor of the house gave way, but no injury followed.

*Tuesday, 23.* We rode twenty miles to Frederick quarterly meeting, where brother Vasey preached on, "The Lord is my Shepherd; I shall not want." Our love feast was attended with the power and presence of God. Leaving Frederick, I went to Calvert quarterly meeting. Brother Poythress and myself had much talk about the new plan. At our quarterly meeting we had a good time; the love feast was in great life and power. I admire the work of God among the coloured people in these parts.

*Friday, 26.* I observed this day as a day of fasting and prayer, that I might know the will of God in the matter that is shortly to come before our conference; the preachers and people seem to be much pleased with

<sup>48</sup> The plan was first presented at the home of Mrs. Philip Barratt, whose husband had recently died. There Asbury, Coke, and eleven other preachers had Sunday dinner. The house, still used as a dwelling, is about one-half mile behind Barratt's Chapel. (Barratt, *op. cit.*, 49; Hallman, *op. cit.*, 15.)

<sup>49</sup> Garrettsen said, "I set out for Virginia and Carolina. . . . My dear Master enabled me to ride about twelve hundred miles in about six weeks." Coke's description of Garrettsen's mission was ". . . like an arrow from North to South." (Bangs: *Life of the Rev. Freeborn Garrettsen*, 146; Coke: *Journal*, 46.)

<sup>50</sup> Thomas Vasey (1742?-1826) was one of Wesley's three commissioners who landed in New York on November 3, 1784, with Coke and Whatcoat. After two years as an American itinerant he was reordained by Bishop William White and returned to England, where he accepted a curacy. After a brief period he re-entered the Wesleyan fellowship and was stationed until shortly before his death in London. (Stevens, *op. cit.*, II, 156, 157.)

the projected plan;<sup>51</sup> I myself am led to think it is of the Lord. I am not tickled with the honour to be gained—I see danger in the way. My soul waits upon God. O that he may lead us in the way we should go! Part of my time is, and must necessarily be, taken up with preparing for the conference.

*Tuesday, 30.* I preached with enlargement to rich and poor, on, "That we may have boldness in the day of judgment." The Lord has done great things for these people. The Rev. Mason Locke Weems and myself had an interesting conversation on the subject of the Episcopal mode of Church government. I spent the evening with David Weems,<sup>52</sup> and spoke to the black people.

*Saturday, December 4.* Rode to Baltimore, and preached on Mark xiv, 29, 30, with freedom. I spent some time in town, and was greatly grieved at the barrenness of the people; they appear to be swallowed up with the cares of the world.

*Sunday, 12.* At the Point my heart was made to feel for the people, while I enlarged on, "Blessed are the pure in heart," &c. I was close and fervent in town at four o'clock. A young man pushed the door open while we were meeting the society; he was carried before a justice of the peace, and committed to jail, but he was bailed out.

*Tuesday, 14.* I met Dr. Coke at Abingdon, Mr. Richard Dallam kindly taking him there in his coach;<sup>53</sup> he preached on, "He that hath the Son hath life." We talked of our concerns in great love.

*Wednesday, 15.* My soul was much blest at the communion, where I believe all were more or less engaged with God. I feel it necessary daily to give up my own will. The Dr. preached a great sermon on, "He that loveth father or mother more than me," &c.

*Saturday, 18.* Spent the day at Perry Hall, partly in preparing for conference.<sup>54</sup> My intervals of time I passed in reading the third volume of

<sup>51</sup> This plan was that set forth in John Wesley's letter of September 10, 1784, to Coke, Asbury, and "Our Brethren in America," and also the subsequent action taken by the preachers on November 14 to call a conference at Baltimore to consider the organization of an "Independent Methodist Church." (Townsend, Workman, and Eayrs: *A New History of Methodism*, II, 85.)

<sup>52</sup> David Weems, a brother, lived in St. James Parish, Herring Bay, the southern part of Anne Arundel County. The Weems family led in the erection of a chapel near the site of the present Methodist church in Friendship, Maryland. (*Calendar of the Ezekiel Cooper Collection of Early American Methodist Manuscripts* in Garrett Biblical Institute, 6, 7; *Journal* entry and note for December 16, 1789.)

<sup>53</sup> It is probable that Asbury and Coke met to inspect Abingdon as a site for Cokesbury College. Richard Dallam was a heavy contributor and an original trustee of the institution. Coke says, "Mr. Asbury met me on this side of the Bay (Chesapeake); between us we have got about one thousand pounds sterling subscribed for the College." (Coke, *op. cit.*, 51.)

<sup>54</sup> By prearrangement Asbury and Coke met at the home of Harry Dorsey Gough, about twelve miles from Baltimore, to draw up the agenda for the approaching conference. Among others who arrived were Whatcoat, Vasey, and William Black.

a room to ourselves, enjoying our Christian privileges, and were comfortable.

### Pennsylvania

Next morning we came on to Cooper's ferry,<sup>62</sup> and although the wind blew violently in the morning, when we came to the ferry all was calm. We breakfasted in Philadelphia early enough for church.

*Monday, 26.* Set out for the south; and arrived at Chester. Next day preached at Matson's;<sup>63</sup> arriving at Wilmington, I preached there on James i, 27.

### Delaware

*Friday, 30.* At Blackiston's chapel. I felt the necessity of watching against the spirit of politics, and of being more in the spirit of prayer: the people's minds are agitated with the approaching election of delegates to the assembly.

*October 1.* Came to Dover. I had the court house full of people, but I was not in possession of liberty of mind or strength of body to preach. The election is not yet over.

*Monday, 3.* We had a gracious season at the sacrament at Purdin's. That evening I rode to brother White's, and was closely occupied with temporals.

### Maryland

*Saturday, 8.* We had an open time, and the souls of the people were stirred up at Angiers; the Lord was also with us at Worton chapel in the afternoon.

*Sunday, 9.* I preached at Kent Old Chapel, on, "Ye have said it is vain to serve God:"—in the afternoon and at night in Chestertown. I always have an enlargement in preaching in this very wicked place: the people to-day were very serious and attentive.

<sup>62</sup> Cooper's ferry was between Camden, New Jersey, and Philadelphia, across the Delaware River.

<sup>63</sup> Aaron Matson lived at West Branch near Rockdale, Delaware County, Pennsylvania. His father, Morris Matson, had opened the house to preaching a few years after Captain Webb preached in the Marcus Hook area. Mount Chapel was built there in 1797. It is now Mount Hope. Hallman (*Garden of Methodism*, 116) says that Matson lived north of Wilmington, New Castle County, Delaware, and that the present Mount Pleasant Church was formerly called Matson's Chapel.

*Monday, 10.* Came to Brown's Chapel; there was a spirit of life among the people, and my own soul felt comfortably. Some of our principal members here are men who have not been successful; had they prospered in their pursuits, perhaps they never would have sought the Lord: being now in possession of religion, there is the less of danger in prosperity; I therefore counselled them to go to the western country, where the means of rearing a family, and advancing in the world, were more within the reach of the inhabitants.

*October 24.* Set off from brother White's, for Dorset circuit. I preached at brother William Frazier's<sup>64</sup> in the evening. After visiting the societies in this quarter, I came on *Saturday* to Caroline quarterly meeting, at the widow Haskins's; here we had a gracious season.

Rode to Dover quarterly meeting. Our brethren preached and exhorted, and I administered the sacrament.

*Wednesday, November 2.* I preached on Caleb's following the Lord fully. I left Dover, and felt some pain in parting with my friends.

*Saturday, 5.* I crossed the Chesapeake, and found some difficulty in getting my wagon over: I missed my appointment at the college, and came late to Mr. Gough's.

*Sunday, 6.* Came away early, and arriving in Baltimore, preached at noon, on Heb. xi, 2-8; and at night, on Caleb's fully following the Lord. I found the means of conveyance by my carriage, or Jersey wagon, would not do.

*Tuesday, 8.* I preached at Annapolis to a multitude of people, part of whom were serious.

*Wednesday, 9.* I was under considerable exercise of mind about my carriage; I at length resolved to decline travelling in it, and buying a second-hand sulky, left it to be sold. I now travelled light and easy, and came to Childs's church.<sup>65</sup>

Being disappointed in crossing at Holland's Point,<sup>66</sup> I shaped my course for Alexandria. I preached on the Sabbath evening on my way, to an attentive congregation, and reached town on *Monday, 14.*

<sup>64</sup> Captain William Frazier, a wealthy and influential convert to Methodism, lived near Preston, Caroline County, Maryland. From his family Frazier's Chapel, second Methodist meetinghouse in Caroline County, took its name. In the churchyard of Bethesda Methodist Church is a memorial to Captain Frazier, which in 1953 was one of the four historical markers in Caroline County. (Lednum, *op. cit.*, 265; Hallman, *op. cit.*, 112, 282, 288; *Federalburg, an Historical Souvenir.*)

<sup>65</sup> This is the first mention of a church named for the family of Gabriel D. Childs. In 1781 Nelson Reed, when on the Calvert Circuit, discussed the prospects of erecting a church. (Manuscript *Journal* of Nelson Reed, June 11, 1781.)

<sup>66</sup> Holland's Point on the east side of the Patuxent River opposite Benedict in Charles County derived its name from the custom of travelers wishing to cross "hollering" for the ferryman. William Colbert while on the Calvert Circuit refers to the "Hollowing Point Meeting House." This was replaced by Asbury Church at Barstow, one-half mile from the original site. (See *Journal* of William Colbert, March 14, 1790.)

the mother and daughters are serious, and the son thoughtful. The weather is oppressively warm, and I feel weary and faint. I was much shut up at Bethel,<sup>71</sup> on 1 Peter iii, 18. Three times have I been here, and always straitened in spirit.

*Saturday, 14.* Came to Sandstown:<sup>72</sup> the weather very warm, and the people dull: I administered the sacrament, and rode away to Cooper's ferry,<sup>73</sup> where we left our horses and crossed to the city, (Philadelphia:) here I found brother Whatcoat, with whom I took sweet counsel.

### Pennsylvania

*Sunday, 15.* I had some energy in speaking, and at sacrament. In the afternoon it was a feeling time, on "The Lord will give grace and glory."

### New Jersey

*Monday, 16.* Rode to Mount Holly, where I preached on "Come, ye blessed of my Father," &c.; and then at New Mills, on "Suffering affliction with the people of God."

At Burlington I enlarged on, "Neither is there salvation in any other," &c.: these are not a zealous people for religion.

### Pennsylvania

*Wednesday, 18.* We returned to the city of Philadelphia. Next day I preached, and was close and pointed.

*Friday, 20.* I was led to treat on the sufferings of God's people; as entirely distinct from those they endure in common with other men, and certainly unavoidable by all who are really alive to God. I found it

that "the Ark of the Lord rested at Shiloh." He had two thousand acres of land which he sold to people of his own faith. (*Historic Roadsides in New Jersey*, 38.)

<sup>71</sup> Bethel is the present-day Hnrffville. The church was instituted as early as 1771, and ten years later a Methodist society was also started at nearby Paulsboro. Bethel gave its name to one of the circuits in 1790. (Heston: *South Jersey: A History*, I, 444; *Journal* entry for September 29, 1790.)

<sup>72</sup> Sandtown was the present Mount Royal, New Jersey. Its former designations were Sandstown and also Berkely, a village in Greenwich Township, Gloucester County, on Mantua Creek, four miles southwest from Woodbury. It is not to be confused with the present Sandtown in Burlington County. Atkinson (*op. cit.*, 366) says, "There must have been a society there, or else it does not seem probable he would have held a sacramental service." (Gordon's *Gazetteer of New Jersey*, 1834, 233; Heston, *op. cit.*, I, 397.)

<sup>73</sup> Cooper's ferry was at Camden.

necessary to change some official men; and to take proper steps in preparing to defray our church debt, which is now £500. I gave them a sermon on "By this shall all men know that ye are my disciples, if ye love one another."

*Sunday, 22.* In the afternoon I left the city, and preached in the evening at Chester.

### Delaware

*Monday, 23.* I rode forty-five miles to Dickerson's,<sup>74</sup> in the Delaware State. Preached at Little Creek,<sup>75</sup> and then rode five miles to Dover, and preached in the court house. I bless God for peace of mind, and communion with him.

*Sunday, 29.* I had many to hear at Dover, and had power and liberty in speaking on Gal. i, 5: we also had a good sacramental time. In the afternoon I spoke on the latter part of my text—how and what it is to suffer according to the will of God. Thence to Thomas White's, where I was closely employed.

### Maryland

*Sunday, November 5.* I preached at Cambridge, on "We preach Christ crucified," &c.; little light, and less heat. I was blessed in my own soul, and had liberty in preaching at M'Keel's<sup>76</sup> in the afternoon, where there is some revival among the people.

*Thursday, 9.* I rode to Mr. Bartholomew Ennals's;<sup>77</sup> the notice was short, and the congregation small; the word, nevertheless, reached some hearts. I crossed at Vienna, a dead and dark place for religion.

*Friday, 10.* We had more than I expected of hearers at Quantico chapel. Thence I went to Wicomico River, and lodged at Captain Conaway's,<sup>78</sup>

<sup>74</sup> Joseph Dickerson, who in July, 1789, donated land on which a chapel named for him was erected near Dexter's Corner, New Castle County. It was the successor to White's Chapel located between Townsend and Pine Tree. (Scharf, *History of Delaware*, II, 1021.)

<sup>75</sup> Methodist preaching began in 1778 in Little Creek Hundred, Kent County, Delaware. That year Gum Swamp Chapel was built and occupied its original site until 1875 when the improved structure was moved to Little Creek Landing about a mile distant. (*Ibid.*, II, 1121.)

<sup>76</sup> John McKeel, or McKell, lived near Cambridge, Dorchester County, Maryland. (Hallman, *op. cit.*, 116; *Journal* of Thomas Haskins, November 26, 1782.)

<sup>77</sup> Bartholomew Ennals played an early and conspicuous part in planting Methodism in Dorchester County, Maryland. He was among those who joined in the persecution of Freeborn Garrettson at Cambridge. (Boehm, *op. cit.*, 58; see *Journal* entry for April 18, 1802.)

<sup>78</sup> Captain Conaway resided in Wicomico County near the river of that name. Richard Whatcoat rode with the captain from Thomas Garrettson's near Vienna to Quantico. (Sweet: *Religion on the American Frontier*, IV, 84; Hallman, *op. cit.*, 108.)



where we met with a kind reception. I feel the need of being more than ever given up to God. I preached in Curtis's chapel:<sup>70</sup> our love feast was lively: several holy women spoke of the perfect love of God.

*Sunday, 12.* According to the custom of the place, I preached to accommodate them; my subject was Joshua xiv, 8.

*Monday, 13.* I had about fifty hearers at Miles's chapel,<sup>80</sup> where I preached a funeral sermon on Ezek. xxxvi, 25.

*Tuesday, 14.* I crossed Pocomoke River, and had some enlargement in preaching at Melvin's chapel.

### Virginia

*Thursday, 16.* Rode to Paramore's. The winter comes on apace. I am at times beset with temptation; but sin is as hateful to me as ever.

*Friday, 17.* The weather was cold and rainy, so that there were but few people at the widow Burton's; among these there were some who enjoyed, and others panting after, the perfect love of God.

*Sunday, 19.* I rode about twenty miles through the rain to Garrettson chapel, where about fifty whites, and as many blacks met me, to whom I preached with liberty.

### Maryland

*Monday, 20.* I rode about forty-five miles; and on *Tuesday* preached at Snow Hill<sup>81</sup> to about one hundred people. Here I visited some prisoners under sentence of death; they were sunk down with fear and horror.

### Delaware

*Friday, 24.* My soul has peace under sore temptation. I want to live from moment to moment under a sense of God.

*Saturday, 25.* We had a cold, long ride to the sound.<sup>82</sup> On *Sunday* we had an open house, and the weather was very cold; but my preaching was not all in vain: I spoke from these words, "I will give them a heart of flesh."

<sup>70</sup> Curtis Chapel, erected about 1784, stood three miles east of Westover, Somerset County. It was long a preaching place on the two-hundred-mile Annessex Circuit. Coke visited the chapel in 1784, and Whatcoat visited there November 5 and 7, 1789. (Boehm, *op. cit.*, 68, 69; Sweet, *op. cit.*, IV, 83.)

<sup>80</sup> Miles Chapel was erected in 1784 by members of a society organized two years earlier. In 1813 when a new church was built, it was given the name St. Peter's and is located two miles northeast of Crisfield, Somerset County. (Hallman, *op. cit.*, 117, 353.)

<sup>81</sup> Snow Hill is in Worcester County, Maryland.

<sup>82</sup> Old Sound Chapel was built in 1784 by the society which Freeborn Garrettson organized in 1779 near the present village of Roxana, Sussex County, Delaware. (Garrettson, *op. cit.*, 107, 110; Scharf: *History of Delaware*, II, 1343.)

*Monday, 27.* I rode thirty miles to Lewes very unwell. I preached at Shankland's,<sup>83</sup> and the people were serious, but I was compelled to cease from speaking by a violent pain in my head, accompanied by a fever.

*Tuesday, 28.* I preached in the court house at Lewes and I trust the word went with some weight; the congregation was large.

### Maryland

I attended a quarterly meeting at William Frazier's, where I rested from travelling two days: the first day I spoke on "Fight the good fight of faith;" and on the second, "Look unto me, all ye ends of the earth, and be saved." My soul was blessed, although our meeting was cold; and our dwelling-house crowded with a dozen preachers, besides others.

*Sunday, December 3.* Preached at Tuckahoe chapel,<sup>84</sup> on "These shall go away into everlasting punishment, but the righteous into life eternal." I spoke again at widow Lyder's<sup>85</sup> at four o'clock.

*Monday, 4.* I rode to the bay-side through snow and hail, and met about one hundred people:<sup>86</sup> this we owe to the revival of religion among them. Our return thence was through heavy roads. I stopped in my way at Henry Banning's,<sup>87</sup> whose wife felt conviction under my preaching three years ago.

<sup>83</sup> Asbury first visited the Shankland home near Lewes, Delaware, September 25, 1779. Listed among the persons taxable in Lewes and Rehoboth Hundred in 1785 were Robert, David, and Rhoads Shankland. The last named sold a lot on May 7, 1788, on which Ebenezer Church, near Lewes, was built. (Scharf, *op. cit.*, II, 1220; Hallman, *op. cit.*, 120, 268; Turner, *Some Records of Sussex County, Delaware*, 46, 47, 340, 341.)

<sup>84</sup> Tuckahoe, or Ebenezer, Chapel was the first Methodist place of worship in Caroline County, Maryland. Its origin dates from a day in 1776 when Freeborn Garrettson, preaching from horseback to the militia, won the converts who became the nucleus of the society. Historically it is associated with Squire Henry Downs who was converted while Thomas Chew, whom he had sentenced for preaching, was serving his jail sentence in the former's home. It was at a camp meeting at Hillsboro that Jesse Lee was stricken and his body was first interred near Ebenezer Chapel. (*Extracts of the Journal of Thomas Coke*, 49, 54; Hallman, *op. cit.*, 122, 286.)

<sup>85</sup> Mrs. Lyder was a resident of Dorchester County, Maryland. (Hallman, *op. cit.*, 116.) Robert Ayres in his plan of the Dorchester Circuit, 1785, lists as a preaching place the "Widow Tyler." Inasmuch as the "Widow Lyder" is unmentioned by Ayres, it seems probable that "Tyler" is the correct name. (Manuscript *Journal of Robert Ayres*.)

<sup>86</sup> The Bayside Society organized in 1777 frequently met in the home of a Mr. Bonnell. About 1782 the society erected the first Methodist meetinghouse in Talbot County. The records indicate its successor was built on land called "Mides End," one mile from Wittman. When in 1906 the congregation moved to Wittman, its church took the name of the village. Wittman Church is now on the Bayside Circuit.

<sup>87</sup> Henry Banning lived in Hopkins Neck, Miles River, Talbot County, Maryland. His name appears in the census of Mills Hundred, 1776. (Brumbaugh, *op. cit.*, 227; Hallman, *op. cit.*, 104.)

*Tuesday, 5.* I had a few people at Bolinbroke,<sup>88</sup> and spent the evening with Colonel Burkhead, who wants to know the Lord; he opened his mind to me with great freedom and tenderness. Brother James White<sup>89</sup> says that five hundred souls have joined society in this circuit (Talbot) this year; that half that number profess to have found the Lord; and more than one hundred to have obtained sanctification: good news this, if true.

### Delaware

At Barratt's chapel there was some move during the course of the quarterly meeting, especially at the love feast. I rode in the evening to Dover, and preached on "So is every one that layeth up treasure for himself, and is not rich towards God."

### Maryland

*Friday, 15.* We had a heavy ride to Queen Anne's chapel. I did not arrive there until near two o'clock. My soul melted for backsliders. I was much led out on Hos. xiv, 14; and hope it will never be forgotten. We dined, and then rode to Newtown by sunset.

*Sunday, 17.* A day of rest to my soul. I preached and administered the sacrament in Newtown.<sup>90</sup> They have a comfortable house for worship here, especially in the winter. Came to Worton chapel,<sup>91</sup> and had some life in speaking to a few people.

<sup>88</sup> Bolinbroke Chapel stood on the road between Trappe and the Cambridge Ferry, Talbot County. When this chapel was built is unknown, but Bishop Thomas Coke preached and administered the Sacrament there on December 6, 1784. (Coke, *op. cit.*, 49; Hallman, *op. cit.*, 106, 337.)

<sup>89</sup> James White, a native of Maryland, was a traveling preacher from 1781 to his death in 1789. He was serving the Talbot Circuit at the time of Asbury's visit. (*Minutes.*)

<sup>90</sup> Although the name of the county seat of Kent County was officially changed from New Town to Chestertown in 1780, use of the former persisted. Strawbridge preached the first Methodist sermon in Kent County two or three years before Asbury visited it. In 1773 a society was organized in Chestertown, although Kent Meeting House about five miles south became the focal point for Eastern Shore Methodism. In 1776 Thomas Rankin used the courthouse as a preaching place. In 1780 a lot was purchased in Chestertown, and soon thereafter the erection of a church was begun. (Phoebus, *op. cit.*, 24, 25; Lee: *Life and Times of the Rev. Jesse Lee*, 186; Rankin: manuscript *Journal*, 160; *Methodist Magazine*, XI, 135-41; *Journal* entries for December, 1772; April 13, 1802; April 20, 1803.)

<sup>91</sup> Near Worton, several miles northwest of Chestertown, Maryland, a log structure was erected about 1780 by the congregation that formerly had met in the home of Henry Randall. Apparently because of its proximity to Worton, it took the name of Worton Chapel, although that village was without a Methodist church until 1901. (Hallman, *op. cit.*, 318, 319; Rankin manuscript *Journal* for numerous references.)

We waited at the widow Frisby's<sup>92</sup> for a boat to cross the Chesapeake bay; but none was to be had. We rode round the head of Elk River, and crossed the Susquehanna: we came in, after riding that evening in the rain and snow, with the wind in our faces, about twenty miles.

*Thursday, 21.* Reached the college; and on *Friday* went to Baltimore, where I was in great haste to settle the business of the Book Concern,<sup>93</sup> and of the college.

*Saturday, 23.* We called a meeting of the trustees, formed our constitution, and elected new members. I preached twice on the Sabbath, and ordained Woolman Hickson<sup>94</sup> and Joseph Cromwell to the eldership. I met the trustees and adjusted the accounts. We find we have expended upwards of £2,000; we agreed to finish two rooms, and to send for Mr. Heath for our president.<sup>95</sup> On *Tuesday* I left town, and came to Annapolis about seven o'clock. Finding my appointments were not made, I determined to direct my course towards Alexandria. The Lord has been powerfully at work at Annapolis since I was here last autumn; twenty or thirty whites and some blacks have been added to the society.

### Virginia

I reached Alexandria, and on *Saturday* preached in the court house, on, "If we suffer, we shall also reign with him."

<sup>92</sup> Mrs. Frisby lived in or near Rock Hall, Kent County, Maryland, which was then the terminus of the post road from the North. Here ferry service was long in operation across Chesapeake Bay. (*Maryland, a Guide to the Old Line State*, 384; Phoebus, *Beams of Light*, 24.)

<sup>93</sup> While John Dickins was stationed in New York City from 1783 to 1789, with the exception of one year, it is believed that he was following Asbury's instructions to contract for the printing of certain books. Toward the close of 1786 the bishop was eager not only to settle the current accounts but to launch a more extensive program which appeared in the *Discipline* the next year. Jesse Lee wrote, "From that time we began to print more of our books in the United States . . . principally in New York." (*Discipline*, 1787; Lee: *Short History of the Methodists*, 129.)

<sup>94</sup> At this time Woolman Hickson, who became a traveling preacher in 1782, was serving the Baltimore Circuit. (Lednum, *op. cit.*, 342-44; Wakeley, *op. cit.*, 313-15. Atkinson: *Memorials of Methodism in New Jersey*, 305-13; Warriner: *Old Sands Street Methodist Church of Brooklyn, N.Y.*, 5-7, 59-61.)

<sup>95</sup> Levi Heath received Anglican orders at the hands of the Bishop of Hereford England, in 1783. After serving as principal of Cokesbury College, he became the rector of parishes in Maryland, New Jersey, western Pennsylvania, and Virginia. He died in 1805 or 1806 while in charge of Norbone Parish, Berkley County, Virginia. (Rightmyer *The Anglican Church in Delaware*, 121.)

board, and the time for opening the college. On *Friday*, I returned to Baltimore. In the midst of business my mind is calm.

*Sunday*, 16. Preached at Baltimore and Fell's Point. On *Monday*, the people waited nearly two hours at Daniel Evans's before I arrived, owing to my horse being out of the way: I found he had stuck a nail into his foot, so that I had to leave him. Under these discouraging circumstances I was much exercised: nevertheless, I had liberty in speaking, and there was a melting time among the people. Thence I hastened to Hunt's chapel, where I enlarged on, "I know you, that you have not the love of God in you."

I rode by John Colgate's gate—an old stand of mine. It is now, in two senses, fallen into decay. The want of religion oftentimes causes the want of economy. Ah! how do the persons and fashions of this world pass away!

*Tuesday*, 18. I found the work of God in a reviving state at G——'s.

*Wednesday*, 19. I had a liberal opening at John Wilson's, on "Whosoever shall call on the name of the Lord shall be saved." Thence I hastened to the Fork church, and preached on Cant. iii, 1-6. I lamented the gayety of the children of Methodists; but yet they do not appear to be so full of enmity against God and his people as other children.

I hastened to Cokesbury, it being the examination: some gentlemen and some triflers were present. *Friday*, I preached at Josias Dallam's.

*Saturday*, 22. I preached at Havre de Grace, on Acts ii, 23.

*Sunday*, 23. I had a large congregation at Elkton, and some power attended the word. In the evening spoke at Isaac Tussey's.

*Monday*, 24. I had a large, solemn congregation at Wilmington. I feel a persuasion that God will revive his work at this place.

## Pennsylvania

*Tuesday*, 25. I attended at Chester; and next day came to Philadelphia. I had liberty in speaking on Cant. v, 6-10. On *Thursday* and *Friday*, I had not freedom as I wished. I was seized with a violent headache, exceeding anything, as I thought, I had ever felt.

*Saturday*, 29. I felt a little better. My mind was stayed upon God.

*Sunday*, 30. We had a good sacramental occasion. In the afternoon brother Willis<sup>77</sup> preached; and at night I had some enlargement on Ephes. iv, 17-19.

*Wednesday*, October 3. I met the people, and explained the nature and design of the college.<sup>78</sup>

*Thursday*, 4. I preached on the primitive design of the Church.

<sup>77</sup> The Rev. Henry Willis was the elder at New York. He was the first man to be ordained by Asbury. (See *Journal* entry for January 18, 1785.)

<sup>78</sup> The college was Cokesbury College in Maryland.

*Friday*, 5. We had an uncommon love feast—a gracious season—much speaking. On *Saturday* I met a class.

*Sunday*, 7. There was life in the administration of the sacrament. I felt humbled before the Most High. I trust the Lord will revive his work, and make his power known.

*Monday*, 8. I came to Chester, and preached on, "My grace is sufficient for thee."

*Tuesday*, 9. I had unusual freedom in speaking at Aaron Matson's. Thence I pushed on through the rain, and was sorely tempted to complain.

## Delaware

*Wednesday*, 10. I was at Wilmington; and next day came late to Joseph Dickerson's.

I visited Duck Creek Cross Roads,<sup>79</sup> where we have a comfortable house, which cost about two hundred pounds.

*Saturday*, 13. Came to Dover very unwell, and brother Ira Ellis<sup>80</sup> preached in my stead.

*Sunday*, 14. I read prayers, and preached on 2 Tim. iii, 10; and solemnly set apart Jacob Brush<sup>81</sup> and Ira Ellis, for the office of deacon: I trust it was a profitable time. I spent two days at Thomas White's.

*Tuesday*, 16. I preached the funeral sermon of Joshua Barwick—a faithful steady man, who had followed the Lord about ten years; my text was, "These all died in the faith."

*Thursday*, 18. I had Divine aid in preaching at Milford's:<sup>82</sup> the house was open, and the day was cold.

*Friday*, 19. Came in the evening to Shanklands. Here I found the people in disorder and violence about the election; some had gone so far as to take up fire-arms.

<sup>79</sup> This was the present Smyrna.

<sup>80</sup> Ira Ellis, a brother of Reuben Ellis, was then on the Kent Circuit. (For "A Sketch of the Labours and Travels of Ira Ellis," 1781-95, by himself, followed by a certificate of recommendation by Asbury and Whatcoat with a tribute from the former, see *Journal* entry for February 17, 1805; Sweet: *Religion on the American Frontier*, IV, 710, 711.)

<sup>81</sup> Jacob Brush was born near Merrick, Long Island, in 1762 and died of yellow fever in New York City on September 24, 1795. He was interred at the Forsyth Street Church. At the time of Asbury's visit he was on the Dover Circuit. (*General Minutes*, I, 66; Seaman: *Annals of New York Methodism*, 114, 136; Hallman, *op. cit.*, 60; Wakeley, *op. cit.*, 367-70.)

<sup>82</sup> More than a decade before Milford, Delaware (Sussex County), was laid out in 1787, John Cooper preached in the nearby home of Renyear William. The old Methodist Cemetery, North and Third Streets, was the site of the unfinished chapel to which Asbury refers. Asbury, who preached in the community in 1778, records about eighteen visits to Milford. (Scharf, *op. cit.*, II, 1198; Hallman, *op. cit.*, 117; Lednum, *op. cit.*, 254, 255; Colbert's *Journal, Milford Circuit*, II, 65-115.) Milford Circuit first appears in 1789. (Hynson: *Historical Etchings of Milford and Vicinity*, 47-49.)

*Sunday morning*, 21. Before sacrament I preached on Psalm ii, 24, 25;<sup>83</sup> and then in Lewes, on, "God sent not his Son into the world to condemn the world," &c.

*Tuesday* and *Wednesday*, 23, 24. I had a good time at quarterly meeting, at the Sound church: thence, through a barren, sandy country, we came to Evans's church,<sup>84</sup> where we had a good and gracious time, more so than I have felt for some time. From Evans's we rode to the beach, and gratified our curiosity with the sight of the raging, roaring sea.

*Wednesday*, 24. I spoke closely upon the discipline of the Church: my subject, "All Scripture is given by inspiration of God, and is profitable for doctrine," &c. After meeting, we had a very long ride to brother Bowen's.<sup>85</sup>

## Virginia

*Friday*, 26. After preaching at Parnell's, on, "I will give them a heart to know me," &c., I rode in the evening to Downing's.<sup>86</sup>

*Saturday*, 27. Reached Paramore's<sup>87</sup> at night.

*Sunday*, 28. We had a gracious time indeed.

*Monday*, 29. There were life and power among the people in the sacrament and love feast. I was greatly comforted to find the Lord had greatly blessed the labours of brother Sparks,<sup>88</sup> and that a revival had taken place all round the circuit. In the evening I rode to Burton's, in Virginia. The former inhabitants have gone to the dust.

It seemed as if I was let into heaven, while I enlarged on, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." We have twenty miles, and sometimes more,

<sup>83</sup> Psalm 2 has only twelve verses. There is no indication as to what passage this was.

<sup>84</sup> The site of this chapel has not been definitely identified. It is probable that Asbury meant the Old Line Chapel of which Jacob Evans was a trustee. It was on his route to Accomack County, Virginia.

<sup>85</sup> The singular experience of how an early circuit rider, inquiring the way to Accomack County, Virginia, was misdirected into the Cypress Swamp only to emerge at the home of Jephthah Bowen is often told. The visit of the stranger led to the conversion of the Bowen family, the introduction of Methodism into that region, and the erection of Bowen Chapel, the first in Worcester County. (Boehm, *op. cit.*, 66, 67; *Journal* entry for July 12, 1796.)

<sup>86</sup> William Downing, Richard Drummond, and Jonathan Garrettson of Accomack County, and John Johnson of Northampton County, each donated land for the building of a chapel, thereby perpetuating their names in the Methodist annals of the Eastern Shore. (Clark: *Eastern Shore of Maryland and Virginia*, 175.)

<sup>87</sup> Paramore's, Burton's, and Downing's were the earliest preaching places on the Eastern Shore of Virginia. In 1787 a survey of William Paramore's plantation showed 911 acres. "He took his religion seriously and set free his ten slaves." (Whitelaw: *Virginia's Eastern Shore*, 869.)

<sup>88</sup> *Minutes*, Northampton Circuit, 1787.

a day to travel; but we have fine roads, kind friends, and good entertainment.

*Thursday*, November 1. The people coming in still after I began, caused me to lengthen out my discourse. Came afterward to Captain Burton's, and spoke with life and consolation.

## Maryland

*Friday*, 2. Was a day of sore exercise of soul, and barren preaching. I visited Mr. R., and administered the sacrament to him. Rested that evening with Mr. Thomas Curtis.

*Saturday*, 3. Quarterly meeting. I was close on keeping the feast, and on discipline—some felt the word.

*Sunday*, 4. Preached on, "Thou shalt arise and favour Zion." I believe God will make his power known; and I trust brother Joseph Everett will be made a blessing, as well by strictness of discipline, as by faithful preaching.

*Monday*, 5. I had a few living people at John Phœbus's.<sup>89</sup> My soul is given up to God; but I have felt Satan near. Lord, help, or I perish!

*Sunday*, 11. I had some light in preaching at the Fork chapel.<sup>90</sup> Spent the evening with brother Ennall.<sup>91</sup>

*Monday*, 12. I preached at Hopper's.<sup>92</sup> Thence I rode to Johnson's chapel,<sup>93</sup> and spoke on 2 Tim. 1: 8–12. I had some enlargement.

<sup>89</sup> Probably John Phœbus of Quantico Neck, Somerset County, to whose home Asbury hastened on October 28, 1783, to conduct the funeral of William Wright. He was a brother of the Rev. William Phœbus, M.D. Annessex Chapel, which became Phœbus Chapel, is now the Oriole Church. (Colbert's *Journal*, IV, 27, 34, 42; Boehm, *op. cit.*, 70.)

<sup>90</sup> The Fork's Chapel was located in Dorchester County.

<sup>91</sup> Henry Ennalls lived near the Choptank River about twelve miles from Cambridge. His sisters were instrumental in establishing Methodism in Dorchester County. Ennalls was a trustee of Cokesbury College, led in the erection of Ennall's Chapel, and by his hospitality and generosity became one of the most influential Methodists of the Eastern Shore. (Boehm, *op. cit.*, 57–64; Phœbus, *op. cit.*, 116; Stevens, *op. cit.*, II, 254.)

<sup>92</sup> In September, 1783, Philip Cox, then on the Annessex Circuit, wrote Thomas Haskins that "Colonel Hopper and several great men have been brought in since Christmas." (See original letter in the Harper Memorial Library, University of Chicago.) Earlier, while a resident of Caroline County, the colonel had served six years as sheriff and three years in the Assembly. Following his arrival in Queen Annes County he opened his house for preaching, and the society became the nucleus of the present Epworth Church, Centerville. A daughter married the Rev. Hugh Neill. (Hallman, *op. cit.*, 325; Emory: *History of Queen Annes County*, 175, 231, 367.)

<sup>93</sup> Johnson's Chapel, the site of which cannot be identified, was probably somewhere in Queen Annes County. (Hallman, *op. cit.*, 114; Ware, *op. cit.*, 108.)

*Pennsylvania*

*Sunday, 21.* I preached with some satisfaction, morning and evening, in Philadelphia. On *Monday*, our conference began and held until *Friday, 26.*  
*Saturday, 27.* We left the city.

*New Jersey*

*Sunday, 28.* Preached with some assistance in Elizabethtown.

*New York*

*Monday, 29.* Rode to New York. Next day (*Tuesday, 30*) our conference began,<sup>92</sup> and continued until *Saturday*, the 4th of *October*.

*New Jersey*

*Sunday and Monday, October 5, 6.* My soul was uncommonly led out in prayer and preaching—I found it a very gracious season. My return brought me through Elizabethtown, Amboy, Hightstown,<sup>93</sup> Crosswicks,<sup>94</sup> and Burlington.

*Delaware*

*Sunday, 12.* I was much depressed in spirit whilst in Philadelphia. I left there on *Wednesday*, and preached at Chester, where I had some

<sup>92</sup> In his listing of the conferences held in 1788 Jesse Lee (*op. cit.*, 134,135) omitted this New York Conference and Bangs, following Lee, also ignored it. This error has been perpetuated even in the records of the present New York Conference. Stevens (*op. cit.*, II, 275) referred to it, however, and it is proved by the records of John Street Church. At this conference Thomas Morrell was ordained, and his original certificate, signed by Asbury, is at John Street Church, dated October 2, 1788. (Seaman, *op. cit.*, 101; Wakeley, *op. cit.*, 328.)

<sup>93</sup> Hightstown, New Jersey, in Mercer County, was then a post town in Middlesex County. Methodist preaching was started in 1785. The services were held in Adam Shaw's tavern. The location was regarded as undesirable, and the meetings were later transferred to the home of Joseph Hutchinson at Milford, two and a half miles away, where a chapel was subsequently built. A church was established at Hightstown after the Milford Chapel was abandoned about 1835. (Atkinson: *Memorials of New Jersey Methodism*, 364-65, 412-15, 423-33; Gordon: *Gazetteer of New Jersey*, 157; Phoebus: *Beams of Light on Early Methodism*, 64, 71.)

<sup>94</sup> There was no Methodist meetinghouse at Crosswicks, in Burlington County, and Asbury preached at the home of a Mr. Smith. (Phoebus, *op. cit.*, 64, 70; Heston: *South Jersey, a History*, II, 674; Gordon: *Gazetteer*, 124, 125.)

energy; and had openings at Wilmington and Duck Creek,<sup>95</sup> where I also administered the word of life.

*Monday, 20.* Our meeting in Dover was attended with some power. At Milford we had liberty and love. At Johnstown I was very unwell, and was under the necessity of going to bed, but our friends were alive: God is with them of a truth. Preached at Shankland's. My soul enjoys great peace and love. On *Sunday* I was under bodily affliction, but I went to the court house<sup>96</sup> and spoke a few words on, "Ye will not come to me that ye might have life." We have a house now building, and I hope something will be done here.

*Maryland*

*Monday* was remarkably warm weather, and I was ready to faint whilst I rode to the Sound. We reached Powell's<sup>97</sup> about three o'clock.

*Wednesday, 29.* I was very alarming—seldom, if ever, have I felt more moved. We came away, and rode twenty-five miles, having nothing to eat from eight o'clock in the morning till six at night. My body was weak, but my soul was kept in peace. Knowing the obligations I am under to pay money to several persons to whom the college is indebted, my mind is much exercised, and I feel very heavily the weight of such responsibility. The Lord opened the heart of —, and I thankfully received the kindness as from God and man.

Preached at Jephth Bowen's, and I trust the Lord was present; as also at the Lord's supper.

We then hasted to the widow Paramore's, about nineteen miles: the people were moved whilst I exhorted them to come boldly to the throne of grace.

On *Friday* I met with an engaged people at Parnell's, and they appeared tender whilst I enlarged on, "My grace is sufficient for thee."

*Virginia*

After meeting we rode to Burton's, nineteen miles.

*Saturday, November 1.* Attended a quarterly meeting at Garrettson chapel. O how changed! A preacher absent nearly nine weeks from his

<sup>95</sup> Duck Creek was the present Smyrna.

<sup>96</sup> The Sussex County Courthouse, erected between 1740 and 1750, stood on the north-east corner of the Episcopal Church yard of that time in Lewes, Delaware. In 1791 a transfer of the county seat to the present Georgetown was authorized. (Scharf, *op. cit.*, 11, 1204-6; Garrettson, *op. cit.*, 127-29.)

<sup>97</sup> The Powell house was near Berlin, Worcester County, Maryland. The family may have been members of Perdeaux Chapel in Sinepuxent Neck. Stevenson Church, Berlin, is the descendant of the original society. (Hallman, *op. cit.*, 356.)

circuit, failing to give proper notice of the quarterly meeting. Other persuasions are less supine; and their minister boldly preaches against the freedom of the slaves. Our brother Joseph Everett<sup>98</sup> with no less zeal and boldness, cries aloud for liberty—emancipation.

*Sunday, 2.* Brother Whatcoat preached, and I exhorted a little. My soul and body are deeply impressed. We rode fifteen miles that evening, and held meeting again.

*Monday, 3.* Myself and the people were comforted at Seymour's:<sup>99</sup> we had a meeting in the evening.

*Wednesday, 5.* I preached at the school house, on Peter's denial of Christ: it was a time of refreshing—there were few present that did not feel the word. Spoke again in the evening at Seymour's to a very unfeeling people.

*Friday, 7.* Preached at the court house, to many people, with liberty. We have had heavy riding; dust, heat, and fevers. Our meeting at Downing's almost overcame us with heat and fatigue.

## Maryland

At Annessex quarterly meeting<sup>100</sup> I was at liberty on Rev. iii, 20. Again I preached on, "Fear not, little flock," &c.: most of our members in these parts have freed their slaves.

*Wednesday, 12.* We had a precious season at the Line chapel<sup>101</sup> on Rev. iii, 18: "I counsel thee to buy of me gold tried in the fire," &c. After meeting I rode to Broad Creek. We have travelled little less than two hundred miles a week.

*Thursday, 13.* At quarterly meeting I preached on, "Thy teachers shall not be removed into a corner."

*Friday, 14.* My subject was, "Is my hand shortened at all that I cannot redeem, or have I no power to deliver?"—there was some moving on the souls of the people. Rode twelve miles to Lewis's<sup>102</sup> and preached at night on "Search the scriptures."

<sup>98</sup> Joseph Everett was the preacher in charge on the Caroline Circuit, Maryland. (See *Minutes*.)

<sup>99</sup> See *Journal* entry for April 4, 1806.

<sup>100</sup> Annessex Circuit first appears in 1783. This quarterly meeting was held in Annessex Chapel, once called Phoebus, near Crisfield, Somerset County. (Lee, *op. cit.*, 82; Hallman, *op. cit.*, 104, 330.)

<sup>101</sup> Line Chapel, organized in 1779, was erected on a site called Pleasant Grove. Its proximity to the Delaware-Maryland boundary accounts for its name. It now stands on the Delaware side in Gumboro Hundred. (Scharf, *op. cit.*, II, 1345.)

<sup>102</sup> John Lewis probably lived in Nanticoke Hundred, Sussex County. Asbury, Cokesbury, and St. Johnstown are congregations in Nanticoke Hundred that had their origins under the ministry of Asbury. (Scharf, *op. cit.*, II, 1297, 1298.)

## Delaware

After preaching at North West Fork, I rode twenty-five miles to quarterly meeting at Henry Ennall's chapel: here we had a good time. I preached at Johnson's, Levin Todd's, and at the chapel. I feel myself weak, but the Lord is present.

## Maryland

*Friday, 21.* I felt some power in speaking on Matt. xi, 5, 6, at Mr. Keel's. We came on to Hooper's,<sup>103</sup> where we had a time of refreshing.

*Saturday and Sunday, 22, 23.* Attended quarterly meeting at William Frazier's: there was some quickening among the people each day.

We crossed Choptank River to Bolingbroke—death! death! The second day of our meeting a great power went through the congregation, and a noble shout was heard among the people.

I was much led out at the Bay-side chapel. At Doctor Moses D. Allen's I was greatly comforted, after a wet ride of thirty miles.

I preached at Queenstown to a few people, who appear to be far gone in forgetfulness of God.

I went to Kent Island, and found about two hundred and fifty people, among whom were some of the rich and great: we had a good meeting. I then returned to Queenstown, and gave the citizens another rally; there were more to hear than before.

*Saturday, 29.* I felt some power in preaching at John Boardley's. We had a little move among the people at Choptank. My soul is kept in peace. In times past I have felt some disagreeable impressions on my mind about the college being burnt; now I have heard of an attempt to do it; but I trust the Lord will encamp about the house. We had a very good meeting at Dover, although the weather was very cold. We had meeting again that night in town—I hope not in vain. Next day I rode to Dudley's church, Queen Annes; and thence to Chestertown, and preached on, "Let us have grace whereby we may serve God acceptably, with reverence and godly fear."

*Saturday, December 6.* I had some freedom in preaching at Stillpond church,<sup>104</sup> on, "Simon hath desired to have you, that he might sift you as wheat," &c.

*Sunday, 7.* I preached at the widow Woodland's;<sup>105</sup> was not in a good

<sup>103</sup> This was Colonel William Hooper.

<sup>104</sup> Still Pond, Kent County, was a preaching place as early as 1773. Benjamin Abbott mentions meeting the class at Howard's in that vicinity. (Firth: *The Experience and Gospel Labours of the Rev. Benjamin Abbott*, 121, 122; Colbert's *Journal*, II, 71; Hallman, *op. cit.*, 318.)

<sup>105</sup> For a description of a class meeting at Woodlands in Kent County, see Jesse Lee's *Journal*, quoted by Miuton Thrift in *Memoir of Jesse Lee*, 187.



FRANCIS ASBURY

This original painting is in the World Methodist Building at Lake Junaluska, North Carolina, U.S.A. It has been attested as contemporary by the experts of the National Gallery of Art and the Corcoran Gallery at Washington. It was probably, but not certainly, painted from life by John Paradise at New York in 1812. It was widely copied, and there are similar portraits in London, New York, Philadelphia, and Madison, New Jersey.

# The Journal and Letters of FRANCIS ASBURY

*In Three Volumes*

VOLUME III

*The Letters*

J. MANNING POTTS, *Editor-in-Chief*

ELMER T. CLARK

JACOB S. PAYTON

Published Jointly By

EPWORTH PRESS  
London

ABINGDON PRESS  
Nashville

August 5, 1805

meetings. I find testing and preaching ought to give way to exhortation. We had all preaching and very little exhortation at the New York Conference: in Lynn exhortation prevailed, and the work went on. We ought to communicate all we can, one to another. Brother Dougharty<sup>109</sup> writes they serve God all manner of ways, jerking, dancing, etc.; yet the work goes on. They say the fellowship revives among the Presbyterians in the Camden District. I shall be pleased to have a letter from you at Union Town.<sup>110</sup> Be sure to be full in a letter to me, if I live, at Camden, South Carolina Conference, and you shall hear (if I am able) from the West.

I am, as ever, thine,

F. Asbury

The Quarterly Review of the M.E. Church, South, XV (Nashville, 1861), 629-30

A letter of William P. Chandler  
to Francis Asbury

*For several years Asbury had been trying to get reports from the presiding elders. He repeatedly criticized them because they did not write. Here is a good report from William P. Chandler. It is especially interesting because of its report on the camp meeting. It is said to be an extract.*

DELAWARE DISTRICT, DOVER  
August 5, 1805

[To Francis Asbury]

Rev. and dear Sir:

As it is a part of my duty, to give you an account of the state of the district, in which I preside; I rejoice, that it is in my power to state particulars, which will, no doubt, afford you satisfaction.

When the appointments were made at the Conference,<sup>111</sup> in May last, I felt an inexpressible solicitude of heart, that our labours might be crowned with success the present year. The confidence and fellowship, that subsisted among the preachers, during our last sitting in Conference; (which confidence and fellowship have augmented among the preachers on this district, since that time;) gave birth to a hope, that we should have such times this year, as we had not known before.

Saturday, May 18, our quarterly-meeting began at Barratt's chapel, for Dover circuit. A considerable congregation was assembled. At eleven o'clock, brother J. Aikens<sup>112</sup> preached; and there was a general influence upon the people. After several exhortations, the meeting closed with

<sup>109</sup> Presiding elder on the Camden District, South Carolina Conference.

<sup>110</sup> Pennsylvania.

<sup>111</sup> Philadelphia Conference.

<sup>112</sup> James Aikens, pastor on the Accomack (Virginia) Circuit.



August 5, 1805

evident marks of conviction upon the countenances of many. On Sunday morning, our Love-feast was accompanied with the presence and power of God. After the love-feast, seeing that our house, (notwithstanding it is so large,) would not hold half the people; we made arrangements to keep the public meeting in the woods. Brother R. Lyon<sup>113</sup> preached a profitable sermon; several followed with exhortation; after which, I explained to the people the arrangement and order of our expected camp-meeting, to be held, July 25, &c. At the close of our meeting, we had a gracious shower of divine grace; the people were much affected.

Saturday, May 25, at Milford, brother C. Spry<sup>114</sup> began our meeting at eleven o'clock, and preached a useful sermon. Sunday 26, at our Love-feast, the power of God was very present; and the people spoke with life and animation. By request, brother Spry preached again today; and the people were refreshed and encouraged.

Saturday and Sunday, June 1 and 2, our meeting began in Lewes.<sup>115</sup> At this place I preached to the people three times. Many of our brethren thought this a good quarterly-meeting, and the best Love-feast they ever attended. There is a work of God in the circuit: a few souls have been turned to God since the Conference, and believers seem to be much alive.

From Lewes, I proceeded to Snow-Hill,<sup>116</sup> where the quarterly-meeting was held, for St. Martin's<sup>117</sup> circuit, the 8th and 9th of June. Here we were highly favoured indeed. Many were so filled with the love of God, that they could scarcely restrain themselves so far as to give their brethren an opportunity to tell what God had done for them. At the close of the public meeting, the power of God came upon the people; so that from fifteen to twenty, at one time, were on their knees, crying for mercy. And the hearts of the people all thro' the house were made so tender, that a few words spoken to almost any of them, would cause the tears to flow profusely. Three or four of the mourners professed to find a sense of the pardon of their sins; and evident marks of deep conviction were visible in the countenances of the greater part of the congregation.

June 15 and 16, we held our quarterly-meeting for Accomack circuit, Brother J. Seward preached at eleven o'clock on Saturday; and we had a good time. After our meeting was closed, the preachers, by invitation, went to the house of Major J. S. Kerr, about five miles from Accomack court-house. His lady has been, for some time, a member of our Society. We had not been long there, before the conversation turned upon the subject of religion; and I cannot describe the satisfaction I felt when I found his mind prepared to receive the truth of the gospel. He resolved the

<sup>113</sup> Richard Lyon, pastor on the Dover (Delaware) Circuit.

<sup>114</sup> Christopher Spry was presiding elder on that district from 1796-99. He located in 1804. (See *Minutes*.)

<sup>115</sup> Evidently Lewes-town, Delaware. (*Minutes*, 1805.)

<sup>116</sup> Maryland.

<sup>117</sup> Henry Boehm and James Ridgaway were on this circuit. (*Minutes*, 1805.)

August 5, 1805

next morning, to make a public confession of Jesus Christ, by going to the Lord's-table. This resolution he kept; and God our Saviour met us there in mercy and power.

At our Love-feast which followed, several persons professed to receive the knowledge of salvation by the remission of their sins. As the house was not sufficient to contain one half of the congregation, we were obliged to hold our meeting under the pines. There the mighty power of God came among the people. O the praying, weeping and trembling! Surely this meeting will not be forgotten. It is probable that there never was a meeting in Accomack circuit, at which the people were so generally and so sensibly affected by the presence of the Lord. I think the greater part of the congregation might have been detained until sun-set.

On the 22d and 23d of June, the quarterly-meeting was held at Johnson's<sup>118</sup> meeting-house. We had a good time on Saturday, while brother Seward was preaching. Our Love-feast on Sunday morning was a refreshing season to many souls; and two in particular were able to say, before they left the house, that Jesus has power on earth to forgive sins. I have no doubt but numbers were deeply wounded with a sense of their misery; while others praised God for the things they had felt and seen.

Saturday and Sunday, June 29 and 30, our quarterly-meeting for Annessick circuit, was held at Salisbury.<sup>119</sup> At this place we had a blessed time. A few souls have been powerfully affected in this village within a few days; but I did not learn, that more than one or two got a sense of pardoning love at the quarterly-meeting.

There is a blessed work of God on this circuit. The preachers have taken into society many since Conference; a goodly number of whom are persons of much respectability.

July 6 and 7, a quarterly-meeting for Somerset-circuit, was held at Laurel.<sup>120</sup> We had an encouraging time from the beginning to the end of our meeting.

July 13 and 14, we held our quarterly-meeting for Dorchester<sup>121</sup> circuit, at Church-creek. Here there is a rapid work. The preachers are engaged in labour almost night and day. They have taken into society more than six hundred members since Conference; and the work is said to be increasing. O my God, ride on and people the earth with subjects of thy grace!

Caroline<sup>122</sup> quarterly-meeting was held at the new meeting-house, near Collins' Cross-Roads, July 20 and 21. Because of the numbers that were assembled, we kept our meeting under the trees; and the Lord was with us. In the evening two souls professed to find the Lord, in the pardon of their sins. We had a comfortable time, both in the Love-feast and at the public preaching on the Sabbath; but we were obliged to hold our meetings in the woods. There are proofs of a blessed revival of religion on this

<sup>118</sup> On the Eastern Shore of Virginia, near Franktown. It is a flourishing church.

<sup>119</sup> Maryland.

<sup>120</sup> *Ibid.*

<sup>121</sup> *Ibid.*

<sup>122</sup> *Ibid.*