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**MEMOIRS OF MR.
WESLEY'S MISSIONARIES
TO AMERICA**

By

Rev. P. P. Sandford

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

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MEMOIRS OF MR. WESLEY'S MISSIONARIES TO AMERICA

Compiled From Authentic Sources

By

Rev. P. P. Sandford

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ADVERTISEMENT

The history of the labors and sacrifices of the holy men employed by Mr. Wesley in the great work of spreading the gospel in this, country must increase in importance and interest with the lapse of time. In this history we see the great work of God, which has brought such vast multitudes to the knowledge of the truth, in its incipient stages. And when we look back from our present position to the infancy of American Methodism, we are led, with devout admiration, to exclaim, "What hath God wrought?"

The present work is compiled from authentic documents, by Rev. P. P. Sandford, who has spared no pains to make it acceptable and useful. The matter in general is left, as it is fit that it should be, in its original state; and having been composed by plain, practical men, who were more concerned to relate such facts as would magnify the grace of God, than to gratify the taste of mere scholars, they did not, in their narratives, affect the graces of composition. The style of these Memoirs, consequently, will not always bear the test of a comparison with the models of modern taste. All this notwithstanding, it may be presumed that the work will be joyfully greeted by the members and friends of our church as a fine illustration of primitive Methodism, and will remain, to the end of time, among the permanent records of the rise and progress of that great revival of Scriptural holiness, which we devoutly pray may never decline, until the knowledge of the Lord shall fill the earth as the waters fill the great deep.

George Peck.
New York, July 8, 1843

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PREFACE

The introduction and spread of Methodism in the United States of America are subjects every way worthy of the serious attention of the philosopher and statesman; much more of the Christian; and especially of the ministers and members of the Methodist Episcopal Church, As these subjects deserve our serious attention a know ledge of the instruments by whom the work was commenced and carried on during its infancy is of great importance. With this conviction and with a view to communicate information on this subject, the agents and editor of the Methodist Book Concern, at New York, determined to prepare and publish the present volume.

The sources from which the materials have been derived are as follows namely the Minutes of the conferences of the early preachers in connection with the, Rev. John Wesley, in America and of the Methodist E. Church; — Rev. J. Lee's and Rev Dr. Bangs' Histories of the Methodists; Rev. J. Crowther's Portraiture of Methodism; — the Journals of Rev. F. Asbury and Rev. R. Whatcoat — Rev. T. Jackson's Lives of Early Methodist Preachers, — the Armenian and Wesleyan Methodist Magazines; — the Life of Rev. T. Coke, LL. D., by Mr. Samuel Drew and Rev. W. H. Norris; — and Rev. J. Wesley's Journals A few of the facts mentioned in this volume are derived from other authentic sources, but most of them are taken from the above-mentioned works.

The readers of this volume will perceive that there are brief notices of several persons who were not known as missionaries, but who were concerned in the introduction and early spread of Methodism in this country; and also, that some of the missionaries who were expressly sent over as such by Mr. Wesley are noticed with equal brevity: and it may be proper to remark here, that all those who are disposed of in the Introduction, were so done, because there were no materials at hand out of which to furnish more extended memoirs of them.

The remaining part of the volume is selected from the Journals of Bishop Asbury, not with a design to supersede or render unnecessary "a Life" of the bishop, ^[1] but to give some account of him as having taken an important part in advancing our beloved Methodism in this country; Memoirs of Messrs. T. Rankin and G. Shadford, taken from Jackson's Lives of Early Methodist Preachers; the Life of Dr. Coke by Rev. W. H. Norris, collated with that by Mr. Drew; — and the Journal of Bishop Whatcoat, with some account of his death and character, from the Minutes of conferences for the year 1807.

As lives of the foregoing venerable persons, this volume would certainly be very defective: but as brief memoirs of them, it is hoped it will be both interesting and improving. With earnest prayer, that it may be instrumental in promoting the glory of God, and the salvation of man, it is presented to the notice of the public.

P. P. Sandford.
New York, July 6, 1843.

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INTRODUCTION

The providence of God has ever been concerned with the events of the world: and all its operations have tended to promote the best interests of human beings. But although this has been its tendency and design, the manner of its operation has generally been such as to confound the understanding, and mortify the pride of man: and its chosen instruments have generally been such persons as were of little esteem in the account of those who were reputed to be men of eminence in human society. This was especially true respecting the introduction of Christianity into the world; the introduction and spread of Methodism in Europe, notwithstanding the acknowledged learning, talents, and piety of the Wesleys; and equally so, in the introduction and spread of Wesleyan Methodism in North America.

This revival of pure Christianity had been wending its way for more than a quarter of a century in England, before it reached this country; except so far as it was known and taught by the Wesleys themselves when they were in Georgia, and published in different parts of the continent by the indefatigable Whitefield.

At length, the providence of God directed the minds of certain German Irish members of Mr. Wesley's society to emigrate to the then colonies of North America. Several of them settled in the city of New York, and were made instrumental of commencing this good work; which has resulted in the general diffusion of Methodism through these United States; of bringing other religious denominations to a greater conformity to Christian principle and practice; and saving millions of the souls of our fellow-citizens. What amount of intellectual, civil, and political benefit the introduction of Methodism has been to these United States, and the adjacent British colonies, the light of eternity can only enable us to determine.

MR. PHILIP EMBURY,

One of the German Irish emigrants who came over to this country, and settled in the city of New York in 1765 had been employed for a short time as a traveling preacher in Mr. Wesley's connection, in Ireland, and was a local preacher at the time of his leaving Europe. But, though there were several private members of the Methodist society who came over with him, neither he nor they attempted to do any thing to introduce Methodism to the notice of the citizens, or even to keep its holy flame burning in their own souls, until the arrival of other Methodist families, in the year 1766. Among the emigrants of this latter period there were two families of the names of Heck and Dean, who seem to have retained more of the influence of the religion they had experienced in Ireland, than any of their predecessors: and from a member of each of these families, who were very young at the time of their emigration, the writer received some of the facts recorded in this introductory article. Mrs.

Heck, especially, appears to have been a very pious woman; and it was through her earnest importunity that Mr. Embury was prevailed upon to preach.

This he did at first in his own house, to only five of these emigrant Methodists. The number of his hearers, however, soon increased; the Lord owned his labors among them; some of his backslidden brethren were reclaimed; sinners were awakened and converted to God; and a society was organized in the city of New York, before the close of the year 1766. Soon they hired a room in the lower part of the city, near the military barracks. Not long after they commenced their public worship in this room, Captain Webb arrived in the city, found out their place of worship, made himself known to them, was invited to preach, and greatly aided Mr. Embury in extending this work of God. The work continuing to extend, and the number of their hearers to increase, rendered it impossible to accommodate the congregation in their small room: they, therefore, begun to preach in the open fields; and soon after they procured a somewhat spacious room in a building in William-street, which was originally designed for a rigging-loft. There they worshipped God for a considerable time. Their number continuing to increase, although there were very few persons of property among them, they concluded to purchase some lots of ground in John-street, and build a more commodious house of worship. This, through the special interposition of divine Providence, their own great exertions, the aid of some of the citizens, and fifty pounds sterling sent them by Mr. Wesley and the conference of his preachers from England, they finally accomplished. A building, sixty by forty feet, with galleries on three sides, was erected; and on October 30, 1768, was opened for divine service, Mr. Embury preaching the opening sermon. Thus the first house of worship the Methodists ever owned in America was completed. They called it "Wesley Chapel;" but it was afterward known, for many years, as the John-street Methodist Church. While this house was building, Mr. Wesley was written to, and earnestly solicited to send over a preacher who was qualified to take the pastoral charge of this infant society, and build up the cause of Methodism among them, which resulted in his sending two missionaries to America the ensuing year.

After the arrival of these missionaries in 1769, Mr. Embury removed to Ashgrove, in the town of Cambridge, Washington county, in the more northerly part of the colony, now state, of New York, and "collected a small society in that place, chiefly of emigrants from Ireland." He continued to be a faithful Christian, and a diligent local preacher; was respected by the community in which he lived, and held the office of a civil magistrate. In the year 1775, while mowing in his meadow, he received an injury, and died suddenly; but died in peace. His remains were interred "about seven miles from Ashgrove, in a spot of peculiar beauty in the gorge of two romantic hills, on a small elevation surrounded by a lovely scenery, and in view of two or three handsome cottages."

In 1832 his remains were disinterred, and removed to the burying-ground of the Methodist E. Church in Ashgrove. Suitable religious services were performed on the occasion, in the presence of a large assembly of people; and a marble tablet was placed over them, with an inscription to his memory.

MR. THOMAS WEBB

Generally known as Captain Webb, of whom mention has already been made, as having rendered important and efficient aid to Mr. Embury, in extending the influence of Methodism in the city of New-York, never was a regular traveling preacher. He was a British military officer. In the campaign of 1758 in Canada, in which General Woolfe conquered Quebec, and lost his life, the then Lieutenant Webb received a wound in his arm, and lost his right eye. At that time he was an entire stranger to experimental godliness. In the year 1764 he was convinced of his lost and sinful condition by nature, and of his guilt through actual transgression; and so deep and pungent were his convictions, that he almost despaired of mercy. During this time he was altogether unacquainted with the Methodists. He, however, finally obtained deliverance from his burdened and guilty condition, and an assurance of the favor and love of God. About this time he became acquainted with Mr. Wesley, and attached himself to the Methodist society.

His first effort as a public speaker was made in Bath, England. The congregation being disappointed of a preacher, Captain Webb was requested to address them, which he did. Not long after this he was ordered to America, and appointed barrack master at Albany. After his arrival in America, some of his neighbors being permitted to be present during his family worship, he was frequently led to add an exhortation; and the encouragement he met with in these exercises, influenced him to extend his labors.

After Mr. Embury had commenced his labors in the room near the barracks, in 1766, Captain Webb arrived in the city, and attended on the worship of this congregation. His first appearance among them in his military dress excited their fears that he designed to give them some interruption; but when they saw him kneel with them in prayer, and otherwise unite in their worship, their fears subsided; and on becoming more intimately acquainted with him, they acknowledged him to be a brother beloved in the Lord, and invited him to preach to them. With this invitation he readily complied; and from that time he became an instrument of extending the influence of Methodism, and the salvation of souls, in the city of New-York, on Long Island, where he soon after fixed his family residence, and in the city of Philadelphia, to which place he extended his labors. Captain Webb, being a man of some property, lent his influence, and contributed his money, toward the erection of the house of worship in John-street, New-York: Mr. Crowther says, he wrote to Mr. Wesley, entreating him to send preachers to America. Some time after this Captain Webb returned to England; but he did not continue long in that country; for in 1773 he accompanied Messrs. Rankin and Shadford across the Atlantic, and continued to preach with great zeal and success for some time thereafter in different parts of this country. On his final return to England, he took up his residence at Bristol, and preached there and in other adjacent places for several years. In general, great multitudes flocked to hear him, many of whom were converted through his instrumentality. Mr. Wesley mentions coming to a place where Captain Webb had recently been: — "The captain," he says, "is all life and fire, and therefore many will hear him that will not hear a better preacher. And it is very well they do, for he does a great deal of good."

The death of Captain Webb, though remarkably sudden, was not unexpected to him. For some time he appeared to have a presentiment of his approaching departure, and a few days before his death he expressed his wishes to a friend respecting the place and manner of his interment. At the

same time he said, "I should prefer a triumphant death; but I may be taken away suddenly. However, I know I am happy in the Lord, and shall be with him, and that is sufficient." On the evening of December 20, 1796, after taking his supper, and praying with his family, he retired to bed, apparently in his usual health. "But shortly after, his breathing became difficult. He arose, and sat on the foot of the bed: but while Mrs. Webb was standing by him, he fell back on the bed, and before any other person could be called, without a struggle or groan, he breathed his last, aged seventy-two years."

MR. ROBERT STRAWBRIDGE

He was an emigrant Irish Methodist, who came to America, and settled in Frederick county, Maryland, soon after Mr. Embury came to New-York. On his settlement in that place, he began to hold religious meetings, and raised a Methodist society at a place called Pipe Creek. This society built a house of worship in that place, which was known by the name of the "Log Meeting-house" Mr. Strawbridge labored in this and adjacent neighborhoods, and extended his labors in different parts of the state, before the arrival of the regular missionaries, who were sent over by Mr. Wesley from England. He afterward became an itinerant preacher, and had his name on the Minutes of the conference for the years 1773 and 1775, the first of which he was appointed to Petersburg in Virginia, and the last to Frederick in Maryland.

Mr. Strawbridge appears to have been a pious, zealous, and useful man, but unwilling to conform to the views of his brethren, and the rules of the Methodist itinerancy as they then existed, especially as it respected the administration of the sacraments of the gospel; and therefore, we hear but little further concerning him. He should, however, be had in grateful remembrance by the Methodist E. Church for those early labors, by which he helped to lay the foundation on which its superstructure is erected.

MR. ROBERT WILLIAMS

Mr. Williams was by birth an Englishman; but he had resided in Ireland, where he was a local preacher in Mr. Wesley's society before he emigrated to America. Shortly after Mr. Wesley had appointed Messrs. Boardman and Pilmoor as missionaries to this country, in 1769, he gave Mr. Williams a written license to preach in America, under their direction. He accordingly engaged to accompany a Mr. Ashton to this country. Hearing that Mr. Ashton was embarking for America, Mr. Williams hurried to the place of embarkation, sold his horse to pay his debts, took his saddle-bags on his arm, and, with only a loaf of bread and a bottle of milk, he entered on shipboard; depending on his friend Ashton for his support, and the payment of his passage.

He probably arrived on this continent sooner than the missionaries, as he was engaged in preaching and exercising the pastoral office in the city of New-York previous to the arrival of Mr. Boardman in that city; and soon after that event, he visited Mr. Pilmoor in Philadelphia. Being encouraged by Mr. Pilmoor and the people in this latter city to devote himself to the work of

spreading the gospel in this country, he shortly after went to Maryland, and preached in several places in that province: and not long after that period, he was admitted into the regular itinerancy; and in the early part of the year 1772 made his first visit to Norfolk in Virginia. Here he commenced his public labors without any previous notice, at the door of the court-house, having the steps of that building for his pulpit. On this occasion he preached to a very rude and disorderly congregation, thus incidentally assembled together: but he repeated his labors in this place; and not long after formed a Methodist society in this town, which still continues to exist, and has become very respectable. The following year Mr. Williams was appointed to Petersburg, another town in Virginia. He was the first Methodist preacher who had ever visited this region of country: but he commenced his labors among this people, and through the course of the year preached in different places from Petersburg to the Roanoke River, and beyond it, in North Carolina. His labors were attended with considerable success: souls were awakened and converted to God through his instrumentality: and it is said, that he was gratefully remembered by his spiritual children in that region of country many years after. Previous to this, there had been a gracious revival of religion in this part of Virginia, through the labors of the Rev. Mr. Jarrett, a clergyman of the Church of England, who, in imitation of Mr. Wesley; itinerated to some extent through his own and adjacent parishes, preaching the gospel, and forming the fruits of his labors into religious societies. This revival was greatly promoted and increased through the labors of the Methodist preachers, who were hailed as fellow-laborers in the vineyard of the Lord by this truly evangelical clergyman. At that time there were no rules existing in America, regulating the printing and sale of Methodist books and Mr. Williams republished some part of Mr. Wesley's works, and spread them through the country, to the great advantage of the people, and the furtherance of the cause of religion. However, soon after, Mr. Williams married, and ceased to labor as a regular itinerant preacher.

On the 26th day of September, 1775, Mr. Williams was called from all his labors and sufferings in the present life to his rest in the paradise of God. He died between Norfolk and Suffolk, in Virginia; leaving a name behind him that was as precious ointment, for his faithful preaching and holy living.

Mr. Williams is said to have been a man of plain and artless manners, and an indefatigable preacher of the gospel, who enforced his doctrine by his tears, and by his godly and righteous deportment in private life: it is also said, that his preaching was well calculated both to awaken sinners and to encourage mourning penitents to look to Christ for salvation.

MR. JOHN KING

Mr. King came over from London, somewhere near the close of the year 1769; but without any authority to preach. Not long after his arrival in this country, he applied to Mr. Pilmoor in Philadelphia for permission to labor as a traveling preacher; which permission was at first refused. However, Mr. King was so ardently desirous of being engaged in this work, that on his own authority he appointed to preach in the Pottersfield. Some of the members of the society heard him on the occasion, and being favorably impressed with his performance, recommended him to Mr. Pilmoor, and requested that he might be encouraged. This induced Mr. Pilmoor to examine him more

particularly, and to permit him to make a trial before the congregation, which resulted in his being authorized to speak in public, and sent to labor at Wilmington in Delaware. He afterward went to Maryland, and labored in conjunction with Messrs. Williams and Strawbridge; when a good work of religion commenced in Baltimore, and other places. He was subsequently admitted as a regular traveling preacher, and labored in this capacity in this country till some time in the year 1777, at which time he located. During this time, we find him stationed in New-Jersey, Virginia, and North Carolina. From the best information received concerning him, Mr. King, while acting as a traveling preacher, was a good, a zealous, and a useful man; and we understand that he continued a faithful and zealous local preacher until his death, which took place several years ago, within a few miles of Raleigh, North Carolina.

It will be perceived that none of the persons noticed thus far were sent by Mr. Wesley, as missionaries to America. But as they were all European Methodists, and concerned in the introduction of Methodism into various parts of this country, and promoted this good work by their personal labors as preachers of the gospel, it has been thought proper to introduce them, thus briefly, into the present volume.

Those that follow were all sent over by Mr. Wesley, and labored as his missionaries in this country. Of some of these there are not sufficient materials for extended memoirs at hand, were such memoirs desired; and therefore they are thus briefly noticed in this Introduction. Concerning the first of these Mr. Boardman, it is extremely to be regretted that there are no materials Out of which to form a more extended memoir, as from the excellent character of the man and the relation in which he stood to the mission during the first two years of its existence, such a memoir could not fail to be interesting, especially to American Methodists. But under existing circumstances, the following is all that can be done.

MR. RICHARD BOARDMAN

He was one of the two Wesleyan preachers, who, at the conference held in Leeds, England, Aug., 1769, nobly responded to the call from New-York, and the proposal of Mr. Wesley, and willingly offered themselves for the missionary work in this country. He was received as an itinerant preacher in Mr. Wesley's connection A. D. 1763, and labored faithfully in that field until he received his appointment to the mission in North America. In the month of September, 1769, accompanied by his colleague, Mr. Joseph Pilmoor, he left his native land, and arrived in this country, after a tedious passage of nine weeks. They landed at Gloucester Point in New-Jersey, about six miles below Philadelphia, October the 24th; from whence they soon reached the above-mentioned city, and entered upon their missionary work. After remaining a short time in Philadelphia, Mr. Boardman repaired to New-York, leaving Mr. Pilmoor to labor in Philadelphia. On his way to New-York, Mr. Boardman fell in with a soldier belonging to the barracks in a neighborhood through which he passed, through whose influence he obtained the privilege of preaching in a house of worship belonging to the Presbyterians. From this time, for two years, our missionaries spent the principal part of their time in the cities of New-York and Philadelphia, alternately changing with each other; and occasionally making excursions into the country. During this time, the Lord owned their labors

of love, souls were converted through their instrumentality, and considerable accessions were made to their societies. In confirmation of the forgoing statements, the following letters, written by Mr. Boardman to Mr. Wesley, are inserted.

"New York, Nov. 4th, 1769

"Rev. Sir, — After a nine weeks' voyage of great difficulties we safely arrived at Philadelphia. Several said there had not, in the memory of the oldest man on the continent, been such hard gales of wind, as those for a few months past. Many vessels have been lost; while others got in with loss of masts, and much damage to their cargoes. We observed shipwrecks all along the coast of the Delaware. I never understood David's words as I now do: 'They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep.' In calm, serene weather, I found much exercise of mind; strong temptations, and great dejection. In rough, stormy weather, particularly when it appeared morally impossible the vessel should live long, amidst conflicting elements, I found myself exceeding happy, and rested satisfied that death would be gain. I do not remember to have had one doubt of being eternally saved, should the mighty waters swallow us up. This was the Lord's doing! O may it ever be marvelous in my eyes!

"When I came to Philadelphia I found a little society, and preached to a great number of people. I left Brother Pilmoor there, and set out for New-York. Coming to a large town on my way, and seeing a barrack, I asked a soldier if there were any Methodists belonging to it? 'O yes,' said he, 'we are all Methodists: that is, we should all be glad to hear a Methodist preach.' 'Well,' said I, 'tell them in the barrack that a Methodist preacher, just come from England, intends to preach here tonight:' he did so; and the inn was soon surrounded with soldiers. I asked, 'Where do you think I can get a place to preach in?' (it being then dark.) One of them said, 'I will go and see if I can get the Presbyterian meeting-house.' He did so; and soon returned to tell me he had prevailed, and that the bell was just going to ring to let all the town know. A great company soon got together, and seemed much affected.

"The next day I came to New-York. Our house contains about seventeen hundred hearers. ^[2] About a third part of those who attend the preaching get in; the rest are glad to hear without. There appears such a willingness in the Americans to hear the word, as I never saw before. They have no preaching in some parts of the back settlements. I doubt not but an effectual door will be opened among them. O may He now give his Son the heathen for his inheritance!

"The number of blacks that attend the preaching affects me much. One of them came to tell me she could neither eat nor sleep, because her master would not suffer her to come to hear the word. She wept exceedingly, saying, 'I told my master I would do more work than ever I used to do, if he would but let me come; nay, that I would do every thing in my power to be a good servant.'

"I find a great want of every gift and grace, for the great work before me. I should be glad of your advice. But, dear sir, what shall I say to almost every body I see; they ask, 'Does Mr. Wesley think he shall ever come over to see us ?' I am, dear sir, your affectionate son and servant,

"R. Boardman."

New York, April 24, 1771.

"Rev. Sir, — It pleases God to carry on his work among us. Within this month we have had a great awakening here many begin to believe the report; and to some, the arm of the Lord is revealed. This last month we have had near thirty added to the society; five of whom have received a clear sense of the pardoning love of God. We have, in this city, some of the best preachers (both in the English and Dutch churches) that are in America; yet God works by whom he will work.

"I have lately been much comforted by the death of some poor negroes, who have gone off the stage of time rejoicing in the God of their salvation. I asked one, on the point of death, are you afraid to die? 'O no,' said she; 'I have my blessed Saviour in my heart; I should be glad to die: I want to be gone, that I may be with him for ever. I know that he loves me; and I feel I love him with all my heart.' She continued to declare the great things God had done for her soul, to the astonishment of many, till the Lord took her to himself. Several more seem just ready to be gone; longing for the happy time when mortality shall be swallowed up of life.

"I bless God, I find, in general, my soul happy, though much tried and tempted: and though I am often made to groan, oppressed with unbelief, yet I find an increasing degree of love to God, his people, and his ways. But I want more purity of intention, to aim at his glory in all I think, speak, or do. Lord, I believe, help thou my unbelief!

"We do not, dear sir, forget to pray for you, that God would lengthen out your day. Nor can we help praying that you may see America before you die. Perhaps I have promised myself too much, when I have thought of this. Lord, not my will, but thine be done! I am, dear and Rev. sir, your affectionate son in the gospel,

"Mr. Boardman."

In the fall of the year 1771 Messrs. F. Asbury and R. Wright arrived in Philadelphia, having been sent over as additional missionaries by Mr. Wesley. After their arrival, it being no longer necessary that the former missionaries should remain in New York and Philadelphia, it was determined that Mr. Boardman should visit the north and east, and Mr. Pilmoor the south, with a view to extend the influence of Methodism through the colonies and thereby to promote the cause of God, and the salvation of souls. In pursuance of this plan, in the spring of the year 1772 Mr. Boardman commenced his tour and travel led to the east, preaching the gospel as he had opportunity until he arrived in Boston, Massachusetts. Here for a season he remained and labored, and finally succeeded in forming a small society: but he did not continue a great while in Boston before he returned to New-York.

Mr. Asbury had been appointed the temporary general superintendent, or, as this officer was then called, "the general assistant," of the Methodist societies in America, in the latter part of the year 1772; and Messrs. Rankin and Shadford were sent over, and arrived in America in the month of June, 1773, Mr. Rankin being constituted the general assistant; and, as the name of Mr. Boardman does not appear on the American Minutes, therefore it is probable that during this year he labored at his own discretion. In the beginning of the year 1774 Mr. Boardman returned to England. After

his return to Europe, he continued his itinerant labors, as a Wesleyan preacher, in England and Ireland, for about eight years, and then died suddenly, but died in peace; leaving behind him a name of grateful fragrance, as far as he was known.

Mr. Boardman had the reputation of being a good preacher, both in Europe and America. On his arrival in this country the people flocked to hear him in large numbers; and listened to his discourses with great attention.

But what is far better, he is said to have been a man of great Christian simplicity, and godly sincerity of character; or as Mr. Wesley says of him, he was "a pious, good-natured, sensible man, greatly beloved of all that knew him." He "preached the night before his death," and to human appearance, had he lived, "he might have been eminently useful, but good is the will of the Lord."

The following account of the death of Mr. Boardman is taken from the Arminian Magazine for 1783.

"Sunday, September 29th, Mr. Boardman, having been about eleven days at Cork, was going out to dinner, when, as he was walking, he was suddenly struck blind, so that he could not find the way, till one of our friends met him and took him by the hand: soon after, he seemed to recover himself, and sat down to dinner. But quickly after, he had a kind of fits wherein he was deprived both of speech and of understanding, and had one of his sides strongly contracted: yet after a few hours he was pretty well. A physician was called in, who termed it a nervous distemper, and did not think there was any danger. On Monday he seemed to be perfectly well, and preached both on that and the following evenings. In the mean time his mind was calm and serene, and no way anxious about life or death. On Friday morning he appeared quite easy, and met the people at the hour of intercession, when it was observed, that he had a very uncommon degree of freedom and power with God.

After the intercession, he went about three in the afternoon to dine in Blarney-lane. As he was walking, his wife observed him to falter in his speech, and desired him to return. But he would not comply. As soon as he came into the house, he sunk down insensible. He was brought home in a carriage, and two physicians were sent for. They both declared it was an apoplectic fit, and that there was no possibility of helping him. It continued till nine in the evening. He then expired in the arms of two of his brethren, and in the presence of many, who commended him to God, with sorrowful hearts and weeping eyes.

"The Sunday morning before his death, he preached from, 'Though he slay me, yet will I trust in him.' It was a solemn meeting: a reverential awe filled the hearts of the congregation. In his last prayer on Friday, at the intercession, he prayed fervently for the people, and begged that if this was their last meeting in this world, they might have a happy meeting in the realms of light. When he was leaving Limerick, he told Mrs. Boardman, that he should die in Cork. But he spoke it without the least concern, as knowing in whom he 'had believed.' Mr. Yewdall preached his funeral sermon, on 'Blessed are the dead which die in the Lord;' I think to as large a congregation as ever I saw in the room at Cork."

MR. JOSEPH PILMOOR

Mr. Pilmoor was received by Mr. Wesley as a traveling preacher A.D. 1765; and traveled in England four years. He offered himself as a missionary to America in 1769, and came over with Mr. Boardman, being one of the two who were first sent to this country by Mr. Wesley.

The following letter, which he wrote to that venerable man, announces their arrival in Philadelphia; the prospects which lay before them; and the commencement of his missionary labors.

"Philadelphia, Oct. 31st, 1769.

"Reverend Sir, — By the blessing of God we are safe arrived here, after a tedious passage of nine weeks.

"We were not a little surprised to find Capt. Webb in town, and a society of about a hundred members, who desire to be in close connection with you. This is the Lord's doing, and it is marvelous in our eyes.

"I have preached several times, and the people flock to hear in multitudes. Sunday night I went out upon the commons. I had the stage appointed for the horse-race for my pulpit, and I think between four and five thousand hearers, who heard with attention still as night. Blessed be God for field-preaching! When I began to talk of preaching at five o'clock in the morning, the people thought it would not answer in America: however, I resolved to try, and had a very good congregation.

"Here seems to be a great and effectual door opening in this country, and I hope many souls will be gathered in. The people in general like to hear the word, and seem to have some ideas of salvation by grace. They seem to set light to opinions: that which is the most prevalent is, universal salvation!' And if this be true, then perhaps (as Count Zinzendorf observed) we may 'see the devil falling before the Saviour, and kissing his feet!' I have been to visit Mr. Stringer, who is very well. He bears a noble testimony for our blessed Jesus: and I hope God does bless him

"When I parted with you at Leeds, I found it very hard work. I have reason to bless God that ever I saw your face. And though I am well nigh four thousand miles from you, I have an inward fellowship with your spirit. Even while I am writing, my heart flows with love to you and all our dear, dear friends at home. In a little time we shall all meet in our Father's kingdom,

'Where all the storms of life are o'er,
And pain and parting are no more.'

"This, Rev. and dear sir, is, and shall be, the earnest prayer of your unworthy son in the gospel,

"J. Pilmoor."

Mr. Pilmoor continued for some time in Philadelphia, and then visited Mr. Strawbridge in Maryland, and encouraged him to proceed in his labors of love He also visited some parts of Virginia

and North Carolina during this tour, where he preached with some success and formed a few societies. In these provinces he found the people exceedingly attentive to the word of God and manifesting a cordial feeling of regard for the preachers of the gospel. After laboring a short time in these parts of the country, with great encouragement and satisfaction he returned to Philadelphia.

Soon after his return from the south, he exchanged with Mr. Boardman, he going to New York and Mr. Boardman taking his place in Philadelphia, and this interchange between them was continued, at comparatively short intervals, till the arrival of Messrs. Asbury and Wright from England, in 1771. A letter written by him to Mr. Wesley and the British Conference, from New-York, will show that his heart was in his work at the time of writing it; that he felt greatly encouraged with the prospects that presented themselves before him, and that he was strongly solicitous of an increase of laborers in this missionary field.

"New York, May 5th, 1770.

"Dear Beloved Brethren, — As it hath pleased God to send us, his poor unworthy creatures, into this remote corner of the world, to preach his everlasting gospel, I trust you will bear us on your minds, and help us by your prayers to fulfill the ministry which we have received of the Lord. We are at present far from you, and whether we shall ever be permitted to see you again in the body, God only knows. However, though we are absent from you, yet we are present with you! and I hope we shall continue so united, that

'Neither joy, nor grief; nor time, nor place,
Nor life, nor death can part.'

"It was a great trial to us, to leave our native land; more especially to leave our fellow laborers in the gospel, who were more dear to us than all the beauties of the British isle! Dear brethren, I feel! I feel you present while I write! But O, the Atlantic is between! O' this state of trial, this state of mutability! — But, where am I wandering? This is not our home! This is not our rest! After a little while we shall rest 'where angels gather immortality, and momentary ages are no more.'

"Our coming to America has not been in vain. The Lord has been pleased to bless our feeble attempts to advance his kingdom in the world. Many have believed the report, and unto some the arm of the Lord has been revealed. There begins to be a shaking among the dry bones; and they come together that God may breathe upon them. Our congregations are large, and we have the pious of most congregations to hear us, which makes the bigots mad! But we are fully determined not to retaliate. They shall contend for that which God never revealed; and we will contend for the faith once delivered to the saints. The religion of Jesus is a favorite topic in New-York. Many of the gay and polite speak much about grace and perseverance. But whether they would follow Christ 'in sheep skins and goat skins,' is a question I cannot affirm. Nevertheless, there are some who are alive to God. Even some of the poor, despised children of Ham, are striving to wash their robes, and make them white in the blood of the Lamb. We have a number of black women, who meet together every week; many of whom are happy in the love of God. This evinces the truth of the apostle's assertion, that 'God is no respecter of persons; but in every nation, he that feareth God and worketh

righteousness is accepted of him.' The society here consists of about a hundred members, besides probationers; and I trust it will soon increase much more abundantly.

"Brother Boardman and I are chiefly confined to the cities, and therefore cannot, at present, go much into the country, as we have more work upon our hands than we are able to perform. There is work enough for two preachers in each place; and if two of our brethren would come over, I believe it would be attended with a great blessing for then we could visit the places adjacent to the cities, which we cannot pretend to do till we can take care of them. They need not be afraid of wanting the comforts of life; for the people are very hospitable and kind. When we came over, we put ourselves and the brethren to a great expense, being strangers to the country and the people. But the case is different now, as matters are settled, and every thing is provided. If you can send them over, we shall gladly provide for them. And I hope in a few years the brethren here will be able to send them back to England according to the appointment of the conference. I am, dearly beloved brethren yours inviolably,

"J. Pilmoor.

"P.S. I have been pretty well in general since I arrived here, and hope this climate will agree with me; but I have very great trials, and humbly desire that all the brethren would pray for me."

In conformity with a plan of operation formed by Mr. Boardman, Mr. Pilmoor, in the month of April 1772 set out on a tour to the south, in the prosecution of which he preached through parts of Maryland, Virginia North and South Carolina, and Georgia, as far as Savannah. While in Georgia he visited Mr. Whitefield's orphan house. What success attended his labors during this tour, we are not informed; but it is probable that some good resulted from them, as he spent about a year in these travels and labors before he returned to the north. Returning to the north in the spring of 1773, he must have continued his labors in America for about nine months longer; but as his name does not appear on the Minutes of the conference for that year, it is probable, that, like Mr. Boardman, he was permitted to travel and labor agreeably to his own discretion during that time.

In the beginning of the year 1774, Mr. Pilmoor returned to England in company with Mr. Boardman. In that country he continued, for a few years, to travel and labor as a Wesleyan preacher. But he afterward returned to America, took orders in the Protestant Episcopal Church, and spent the remainder of his life in the cities of New York and Philadelphia, as an acceptable and efficient minister of that church. He lived to a good old age, and, it is believed, was beloved and respected by the people to whom he ministered to the end of his life; and was instrumental of the conversion and salvation of many. The truly evangelical spirit produced through his instrumentality in the congregations over which he presided, and a correspondent attention to some of the peculiar means of grace which he introduced among them, continued to manifest themselves for a number of years after his death.

MR. RICHARD WRIGHT

Mr. Wright was received, by Mr. Wesley, as an itinerant preacher in the year 1770, and traveled one year in England. He was sent to America as a missionary, in company with Mr. Asbury, in 1771.^[3] He appears to have spent the principal part of his time, while in this country, in Maryland and Virginia; though there is some intimation of his being stationed in the city of New-York in the spring of 1772. At the conference in 1773 he was appointed to Norfolk, Virginia; and in the early part of the year 1774 he returned to England, probably by the advice of his brethren. After his return to England he continued in the Wesleyan itinerancy a few years, and then desisted from traveling; after which time we hear nothing further concerning him.

MR. MARTIN RODDA

He was admitted into the Wesleyan itinerancy at the conference of 1763, and traveled twelve years in Europe before he came to America A.D. 1775, he in company with Mr. Dempster, was sent by Mr. Wesley as a missionary to this country, to aid his brethren who were already here in spreading Scriptural holiness among the people of these lands. On his arrival, he commenced his missionary labors, and continued to sustain the relation of a traveling preacher during the time of his continuance in this country. In the month of September, 1777, he left his circuit in the state of Delaware, gave up his mission in America, and returned to Europe. Mr. Rodda was a very zealous royalist, and, previous to his departure from the state of Delaware, he imprudently engaged in spreading the proclamation of his majesty, King George III., through his circuit, and otherwise exciting a spirit of hostility to the American government, among the people of his charge; which rendered it necessary for him to flee the country. Accordingly, with the aid of certain slaves, he made his escape to the British fleet, and from thence to England. His conduct in this matter was a cause of great trouble to his brethren who remained behind him, both preachers and people. On his return to England, he entered upon his itinerant labors again in that country; and continued in them until A.D. 1781, and then desisted from traveling. From this time we have no knowledge of his history.

MR. JAMES DEMPSTER

Mr. Dempster was a native of Scotland, and born in the city of Edinburgh. He was educated in the university of his native city; after which, in the year 1765, he was received by Mr. Wesley as a traveling preacher, and labored as such ten years in Europe. He was sent to America as a missionary by Mr. Wesley, in company with Mr. Rodda, A.D. 1775. After his arrival in this country, he was stationed in the city of New-York; but for some unexplained cause, his connection with the mission ceased in the course of that year.

Soon after this Mr. Dempster connected himself with the Presbyterian Church, and retained his relation to that church as an acceptable minister of the gospel as long as he lived. He was twice married in America, and after the death of his first wife, by whom he had no children, he lived to

raise a family of four children by the second; one of whom is now a respectable minister of the M. E. Church. Mr. Dempster was for many years the pastor of a Presbyterian Church in the town of Florida in Montgomery county, New-York, where he continued till his death, which occurred in May, 1803. His remains were deposited near the place where he had for many years exercised the pastoral office, where they now repose; and where, it is said, he still lives in the grateful remembrance of the surviving part of his congregation.

MR. THOMAS VASEY

Mr. Vasey was one of the persons selected by Mr. Wesley to accompany Dr. Coke to the United States of America in 1784, to organize the M. E. Church.

He was ordained an elder by Mr. Wesley, assisted by Dr. Coke and Mr. James Creighton, both of whom were elders or presbyters of the established Church of England. Mr. Vasey continued in this country only two years, one of which he spent as elder (or what would now be called presiding elder) of a district included in a part of Pennsylvania; and the other in the state of New Jersey. While in America, he was reordained by Bishop White, Protestant Episcopal bishop of Pennsylvania. But, as the following obituary of him, published in the Minutes of the British Conference for A.D. 1827, will show, he continued in connection with the Wesleyan Methodists till his death.

"Thomas Vasey. — His education when an orphan, under the care of an uncle who was zealously attached to the Church of England, was the means of preserving him from gross immoralities. But soon after he had united himself with the Methodist society, and attained the clear enjoyment of God's pardoning mercy, his honored relative put his religious principles to a severe test, by requiring him either to renounce his connection with that society, or to abandon all hope of advantage from the considerable property of his childless uncle. He had the firmness to prefer his spiritual to his worldly interests; and his uncle fulfilled his threat that he would leave him nothing. The resolution with which he held his Christian principles was again evinced during his mission in America, where the prevalence of republican opinions gave him much uneasiness, and where he remained only two years. Having been ordained by Bishop White in America, he was allowed by Mr. Wesley to accept an English curacy; but in 1789 he returned to the itinerant work, in which, with much zeal and success, he persevered during the twenty-two following years. From 1811 to 1826 he was employed by the conference, in the way most congenial with his early religious habits and attachments, to perform the liturgical services in the City-Road Chapel, London. When the infirmities of age required his retirement from public labors, and his appointment an a supernumerary, his habitual preference of religious considerations and advantages again appeared in his choice of a residence. He selected Leeds, not on account of relativities, or personal friendships, or local attachments, but because in that place he expected to enjoy in superior abundance and excellence those means of grace in which he particularly delighted. During the few months he resided at Leeds, his Christian simplicity, his pious conversation, and his fervency and diligence in prayer, were highly observable and exemplary. For a considerable time previous to his death, nearly one-third of his time appeared to be spent in prayer. He died suddenly on the 27th of December, 1826, in the eighty-first year of his age."

**MEMOIRS OF MR. WESLEY'S
MISSIONARIES TO AMERICA**

Compiled By
Rev. P. P. Sandford

MEMOIRS OF MR. WESLEY'S MISSIONARIES TO AMERICA

**REV. FRANCIS ASBURY,
BISHOP OF THE METHODIST EPISCOPAL CHURCH**

As very probably all of my life which I shall be able to write will be found in my Journal, it will not be improper to relate something of my earlier years, and to give a brief account of my first labors in the ministry.

I was born in Old England, near the foot of Hampstead Bridge, in the parish of Hansworth, about four miles from Birmingham, in Staffordshire, and, according to the best of my after-knowledge, on the 20th or 21st day of August, in the year of our Lord 1745. My father's name was Joseph, and my mother's, Elizabeth Asbury: they were people in common life; were remarkable for honesty and industry, and had all things needful to enjoy; had my father been as saving as laborious, he might have been wealthy. As it was, it was his province to be employed as a farmer and gardener by the two richest families in the parish. My parents had but two children a daughter called Sarah, and myself. My lovely sister died in infancy; she was a favorite, and my dear mother being very affectionate, sunk into deep distress at the loss of a darling child, from which she was not relieved for many years. It was under this dispensation that God was pleased to open the eyes of her mind, she living in a very dark, dark, dark day and place. She now began to read almost constantly when leisure presented the opportunity. When a child, I thought it strange my mother should stand by a large window poring over a book for hours together. From my childhood I may say, I have neither

"dared an oath, nor hazarded a lie."

The love of truth is not natural; but the habit of telling it I acquired very early, and so well was I taught, that my conscience would never permit me to swear profanely. I learned from my parents a certain form of words for prayer, and I well remember my mother strongly urged my father to family reading and prayer; the singing of psalms was much practiced by them both. My foible was the ordinary foible of children — fondness for play; but I abhorred mischief and wickedness, although my mates were among the vilest of the vile for lying, swearing, fighting, and whatever else boys of their age and evil habits were likely to be guilty of. From such society I very often returned home uneasy and melancholy; and although driven away by my better principles, still I would return, hoping to find happiness where I never found it. Sometimes I was much ridiculed, and called Methodist parson, because my mother invited any people who had the appearance of religion to her house.

I was sent to school early, and began to read the Bible between six and seven years of age, and greatly delighted in the historical part of it. My school-master was a great churl, and used to beat me cruelly; this drove me to prayer, and it appeared to me, that God was very near to me. My father

having but the one son, greatly desired to keep me at school, he cared not how long; but in this design he was disappointed; for my master, by his severity, had filled me with such horrible dread, that with me any thing was preferable to going to school. I lived some time in one of the wealthiest and most ungodly families we had in the parish: here I became vain, but not openly wicked. Some months after this I returned home; and made my choice, when about thirteen years and a half old, to learn a branch of business, at which I wrought about six years and a half: during this time I enjoyed great liberty, and in the family was treated more like a son or an equal than an apprentice. Soon after I entered on that business, God sent a pious man, not a Methodist, into our neighborhood, and my mother invited him to our house; by his conversation and prayers, I was awakened before I was fourteen years of age. It was now easy and pleasing to leave my company, and I began to pray morning and evening, being drawn by the cords of love, as with the bands of a man. I soon left our blind priest, and went to West-Bromwick church: here I heard Ryland, Stillingfleet, Talbot, Bagnall, Mansfield, Hawes, and Venn, great names, and esteemed gospel ministers. I became very serious; reading a great deal — Whitefield and Cennick's Sermons, and every good book I could meet with. It was not long before I began to inquire of my mother who, where, what were the Methodists: she gave me a favorable account, and directed me to a person that could take me to Wednesbury to hear them. I soon found this was not the church — but it was better. The people were so devout — men and women kneeling down — saying Amen. Now, behold! they were singing hymns — sweet sound! Why, strange to tell! the preacher had no prayer-book, and yet he prayed wonderfully! What was yet more extraordinary, the man took his text, and had no sermon-book: thought I, this is wonderful indeed! It is certainly a strange way, but the best way. He talked about confidence, assurance, &c. — of which all my flights and hopes fell short. I had no deep convictions, nor had I committed any deep known sins.

At one sermon, some time after, my companion was powerfully wrought on: I was exceedingly grieved that I could not weep like him; yet I knew myself to be in a state of unbelief. On a certain time when we were praying in my father's barn, I believe the Lord pardoned my sins, and justified my soul; but my companions reasoned me out of this belief, saying, "Mr. Mather said a believer was as happy as if he was in heaven." I thought I was not as happy as I would be there, and gave up my confidence, and that for months; yet I was happy; free from guilt and fear, and had power over sin, and felt great inward joy. After this, we met for reading and prayer, and had large and good meetings, and were much persecuted, until the persons at whose houses we held them were afraid, and they were discontinued. I then held meetings frequently at my father's house, exhorting the people there, as also at Sutton-Cofields, and several souls professed to find peace through my labors. I met class a while at Bromwick-Heath, and met in band at Wednesbury. I had preached some months before I publicly appeared in the Methodist meeting-houses: when my labors became more public and extensive, some were amazed, not knowing how I had exercised elsewhere. Behold me now a local preacher; the humble and willing servant of any and of every preacher that called on me by night or by day, being ready, with hasty steps, to go far and wide to do good, visiting Derbyshire, Staffordshire, Warwickshire, Worcestershire, and indeed almost every place within my reach for the sake of precious souls; preaching, generally, three, four, and five times a week, and at the same time pursuing my calling. I think, when I was between twenty-one and twenty-two years of age I gave myself up to God and his work, after acting as a local preacher near the space of five years.

Some time after I had obtained a clear witness of my acceptance with God, the Lord showed me, in the heat of youth and youthful blood, the evil of my heart: for a short time I enjoyed, as I thought, the pure and perfect love of God; but this happy frame did not long continue, although, at seasons, I was greatly blessed.

On the 7th of August, 1771, the conference began at Bristol, in England. Before this, I had felt for half a year strong intimations in my mind that I should visit America; which I laid before the Lord, being unwilling to do my own will, or to run before I was sent. During this time my trials were very great, which the Lord, I believe, permitted to prove and try me, in order to prepare me for future usefulness. At the conference it was proposed that some preachers should go over to the American continent. I spoke my mind, and made an offer of myself. It was accepted by Mr. Wesley and others, who judged I had a call. From Bristol I went home to acquaint my parents with my great undertaking, which I opened in as gentle a manner as possible. Though it was grievous to flesh and blood, they consented to let me go. My mother is one of the tenderest parents in the world: but, I believe, she was blessed in the present instance with divine assistance to part with me. I visited most of my friends in Staffordshire, Warwickshire, and Gloucestershire, and felt much life and power among them. Several of our meetings were indeed held in the spirit and life of God. Many of my friends were struck with wonder, when they heard of my going; but none opened their mouths against it, hoping it was of God. Some wished that their situation would allow them to go with me.

I returned to Bristol in the latter end of August, where Richard Wright was waiting for me, to sail in a few days for Philadelphia. When I came to Bristol I had not one penny of money but the Lord soon opened the hearts of friends, who supplied me with clothes, and ten pounds: thus I found, by experience, that the Lord will provide for those who trust in him.

On Wednesday, September 2, we set sail from a port near Bristol; and having a good wind, soon passed the channel. For three days I was very ill with sea-sickness; and no sickness I ever knew was equal to it. The captain behaved well to us. On the Lord's day, September 8, Brother Wright preached a sermon on deck, and all the crew gave attention.

Thursday 12. I will set down a few things that be on my mind. Whither am I going? To the new world. What to do? To gain honor? No, if I know my own heart. To get money? No, I am going to live to God, and to bring others so to do. In America there has been a work of God: some moving first among the Friends, but in time it declined: likewise by the Presbyterians, but among them also it declined. The people God owns in England are the Methodists. The doctrines they preach, and the discipline they enforce, are, I believe, the purest of any people now in the world. The Lord has greatly blessed these doctrines and this discipline in the three kingdoms: they must therefore be pleasing to him. If God does not acknowledge me in America, I will soon return to England. I know my views are upright now. May they never be otherwise

On the Lord's day, September 16, I preached on Acts xvii, 30, "But God now commandeth all men every where to repent." The sailors behaved with decency. My heart's desire and prayer for them was, and is, that they may be saved: but O! the deep ignorance and insensibility of the human heart!

The wind blowing a gale, the ship turned up and down, and from side to side, in a manner very painful to one that was not accustomed to sailing: but when Jesus is in the ship all is well. O what would not one do, what would he not suffer, to be useful to souls, and to do the will of his great Master! Lord; help me to give thee my heart now and for ever!

Our friends had forgotten our beds, or else did not know we should want such things; so I had two blankets for mine. I found it hard to lodge on little more than boards. I want faith, courage, patience, meekness, love. When others suffer so much for their temporal interests, surely I may suffer a little for the glory of God, and the good of souls. May my Lord preserve me in an upright intention! I find I talk more than is profitable. Surely my soul is among lions. I feel my spirit bound to the new world, and my heart united to the people, though unknown; and have great cause to believe that I am not running before I am sent.

On the Lord's day, September 22, I preached to the ship's company on John iii, 23; but alas! they were insensible creatures. My heart has been much pained on their account. I spent my time chiefly in retirement, in prayer, and in reading the Appeals, Mr. De Renty's life, part of Mr. Norris's works, Mr. Edwards on the Work of God in New-England, the Pilgrim's Progress, the Bible, and Mr. Wesley's Sermons. I feel a strong desire to be given up to God, body, soul, time, and talents, far more than heretofore.

September 30. I preached to the ship's company again, on these words, "To you is the word of this salvation sent." I felt some drawings of soul toward them, but saw no fruit. Yet still I must go on. While they will hear, I will preach, as I have opportunity. My judgment is with the Lord. I must keep in the path of duty. On the 6th of October, though it was very rough, I preached on deck to all our ship's company, from those very important words, in Heb. ii, 3, "How shall we escape, if we neglect so great salvation." The Lord enabled me to speak plainly, and I had some hopes that the interesting truths of the gospel did enter into their minds. I remember the words of the wise man, "In the morning sow thy seed, and in the evening withhold not thy hand." As to my own mind, I long and pray that I may be more spiritual. But in this I comfort myself that my intention is upright, and that I have the cause of God at heart. But I want to stand complete in all the will of God, "holy as he that called me is holy, in all manner of conversation." At times I can retire and pour out my soul to God, and feel some meltings of heart. My spirit mourns, and hungers, and thirsts after entire devotion.

October 13. Though it was very windy, I fixed my back against the mizzenmast, and preached freely on those well-known words, 2 Cor. v, 20, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." I felt the power of truth on my own soul; but still, alas! saw no visible fruit but my witness is in heaven, that I have not shunned to declare to them all the counsel of God. Many have been my trials in the course of this voyage, from the want of a proper bed, and proper provisions, from sickness, and from being surrounded with men and women ignorant of God, and very wicked. But all this is nothing. If I cannot bear this, what have I learned? O I have reason to be much ashamed of many things, which I speak and do before God and man. Lord, pardon my manifold defects and failures in duty.

October 27. This day we landed in Philadelphia, where we were directed to the house of one Mr. Francis Harris, who kindly entertained us in the evening, and brought us to a large church, where we

met with a considerable congregation. Brother Pilmoor preached. The people looked on us with pleasure, hardly knowing how to show their love sufficiently, bidding us welcome with fervent affection, and receiving us as angels of God. O that we may always walk worthy of the vocation wherewith we are called? When I came near the American shore, my very heart melted within me, to think from whence I came, where I was going, and what I was going about. But I felt my mind open to the people, and my tongue loosed to speak. I feel that God is here; and find plenty of all we need.

November 3. I find my mind drawn heaven-ward. The Lord hath helped me by his power, and my soul is in a paradise. May God Almighty keep me as the apple of his eye, till all the storms of life are passed! Whatever I do, wherever I go, may I never sin against God, but always do those things that please him!

Philadelphia, November 4. We held a watch-night. Toward the end, a plain man spoke, who came out of the country, and his words went with great power to the souls of the people; so that we may say, "Who hath despised the day of small things?" not the Lord our God: then why should self-important man?

Tuesday, November 6, I preached my last sermon, before I set out for New-York, on Rom. viii, 32, "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things." This also was a night of power to my own and many other souls.

November 7. I went to Burlington on my way to New-York, and preached in the court-house to a large, serious congregation. Here also I felt my heart much opened. In the way from thence to New-York I met with one P. Van Pelt, who had heard me preach at Philadelphia. After some conversation he invited me to his house on Staten Island; and as I was not engaged to be at New York on any particular day, I went with him and preached in his house. Still I believe God hath sent me to this country. All I seek is to be more spiritual, and given up entirely to God, to be all devoted to him whom I love.

On the Lord's day, in the morning, November 11, I preached again to a large company of people, with some enlargement of mind, at the house of my worthy friend Mr. V. P. In the afternoon preached to a still larger congregation; and was invited to preach in the evening at the house of Justice Wright, where I had a large company to hear me. Still evidence grows upon me, and I trust I am in the order of God, and that there will be a willing people here. My soul has been much affected with them. My heart and mouth are open, only I am still sensible of my deep insufficiency, and that mostly with regard to holiness. It is true, God has given me some gifts, but what are they to holiness. It is for holiness my spirit mourns. I want to walk constantly before God without reproof.

On Monday I set out for New-York, and found Richard Boardman there in peace, but weak in body.

Tuesday 13. I preached at New-York to a large congregation on 1 Cor. ii, 2, "I determined not to know any thing among you save Jesus Christ and him crucified," with some degree of freedom in my own mind. I approved much of the spirit of the people: they were loving and serious: there

appeared also in some a love of discipline. Though I was unwilling to go to New-York so soon, I believe it is all well, and I still hope I am in the order of God. My friend B. is a kind, loving, worthy man, truly amiable and entertaining, and of a child-like temper. I purpose to be given up to God more and more, day by day. But O! I come short.

Wednesday 14, I preached again at New-York. My heart is truly enlarged, and I know the life and power of religion are here. O how I wish to spend all my time and talents for Him who spilt his blood for me!

The Lord's day 18, I found a day of rest to my soul. In the morning I was much led out with a sacred desire. Lord, help me against the mighty. I feel a regard for the people, and I think the Americans are more ready to receive the word than the English: and to see the poor negroes so affected is pleasing: to see their sable countenances in our solemn assemblies, and to hear them sing with cheerful melody their dear Redeemer's praise, affected me much, and made me ready to say, "Of a truth I perceive God is no respecter of persons."

Saturday, Nov. 24. I went to West-Chester. My friends waited on the mayor for the use of the court-house, which was readily granted. On the Lord's day morning a considerable company being gathered together, I stood up in the Lord's power; yea, I felt the Holy One was nigh. I judged that my audience needed to be taught the first principles of religion, so I spoke from those words, "Now he commandeth all men everywhere to repent." Seriousness sat on the faces of my hearers, and the power of God came both on me and them, while I labored to show them the nature and necessity of repentance; and the proper subjects and time for it. In the afternoon the congregation was increased, both in number and seriousness: some of the chief men of the town, the mayor and others, were present. I delivered my thoughts on those words, "This is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another." I felt warmth in my soul while I set forth the nature and necessity of faith, and much enlargement toward my hearers. In the evening I preached on the love of God, at a place called West-Farms, to many persons. The next day I preached at West-Chester again to a large company, and felt a sense of God resting on my heart, and much love to the people. Being detained another day by the roughness of the weather, I preached another sermon on this text, "Knowing therefore the terror of the Lord, we persuade men." In the evening we went to the mayor's, where we lodged that night; and the next day at noon set out for New-York.

The Lord's day, December 2, I found a day of rest to my soul, and much liberty both in the morning and evening, among the people. O that I may live to God and not to myself; and keep myself free from all worldly entanglements!

Tuesday, December 10, I rode to New Rochelle, and was received with great kindness by Mr. Devean and his family, and preached there to a few. The next day also I preached to a large company, and found liberty, and believe the power of God was among us. From thence I rode to Rye, where a few people were collected together to hear the word: and the next day preached to them again. On Sunday 14, I rode back to East Chester, and preached to a large company, and found some satisfaction in speaking on "The one thing needful." On the Lord's day I preached at New-Rochelle in the church. My text was, "All have sinned and come short of the Glory of God." I felt an opening, and was satisfied. I published myself to preach again in the afternoon, and those who had most

opposed me before, came to hear, and behaved well. In the evening I preached in the house of my friend Mr. D. The next day I preached again at Mr. D.'s, and on Tuesday went to Rye, where I had many to hear me, and felt some freedom of spirit. The next day I preached at Mamaroneck, to a company of people who at first took but little notice of the worship of God, but I trust some of them felt the power of truth in their hearts. On Thursday I returned to New-York, and found my friends in peace.

Lord's day, December 22, I preached to a large company in the evening, and felt much power. I know that God was with us indeed, yea, was nigh to bless the people. On Christmas day we had a very comfortable time. On Friday the 27th I set off with two of my friends for Staten Island. On the 28th we arrived at Justice W.'s, where we were entertained with the best his house afforded. From thence I went to my old friend V. P.'s, who received me with his former kindness, and collected a congregation for the evening, to whom I preached, but had a violent pain in my head. After service I went to bed, and was very ill. However, the next day, being the Lord's day, I preached in the morning and also in the afternoon, with some freedom of mind. In the evening I returned and preached at Justice W.'s. Having received an invitation to preach at the house of one Mr. W__d, at the east end of the island, I visited that place on my return to New-York, where I had a comfortable time.

On Tuesday we arrived in New-York. We have been favored here with a very solemn watch-night. Many felt the power of God.

On Tuesday, Jan. 14, 1772, I went to Rye: but the people here are insensible. They cry, "The Church, the Church." There are a few Presbyterians; but they have suffered their meeting-house to go to ruin, and have lost the power of religion, if they ever had it. I was not a welcome messenger to this people. On Wednesday the 15th I preached at two in the afternoon at Mamaroneck with some power, and in the evening returned, preached at Rye, to a large company, and felt my Master near. Thursday 16, I was taken ill with a cold and chill. On the 19th, the Lord's day, I preached three times, though very ill. Many attended, and I could not think of disappointing them. Monday the 20th, I rode to Phillips's manor, and preached there at noon, and at six in the evening at P. Bonnett's in New-Rochelle. The next day I rode to Deveau's, but the day was extremely cold. In the night I had a sore throat, but through the help of God I go on, and cannot think of sparing myself:

"No cross, no suffering I decline,
Only let all my heart be thine!"

Tuesday the 21st, I preached at my friend D.'s for the last time, on, "Those things that ye have both learned, and received, and heard and seen in me, do." The people seemed deeply affected under the word. On the 23d, when I arose in the morning, the pain in my throat was worse. I came in a covered sleigh to my friend B.'s, where I took up my lodging, being unable to go any farther. I then applied to a physician, who made applications to my ears, throat, and palate, which were all swelled and inflamed exceedingly. For six or seven days I could neither eat nor drink without great pain. The physician feared I should be strangled, before a discharge took place: but my God ordered all things well. I am raised up again, and cannot help remarking the kindness with which my friends treated me, as if I had been their own brother. The parents and children attended me day and night with the

greatest attention. Thus, though a stranger in a strange land, God has taken care of me. May the Lord remember them that have remembered me, and grant to this family life for evermore!

February 5. Still I feel myself weak. It is near a fortnight since I came to my friend B.'s. Dr. W. has attended me in all my illness, and did all he could for me gratis. Yesterday was the first day of my going out. I went to West-Chester to hear a friend preach. My kind friends S. and W. brought up a sleigh from New-York on Monday last, but my friends at this place would not suffer me to go with them. In the course of my recovery, I have read much in my Bible, and Hammond's Notes on the New Testament. I have also met with a spirited piece against predestination. I did not expect to find such an advocate for general redemption in America. This day I ventured to preach at Mr. A. B.'s to his family and a few other people. In the evening returned home, and found Mr. De Lancey, the former governor's son, there; who lives in the woods near Salem, and invited me to his house. We spent the evening comfortably together. On Thursday, February 7, I preached as I had appointed, the man of the house being in a consumption. Though I had not many people to hear me, yet I have reason to hope that my sermon did good to the poor invalid. I felt affected for my friends in this place, who had been in some measure moved by the word on my former visits, but are now returned to their old ways and company. I found myself weak and unfit to preach, but believe there were some who felt the word come close to their hearts. May God help them to profit by it! On Friday the 8th I set out for New-York in a sleigh, and my friends seemed glad to see me. I want to be less concerned about any thing except my own work, the salvation of souls. At present I seem determined to consecrate my all to God; body, soul, time, and talents.

On the Lord's day found myself weak; but Brother Pilmoor being ill, I preached in the morning, and found life. Stayed at home on Monday, and read in Mr. Wesley's Notes on the Old Testament. On Monday the 11th I went to the jail, and visited a condemned criminal, and preached to him and others with some tender feelings of mind, on those words, "Joy shall be in heaven over one sinner that repenteth." Tuesday the 12th. This day I have visited many of my friends from house to house, and did not find much evil or much good stirring among them. Now I retire to hold communion with God, and to feel his power. In the evening my strength increased, and I preached with some freedom. On Wednesday I walked out, but caught cold, and returned home chilled and very ill. In the evening, when I went into the pulpit, my every limb shook; and afterward went to bed with violent pains in my bones. The sickness continued for three days, and kept me at home for above a week. On Thursday the 20th I gave an exhortation in public. Having a desire to visit my friends on Staten Island, I set off in the afternoon of the 21st, contrary to the persuasions of my friends in New-York. S. S., who was tender toward me in my illness, and took care of me as if I had been his father, accompanied me.

Thursday the 27th we arrived in New-York. I found Brother P. had set off for Philadelphia in the morning. In the evening I met the society, and felt myself assisted and enlarged. At night I slept with holy thoughts of God, and awoke with the same, thanks be to God.

April 2. I came to Philadelphia, and finding Brother B. and Brother W. there, was much comforted. Brother B.'s plan was, that he should go to Boston; Brother P. to Virginia; Brother W. to New-York; and that I should stay three months in Philadelphia. With this I was well pleased.

Friday 4. We dined with Mr. R., who cannot keep negroes for conscience sake; and this was a topic of our conversation.

Saturday 5. This morning my mind was composed and serene.

April 7. In the evening I preached to a very large audience in the church, after preaching in the day to many poor mortals in the Bettering-house.

April 8. Set out for Bohemia to find Mr. W. (who had been at his own discretion) that he might wait on Mr. B., in order to go to New-York for five months. Stopping at Mrs. Withey's^[3] in Chester, to feed myself and my horse, I inquired about preaching in that town, and found this to be the house where Mr. B. and Mr. P. put up; and that the people were pleased with Methodist preaching. After leaving word that I would call to preach there on my return, I set off for Wilmington, expecting to meet Mr. W. there; but we accidentally met just as he was turning off to Mr. T.'s for lodging, about four miles from the town. He seemed glad to see me, and willing to be subject to order.

The next morning Mr. W. went on his way to Philadelphia. Having a desire to go, and see, and hear how things went, I desired him to call and preach at Chester; and I proceeded to the house of Mr. S., a friend of the Methodists; and then rode on to Newcastle, and stopped at the house of Brother F., a tavern-keeper, but a good man. Preached there to a few people, but met with opposition, and found the Methodists had done no great good. The court-house here is shut against us; but it is open for dances and balls: and Brother F., has lost his company by receiving us. However, we were comforted together.

April 10. Set out for Bohemia, where I found that some mischievous opposers had thrown the people into confusion. I have had serious thoughts of going to Baltimore; but the distance, which is ninety miles, seems too much at present.

April 11. Found an inattention to study, an unsettled frame of mind, much insensibility of soul, and a backwardness to prayer. Lord! help me with an active warmth to move; and with a vigorous soul to rise. Visited an old man who was sick, with whom I had some conversation, though not much; but came away without prayer; and was justly blamed both by my friends and myself. I would have prayed with him, but two men came in, whose countenances I did not like; and therefore neglected my duty through the fear of man. I have nothing to plead to palliate my omission. It is true, that to introduce prayer among prayerless people is not an easy matter; yet this is no excuse for me. Lord! forgive both my secret and open faults; my failings of omission and commission: help me to have respect to all thy commandments; and to be blameless before thee in all things.

Thursday 15. I rode through a heavy rain to Philadelphia, and preached the next morning with some freedom.

Tuesday 20. My mind is quiet and serene. I am now free from company, which is very pleasing to me, having found that much company is both disagreeable and dangerous.

Wednesday 21. Met the society, and found both life and liberty among the people. This night Brother W. came in from Virginia. He gives a flaming account of the work there. Many of the people seem to be ripe for the gospel and ready to receive us. I humbly hope, before long, about seven preachers of us will spread seven or eight hundred miles, and preach in as many places as we are able to attend. Lord! make us humble, watchful, and useful to the end of our lives.

April 25. Preached to the people with some sharpness. In the evening I kept the door, met the society, and read Mr. Wesley's epistle to them.

Tuesday 28. I intended to go out of town; but could not get a horse. So I stayed for Brother W. and heard that many were offended at my shutting them out of society meeting, as they had been greatly indulged before. But this does not trouble me. While I stay the rules must be attended to; and I cannot suffer myself to be guided by half-hearted Methodists. An elderly friend told me very gravely, that "the opinion of the people was much changed, within a few days, about Methodism and that the Quakers and other dissenters had laxed their discipline; that none but the Roman Catholics kept it up with strictness." But these things do not move me.

Wednesday, May 27. Went to New-mills, where I preached at four o'clock; and again at ten o'clock the next morning.

Friday 29. I preached under the jail wall; and for the benefit of the prisoner, attended him to the place of execution. When he came forth, he roared like a bull in a net. He looked on every side, and shrieked for help; but all in vain. O how awful! Die he must. I fear unprepared. I prayed with him, and for him. How difficult it is (if I may use the term) to drench a hardened sinner with religion! I saw him tied up; and then stepping on a wagon, I spoke a word in season, and warned the people to flee from the wrath to come, and improve the day of their gracious visitation, no more grieving the Spirit of God, lest a day should come in which they may cry, and God may refuse to hear them. We then rode home to Philadelphia, where I exhorted in the evening, and found myself much more drawn out than I expected.

Philadelphia, Lord's day, June 7. After preaching in the morning, I was at the table with Mr. S., and many felt the power of God, though I felt but little myself. We had a love-feast today, and several could testify that God was with us: some of our Jersey friends spoke of the power of God with freedom.

Trenton, July 1. Went over the ferry and preached to many people; among whom were some fine women, who behaved with airs of great indifferency. Returning I preached at night, and the next morning at five, after which I set off for Philadelphia with unprofitable company; among whom I sat still as a man dumb; and as one in whose mouth there was no reproof. They appeared so stupidly ignorant, skeptical, deistical, and atheistical, that I thought if there were no other hell, I should strive with all my might to shun that. Came home late and weary; but preached with some comfort. I have lately been blessed with much purity of intention, and fervor of spirit; but greatly thirst after living more in God.

Saturday, July 4. Went to Burlington in order to attend the execution of one S., a murderer; and declared to a great number of people under the jail wall — "He healeth the broken in heart." The poor criminal appeared penitent, behaved with great solidity, and expressed a desire to leave the world.

Then returned to Philadelphia, gave an exhortation that night, and found the Lord's day a day of sweet peace.

Monday, July 20. Met with Brother S., from New York, at Trenton, who informed me that I was to go to that city; which was what I did not expect; but feel myself quite easy, not being fixed in any place. He gave me an account of Mr. W.'s good behavior; though I fear, after all, he will settle at Bohemia.

Wednesday, July 22. In meeting the small society of about nineteen persons, I gave them tickets, and found it a comfortable time. They are a serious people; and there is some prospect of much good being done in this place. After preaching on Tuesday morning over the ferry, and in the evening at Trenton, I took leave of them on Wednesday morning, and set off for Philadelphia. Left Philadelphia on the Lord's day evening, after preaching on these words, "If I come again, I will not spare;" and on Monday met with Brother B. Went thence to New-mills, where I preached on Tuesday night and Wednesday morning, and found the people there very affectionate; then returned to Burlington, and found many friends from Philadelphia. We had power among us at night, and the next morning at three I set off for Amboy, and on the way had some conversation with one of Jacob B.'s disciples. We came to the stage-house through much rain and bad roads, about seven o'clock: thence we went to Amboy, and took lodgings at a tavern. Have been kept in peace through this journey, felt great courage in the work of God, and go toward New York in faith. The congregation at Amboy was small, and they appeared to be such as cared but little for the gospel; so that my hope of that place is but slender. On Saturday evening I preached, with some power, to a large congregation of rich and poor, from these words, "Even from the days of your fathers, ye have gone away from mine ordinances, and have not kept them: return unto me, and I will return unto you." After preaching with great liberty on the Lord's day to many people at P. V.'s and Justice W.'s, on Staten Island, I set off on Monday in a boat for New York: and arriving about five o'clock, found Mr. W., who that night had preached his farewell sermon, and told the people that he did not expect to see them any more. I have always dealt honestly with him, but he has been spoiled by gifts. He has been pretty strict in the society, but ended all with a general love-feast; which I think is undoing all he has done. However, none of these things move me. My mind is calm, and my soul under a comfortable sense of God; and I am determined, by his grace, to keep on in the way of my duty, if it should be my lot to stand alone.

August 4. My soul felt life, and power, and renewed courage. Discovering the unfaithfulness of some, who first spoil a man, and then condemn him, I intend to keep such at a proper distance. In the love-feast this evening I found that the living could not bear the dead. Mr. W. rose up and spake as well as he could, against speaking with severe reflections on his brother. But all this was mere talk. I know the man and his conversation.

August 6. Felt satisfaction and life in meeting the society last night, and spent this day in retirement.

Thursday 7. Preached in New York, from Phil. i, 24, 25, "To abide in the flesh is more needful for you. And having this confidence, I know that I shall abide and continue with you all, for your furtherance and joy of faith." Found liberty in my mind while addressing the people, and am determined, in the strength of the Lord, to aim at promoting his glory, and to seek nothing but him.

Friday 8: After preaching in the morning, I found the Lord near, and had great peace at intercession. It pleases me much to see the people diligent in attending the word; and find myself favored with liberty and the power of God in my labors among them; and humbly hope, that God will make known his power among this people, and drive Satan from them; and that we shall yet see good days in this place.

Saturday 9. I found a degree of life in my soul; and on the Lord's day had power, and light, and life, and love, in speaking on those words, "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." The congregations are steady, and we look for the power of God both in our own souls and among the people. O, my God, make bare thine arm! After preaching in the evening of the Lord's day, with some opening of heart, and to a full house, I met the society; and then set out on Monday morning for New Rochelle, and preached the same night at friend D.'s, about thirty miles from New York.

Tuesday 12. My soul does not forget God; but my desire is still toward him, and the remembrance of his name.

On Wednesday I found my mind somewhat engaged; but on Thursday had some fears of coming short of eternal life. A cloud rested on my mind, which was occasioned by talking and jesting; I also feel at times tempted to impatience and pride of heart; but the Lord graciously blessed me with life and power in preaching at night; and I afterward found my mind fixed on God, and an earnest longing to be always holy in heart and life. After preaching on Friday at New Rochelle, from these words, "We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip," I set out for New York on a bad horse, and met with indifferent fare on the road; but reached New York on Saturday, and there received a letter from my father and friend, Mr. Mather, who informed me of the preachers' returning to England. Preached also this evening with some satisfaction, but found broken classes, and a disordered society, so that my heart was sunk within me; but it is still my desire to commit myself to God.

Lord's day 17. Preached in the morning, and then went to preach at Newtown, about twelve miles distant, in the evening. Friend S. was in company with me, and we were obliged to lodge at a tavern; but we were more serious than usual, and spent our time in useful conversation. As it rained, we had but few people at preaching in the morning; we then returned to New York about ten o'clock. In this journey I have found my soul comfortable and alive to God, a sacred nearness to God, and power to withstand temptations; though, in the afternoon of the next day, I had cause to blame myself for trifling conversation at noon.

Monday 18. This has been a day of distress to my soul. I was opposed for meeting the society, because one or two classes met at that time; which seemed to me a very weak objection, as those classes might meet at another time.

August 21. Preached this morning with great life in my soul, and felt a strong desire to be devoted to God, and more and more engaged to promote his glory both in heart and life. O that my soul could be more intimately and sweetly united to the Lord! In the evening I preached with power; but have found my soul troubled within me on account of a party-spirit which seems to prevail too much in this place. But they must answer for their own conduct. My business is, through the grace of God, to go straight forward, acting with honesty, prudence, and caution, and then leave the event to Him.

Lord's day, August 24. Preached morning and evening, and had peace in my own soul. In the evening I met the society, and read Mr. Wesley's letter.

Monday 25. Early in the morning we crossed the North River, in order to go to Staten Island. Many people attended the word; but I know not what to make of them, for though they seem fond of hearing, yet they do not appear to be much affected. On Tuesday I went to Amboy, and dined with a mixed company of assemblymen, Churchmen, Quakers, &c.; many of them came to hear me in sport, but went away very still. On my return I preached at Mr. W-'s, to many people; on Thursday returned to New York, and preached in the evening with some life. Friday my soul was kept in peace and love; and while preaching at night, both myself and others felt the power of God in our souls.

Saturday 30. I preached with liberty, and can rejoice in God my salvation, finding an increasing desire to live to him alone. Lord's day 31. Found life both morning and evening, and had many people; I also went to church, and heard Dr. O. preach on the divinity of Christ.

Tuesday, September 2. My heart was fixed to seek the Lord; and found some nearness to him, and life in my soul: I preached also in the evening with some comfort.

Wednesday 3. Preached at five, and found my soul this day fixed to do the will of God.

Friday 11. I met the people in the morning to discourse with them about their temporal matters, and appointed Mr. C. to take an account of the weekly and quarterly collections. But the two other stewards refused an exact entry of the money that is not settled. However, the people must have the same satisfaction concerning the other collections. Saturday morning I felt a strong desire to live to God, and act with a single eye to his glory in all that I do. On Saturday evening we had a comfortable meeting. After preaching to many people on the Lord's day at seven, I prepared to approach the table. There was a great drawing among the people while these words were enforced, "This do in remembrance of me." Lord, prepare my heart. My bleeding Lord! let my soul feel thy melting love. Lord, make all thy people glad together in thee, that thou mayest be glorified in and by us both now and ever. At the table I was deeply affected with the sight of the poor negroes, seeing their sable faces at the table of the Lord. In the evening I had a full house and much divine assistance.

Saturday, Oct. 10. I received a letter from Mr. Wesley, in which he required a strict attention to discipline; and appointed me to act as assistant. He also enjoined that Mr. Williams might not print

any more books without his consent. I likewise received a letter from Mr. W. informing me of the state of matters in Maryland; and that it was appointed for me to winter there. For this I intend to prepare.

Monday 19. Set off in the stage for Philadelphia. The company was all pretty quiet, except one young man, who frequently profaned the name of the Lord. It was my intention to reprove him; waiting for a proper time, I found an opportunity when there was only one person with him, and then told him how he had grieved me. He received the admonition very well; and excused himself by saying, he did not think of what he was doing. Afterward he seemed more careful. After dining at Brunswick, we came to Princeton, a place I had long wished to see for the sake of the pious Mr. D., late president of the college there. Here I met Mr. B., and we both agreed in judgment about the affairs of the society; and were comforted together. The next day I came to Trenton; but a drunken sailor had locked up the court-house, so I was obliged to preach in a school-house, where we had a comfortable meeting; and also at five the next morning.

Thursday 22. In the morning I preached over the river, and in the evening at Trenton, with some assistance. And many young people attended.

Saturday 24. Leaving my horse at Bristol, I went to Burlington; and on the Lord's day my spirit was much dejected, though in preaching I felt greatly assisted: and divine truth reached the hearts of the people.

Monday 26. After preaching at five, I left them, and preached in the evening at Philadelphia. All things considered, the people here seemed to be quiet and in good order. On Tuesday preached both morning and evening. R. S. and myself set out on Wednesday for Bohemia, and on our way we found a few friends at Newcastle that had not deserted the cause. In this journey I called at Chester jail, and saw the prisoners, who all seemed hardened to a man, and among them were the wretched three that I saw escape the gallows before; two of these had behaved so badly they were now in chains. Lord, what is man? And what am I without thy grace? Keep me, keep me, holy Lord, and never let me go! Let me die rather than live to sin against thee. I spoke freely to one of them, who was a murderer.

Thursday 29. We reached Bohemia, where we found Solomon Hersey, a man hearty in the cause, and of a good understanding; but his spirit is too warm and easily moved. On Friday I visited E. and R. T., and saw their father in his hundredth year, eating, drinking, smoking, and talking. He appeared as forgetful of eternity as if he had been at the most secure distance from its brink. I think he told me that his father lived to be a hundred and nine, and never used spectacles.

Saturday 31. Rose early this morning, and purposed, through grace, to devote this day to God. I have traveled, since Monday week, one hundred and fifty miles.

Tuesday, Nov. 10. I enjoy peace and life in my soul; and am determined, through grace, to love and seek nothing but God. Preached to many people, both at C. B.'s in the morning, and at I. M.'s in the evening; and was favored with much freedom.

Wednesday 11. Many people attended preaching at Mr. S.'s, among whom were some Baptists, who went away displeased. The congregation was also large at friend S.'s. I have read Dr. S. on the non-eternity of hell torments. But by his arguments we may as well prove the non-eternity of heavenly joys; for he calls it an **αἰωστου** life. ^[4] Now if the **αἰωστου** life of saints arise from a principle of spiritual life derived from Christ; then the **αἰωστου** death of the wicked arises from a principle of spiritual death in them; and the one will come to an end as soon as the other.

Thursday 19. Friend D. and I set off for Frederica. A poor unhappy man abused me much on the road: he cursed, swore, and threw stones at me. But I found it my duty to talk to him, and show him his danger. Frederica is a neat little town, having one main street and three cross streets. It contains about a thousand houses, and the inhabitants are chiefly Germans. There are two German churches, one Calvinist and one Lutheran. There is also one English church, and one Roman chapel. Many people came to hear me in this town.

Saturday 21. My mind was greatly depressed. Not on account of any outward known sin; but partly from the state of my body, and partly from a deep sense of the very great work in which I am employed. I do not know when I sunk into deeper distress: though, thank God, there was no condemnation.

Friday, Dec. 12. Went twelve miles into Kent Co., and had many great people to hear me. But before preaching, one Mr. H., a Church minister, came to me and desired to know who I was, and whether I was licensed. I told him who I was. He spoke great swelling words, and told me he had authority over the people, and was charged with the care of their souls. He also told me that I could not, and should not preach; and if I did, he would proceed against me according to law. I let him know that I came to preach, and preach I would; and further asked him if he had authority to bind the consciences of the people, or if he was a justice of the peace; and told him I thought he had nothing to do with me. He charged me with making a schism. I told him that I did not draw the people from the church; and asked him if his church was then open? He told me that I hindered people from their work; but I asked him if fairs and horse-races did not hinder them? And further told him that I came to help him. He said, he had not hired me for an assistant, and did not want my help. I told him, if there were no swearers or other sinners, he was sufficient. But, said he, what did you come for? I replied, to turn sinners to God. He said, Cannot I do that as well as you? I told him that I had authority from God. He then laughed at me, and said, You are a fine fellow indeed! I told him I did not do this to invalidate his authority; and also gave him to understand that I did not wish to dispute with him: but he said he had business with me, and came into the house in a great rage. I began to preach, and urged the people to repent, and turn from all their transgressions, so iniquity should not prove their ruin. After preaching, the parson went out, and told the people they did wrong in coming to hear me; and said I spoke against learning. Whereas, I only spoke to this purpose — when a man turned from all sin, he would adorn every character in life, both in church and state. I left him, and preached at John R.'s at seven o'clock.

Tuesday 23. I set off for J. P.'s, to attend our quarterly meeting. Many people attended, and several friends came many miles. I preached from Acts xx, 28, "Take heed therefore unto yourselves," &c. After showing to whom the charge was given, I proceeded to enforce the subject thus: —

I. Take heed to your spirits.

II. Take heed to your practice.

III. Take heed to your doctrine.

IV. Take heed to the flock.

1. Those that are under deep conviction.

2. Those that are true believers.

3. Those that are sorely tempted.

4. Those that are groaning for full redemption.

5. Those that have backslidden.

I then urged the motives to this duty. We afterward proceeded to our temporal business, and considered the following propositions:—

1. What are our collections? We found them sufficient to defray our expenses.

2. How are the preachers stationed? Brother S. and brother O. in Frederick county. Brother K., brother W. and I. R., on the other side of the bay; and myself in Baltimore.

3. Shall we be strict in our society meetings, and not admit strangers? Agreed.

4. Shall we drop preaching in the day time through the week! Not agreed to.

5. Will the people be contented without our administering the sacrament? J. K. was neuter; brother S. pleaded much for the ordinances; and so did the people, who appeared to be much biased by him. I told them I would not agree to it at that time, and insisted on our abiding by our rules. But Mr. B. had given them their way at the quarterly meeting held here before, and I was obliged to connive at some things for the sake of peace.

6. Shall we make collections weekly, to pay the preachers' board and expenses? This was not agreed to: we then inquired into the moral characters of the preachers and exhorters. Only one exhorter was found any way doubtful, and we have great hopes of him. Brother S. received £8 quarterage; brother K. and myself £6 each. Great love subsisted among us in this meeting, and we parted in peace.

January 1, 1773. My body has been weak for some time, but my mind has enjoyed a good degree of peace; and I have a strong desire to be kept in the meekness of Jesus Christ. My heart has been affected by reading, lately, part of Sewel's history of the Quakers. How great was the spirit of

persecution in New England, when some were imprisoned, some had their ears cut off; and some were hanged! O that our God would arise, and bow the nations to himself!

January 3. Rode to Baltimore, and had a large congregation at the house of Captain Paten, at the Point. Many of the principal people were there; and the Lord enabled me to speak with power. At night I preached in town. The house was well filled with people, and we have a comfortable hope the work of the Lord will revive in this place. Bless the Lord, O ye saints! Holiness is the element of my soul. My earnest prayer is, that nothing contrary to holiness may live in me.

Friday 8. My mind is fixed on God. I both desire and purpose to exercise fasting, prayer, and faith. After some exercise of mind, the Lord enabled me to preach with warmth at Mr. M.'s from these words, "Be not ye partakers with them." I showed, first, whom the words were spoken to. Secondly, with whom they were not to be partakers. Thirdly, how they were not to partake with them, viz.: in spirit, in judgment, in practice.

Lord's day, January 10. Many people attended at J. P.'s, to whom I preached twice, with some life, and then went three miles into the Neck: and felt much power while preaching on perfect love. The more I speak on this subject, the more my soul is filled and drawn out in love. This doctrine has a great tendency to prevent people from settling on their lees.

Thursday 25. I had a good time and many people at Mr. L.'s. Two letters came to hand today, one from New York and one from Philadelphia. They entreat me to return, and inform me that trouble is at hand. But I cannot fear while my heart is upright with God. I seek nothing but him; and fear nothing but his displeasure.

Monday, March 8. I was also much comforted by a letter I lately received from R. O., part of which was as follows: "I know not what it will come to. Almost every person seems to be under a religious concern. There are about twenty-two persons already joined in society at Seneca. At Georgetown four have been lately enabled to rejoice in God; and one at Rocky Creek. Blessed be God, who hath not forgotten to be gracious."

Tuesday 30. Our quarterly meeting began. After I had preached, we proceeded to business: and in our little conference the following queries were propounded, namely:—

1. Are there no disorderly persons in our classes? It was thought not.
2. Does not dram-drinking too much prevail among our people?
3. Do none contract debts without due care to pay them? We found that this evil is much avoided among our people.
4. Are the band meetings kept up?
5. Is there nothing immoral in any of our preachers?

6. What preachers travel now, and where are they stationed? It was then urged that none must break our rules, under the penalty of being excluded from our connection. All was settled in the most amicable manner. Mr. S. preached a good and useful sermon from Joel ii, 17, "Let the priests, the ministers of the Lord, weep between the porch and the altar," &c. Many people were present at our love-feast, among whom were some strangers: but all were deeply serious, and the power of God was present indeed. Brother O. preached a very alarming sermon, and brother S. gave a moving exhortation. The whole ended in great peace. And we all went, in the strength of the Lord, to our several appointments.

Tuesday 20 proved to be a day of peace to my soul; part of which I spent in visiting the people. The next day I was employed in writing to England; and after preaching in the evening with power, I went to rest in sweet peace, and awoke in the morning in the same frame of spirit. May this day be spent to the glory of God; and may my soul yet praise him more and more!

Friday I preached at New York on these words, "The Lord is good, a strong hold in the day of trouble;" and felt life and power in dispensing the word. On Saturday I visited the sick, and gave an exhortation to the people.

Lord's day 4. After preaching in the morning on Heb. xii, 15, I went in the afternoon to the P. E. church, and heard Mr. E. preach a useful sermon: in the evening I preached with freedom on Eccles. xi, 9, "Rejoice, O young man, in thy youth." The young people appeared deeply serious. May the blessing of the Lord attend it, and great fruit appear in time to come! The next day I rode to Bloomingdale, and preached with satisfaction; and then returned home, and found it a blessing to labor in the vineyard of the Lord, both in season and out of season. On Tuesday morning my mind was clear, my heart was fixed on God, and Christ was precious. Bless the Lord, O my soul! New York is a large city, and well situated for trade; but the streets and buildings are very irregular. The inhabitants are of various denominations, but nevertheless of a courteous and sociable disposition. There are several places of divine worship: the P. Episcopalians have three; the High Dutch, one; the Low Dutch, three; the Lutherans, two; the French Protestants, one; the Presbyterians, two; the Seceders, one; the Baptists, one; the Moravians, one; the Methodists, one; and the Jews, one. The city abounds with inhabitants; but the exact number I could not ascertain.

Wednesday 7. My soul enjoyed great peace, and the day was partly spent in religious visits. The next day my mind was in the same comfortable frame; and holy thoughts of God, with strong desires to do all things with a single eye to his glory, as well as to follow his divine precepts, possessed my peaceful heart.

Friday 9. This day was as yesterday, a day of peace; and it was with great satisfaction I preached in the evening, though cold, to a considerable number of people, on the much-neglected duty of self-denial.

Lord's day 11. I went through my morning exercises in church as usual, and in the afternoon heard Mr. C. preach a good sermon; but a more gay and indevout congregation I have seldom seen; they were talking, laughing, bowing, and trifling both with God and their minister, as well as with their own unawakened souls. On Tuesday I took my leave of New York, after preaching from Philippians

i, 9, with an intention to spend some time on Staten Island, on my way to Philadelphia. During my stay on the island I preached several times, with power and satisfaction; but was sometimes greatly assaulted by Satan. Hitherto the Lord hath helped me. Glory to his name! He preserves and blesses my soul — he supplies me with all things necessary for the preservation and health of my body. May I be ever careful to please him, and devoted the powers of body and soul to his service!

Thursday 15. I preached for the first time, on this visit, in Philadelphia, on Ruth ii, 4. Many people attended, and the Lord filled my heart with holy gladness. All things are in peace here.

From Saturday 17 till Thursday 22 was spent in the Jerseys; where I preached at different places, and often to large congregations. The Lord was frequently with me in mercy and power; and my heart was greatly enlarged. How I long to be more holy — to live more with God, and for God. Troubles encompass me about; but the Lord is my helper. Before my return to Philadelphia I had the pleasure of seeing the foundation laid of a new preaching-house, thirty-five feet by thirty. Then I returned and preached on Thursday evening, the Lord being with me.

Friday 23. This morning my mind was in a calm and even frame — sweetly fixed on God as its prime object. But I greatly long for more grace — to receive esteem or disesteem with equal cheerfulness — to be something or nothing, as God would have me to be. My heart was at liberty, while employed in speaking for God this evening.

Tuesday 27. The Lord has graciously assisted me in preaching every day; and my desires to be entirely devoted do still increase. But alas! what cause have I to mourn the want of life and zeal, both in public and private duties. Nevertheless, it is my determination to offer all I have to God. May he give me more to offer, and graciously accept the offering made! Had much conversation with A. W., but found him unwilling to spend all his time in traveling. However, he agreed to take a part with I. K. So my intention is to send them to the upper part of the Jerseys, where they may labor alternately a fortnight at a time.

Thursday 29. Mr. S. is just come from England, with strange accounts of their Calvinistic disputes. My mind is rather low, but serene and spiritual, and determined to follow Christ. How greatly do I long to die to every object which does not lead me to God! Blessed Master, hasten the time when I shall love thee according to the full extent of that desire which thou hast given me.

Philadelphia, Lord's day, May 16. In preaching this morning from Gen. xviii, 19, I strongly enforced the great necessity of relative duties; and very pointedly pressed the same in meeting the society at night.

Monday 17. All this day I was very unwell with a sore throat and violent pain in my head; but I. K. providentially came in and supplied my place. My indisposition continued also on Tuesday, so that I had but little power to read or think; but on Wednesday I found myself; through mercy, much better. Although my body is weak, my soul is strong in the grace of God. May my heart, my lips, my hands, my life, my strength, my all, be constantly devoted to God.

Thursday, June 3. To my great comfort, arrived Mr. Rankin, Mr. Shadford, Mr. Yerbery, and Capt. Webb. Mr. R. preached a good sermon on these words, "I have set before thee an open door, and no man can shut it." He will not be admired as a preacher. But as a disciplinarian, he will fill his place.

Friday 11. Mr. R. came to Trenton. After dinner and prayer, we set off together for Princeton. On Saturday we reached New York; and our friends there having previous notice of our coming, kindly met us on the dock where we landed. The sight of Mr. W., with some other concurring circumstances, affected Mr. R. so that he appeared to be rather cast down in his mind.

Lord's day 13. I preached this morning to a considerable number of people. Mr. R. found his spirits raised, and was much comforted. In the afternoon Mr. H., Capt. W., Mr. W___t, and myself, went to St. Paul's church, and received the sacrament. At night, Mr. R. dispensed the word of truth with power. It reached the hearts of many, and they appeared to be much quickened.

Monday 14. Many were present while I preached from 2 John 4, "I have no greater joy than to hear that my children walk in truth." The Lord favors me with great discoveries of my defects and unfaithfulness. But, blessed be God, my soul is humbled under these discoveries. My soul panteth for more of the divine nature. When shall I be fully conformed to his blessed will? I received a letter this day from that venerable father in Christ, Mr. Wesley.

Wednesday 23. On my return to New York, from New Rochelle, I found Mr. R. had been well employed in settling matters pertaining to the society. This afforded me great satisfaction, and more especially the revival of religion, which has lately taken place in this city.

On Friday, July 2, arrived the sorrowful news of the destruction of Mr. Whitefield's Orphan house. As there was no fire in the house, it was supposed to have been set on fire by lightning, which had been in the morning, as some say, accompanied with a sulfureous smell. It broke out in a rapid flame about seven or eight o'clock at night, and consumed the whole building, except the two wings.

Wednesday 14. Our General Conference began: in which the following propositions were agreed to:—

1. The old Methodist doctrine and discipline shall be enforced and maintained among all our societies in America.

2. Any preacher who acts otherwise, cannot be retained among us as a fellow-laborer in the vineyard.

3. No preacher in our connection shall be permitted to administer the ordinances at this time; except Mr. Strawbridge, and he under the particular direction of the assistant.

4. No person shall be admitted, more than once or twice, to our love-feasts or society-meetings, without becoming a member.

5. No preacher shall be permitted to reprint our books, without the approbation of Mr. Wesley, and the consent of his brethren. And that H. Williams shall be allowed to sell what he has, but reprint no more.

6. Every assistant is to send an account of the work of God in his circuit to the general assistant.

There were some debates among the preachers in this conference, relative to the conduct of some who had manifested a desire to abide in the cities, and live like gentlemen. Three years out of four have been already spent in the cities. It was also feared that money had been wasted, improper leaders appointed, and many of our rules broken.

Friday 16. I set off for Chester, and had a comfortable time in preaching. Mrs. W., and two young women in her house, appeared to be under some religious concern. May the Lord make bare his holy arm, and revive his glorious work! I understand that some dissatisfied persons in New York threaten to shut the church door against Mr. H. If they should be bold enough to take this step; we shall see what the consequence will be; and no doubt but the Lord will bring all their evil deeds to light. O that it may be for the salvation of their precious souls!

Many people in general attend the preaching in Baltimore, especially after we have been long enough in town for the inhabitants to receive full knowledge of our being there. And I have a great hope that the Lord will do something for the souls in this place, though the little society has been rather neglected, for want of a proper person to lead them.

Preached and met the society, on Wednesday, Aug. 11, at J. Presbury's, and on Thursday set off for Kent county, but was troubled with a very uncommon pain in my head. In public worship, at Mr. G.'s, a serious negro was powerfully struck; and though he made but little noise, yet he trembled so exceedingly that the very house shook. I then rode to Mr. H___'s, and was kindly entertained. Here we saw a little woman with neither hands nor feet; yet she could walk, card, spin, sew, and knit. And her heart rejoiced in God her Saviour. But what is she at this time?

Friday 13. The spirit of holy peace reigns in my heart. Glory be given to God! I received information today of W. F., who had threatened to stone one of our preachers, but was taken sick and died in a few days: also of another person who had been under conviction for sin, but resisting and shaking it off; he left the house, and died in the dark, speaking evil of the ways of God: likewise of Mrs. H., who was under conviction from the Spirit of God, but going from the house and indulging a trifling spirit, she soon after died. Thus it seems, when men slight the mercies of God, he visits them with his judgments! The congregation today at Mr. G___'s was very large, but they looked like fat bulls of Bashan, though they sat pretty still while I endeavored to prove that the spirit, doctrine sufferings, and practice of the holy apostles are exemplified in the people of God at this time. The Lord favored me with freedom and power, as also in the evening at Mr. H___'s.

On Saturday a multitude of people attended the preaching of the word, and the Lord was with us of a truth.

Lord's day 15. For some time past the Lord has blessed me with abundant peace and love; but my soul longs for all the fullness of God, as far as it is attainable by man. O, when shall it once be! When shall my soul be absorbed in purity and love!

Tuesday 24. My heart swells with strong desire to live to God; and to trust constantly in him that he may direct my paths. I. I., an honest old friend, came to hear me. O! that names and parties were done away! that Christians were all but one body! that pure love might reign alone in every heart! Lord, hasten the happy and desirable period!

Set out on Monday for our quarterly meeting, and met the preachers at brother Owings'. They all appeared to have their hearts fixed on promoting the work of God for the ensuing quarter; and we consulted together with great freedom and love. On the first day I inquired into the moral character of the local preachers, appointed them their work, and gave them written licenses to officiate. The preachers who spoke at this meeting, manifested great earnestness and zeal for the salvation of souls; and many of the people were much affected; all was harmony and love. For the next quarter we had our stations as follows: P. Eberd, E. Drumgoole, and Richard Owings, in Frederick circuit; brother Yerbery and brother Rawlings, in Kent circuit; Henry Watters and brother W. in Baltimore circuit; and myself in Baltimore town. We appointed our next quarterly meeting to be held in Baltimore on the 1st of May next. Much fatigued in my feeble frame by various exercises, I returned to town, and visited Mrs. Moore, how was afflicted in body and distressed in mind.

Thursday, Feb. 3. Last night, while we were all below stairs, my bed took fire by some unknown means, though it stood three yards from the fire-place. We happily came up in due time, and finding the room full of smoke, we discovered the fire, and extinguished it. Surely there was a kind providence in this! This day I wrote a letter to Mr. Otterbine, a German minister, relative to his settling in Baltimore. Though the weather was very disagreeable, yet many attended at night to hear the word. God is still my chief object; and my desire is to glorify and serve him. On Saturday, Mr. S. came to consult me in respect to Mr. O.'s coming to this town. We agreed to promote his settling here; and laid a plan nearly similar to ours — to wit, that gifted persons among them, who may, at any time, be moved by the Holy Ghost to speak for God, should be encouraged; and if the synod would not agree, they were still to persevere in this line of duty.

Monday, January 2, 1775. I see the great necessity of always beginning to glorify God, with fresh vigor of soul. So prone is man to grow languid in devout exercises, that without fresh and powerful exertions he will soon sink into dead formality.

Friday, Feb. 10. How great a blessing is health! though of late it is but seldom enjoyed by me. But, through mercy, my body now feels like being restored; and I am afraid of being thereby too much elated. The Lord shows me the excellency of affliction, and enables me to exercise resignation in all conditions of life.

Tuesday 14. My heart pants to labor for God — to be once more employed in building up his spiritual house. O that he may strengthen me, set me to work, and greatly bless my poor endeavors. Preaching the glorious gospel seems to be my proper employment; and when I am long detained

from it, I appear to be out of my element. But hope, a blessed hope revives, that before long I shall be of some service in the church of Christ.

Tuesday, March 27. Mr. O., the Dutch minister, accompanied me to I. O.'s, where we had a blessed and refreshing season. The next day at town I met with brother W. from Virginia; who gave me a great account of the work of God in those parts — five or six hundred souls justified by faith, and five or six circuits formed: so that we have now fourteen circuits in America; and about twenty-two preachers are required to supply them. Thus we see how divine Providence makes way for the word of truth, and the Holy Spirit attends it. May it spread in power and cover these lands! Brother W. is a very singular man, but honest in his intentions, and sincerely engaged for the prosperity of the work. I dined with Mr. O., the minister mentioned above, and spent the afternoon with him and Mr. S., another minister of the same profession. They both appear to be sincerely religious, and intend to make proposals to the German synod this year, to lay a plan for the reformation of the Dutch congregations.

Saturday, April 15. God is my portion, and my all-sufficient good. He fills me with pure, spiritual life. My heart is melted into holy love, and altogether devoted to my Lord. Many came to hear the word of life in the evening, and my soul was supplied with strength.

Saturday 29. I have not been unassisted in the public exercises of this week, and now find my soul in a peaceful frame, though not without a serious concern for the cause of the country. Lord, turn aside thy displeasure, and mercifully interpose!

Lord's day 30. I preached three times, and the cup of my blessing was full. What shall I render unto the Lord for all his benefits? But we have alarming military accounts from Boston, New York, and Philadelphia. Surely the Lord will overrule, and make all these things subservient to the spiritual welfare of his church. On Monday I visited the country, and having preached at a few places, returned on Tuesday night to town; and found the people all inflamed with a martial spirit.

Wednesday, May 17, till Friday, we spent in conference, with great harmony and sweetness of temper. If the Lord spares me, I am now about bending my course toward Norfolk, to preach the glad tidings of salvation to perishing sinners there.

Monday 29. With a thankful heart I landed at Norfolk, after having been much tossed about by contrary winds in the bay. My accommodations on board the vessel were also very indifferent, so that it was a disagreeable and fatiguing passage; but

In hopes of that immortal crown,
I now the cross sustain;
And gladly wander up and down,
And smile at toil and pain."

Here I found about thirty persons in society after their manner; but they had no regular class-meetings. However, here are a few who are willing to observe all the rules of our society. Their present preaching-house is an old shattered building, which has formerly been a playhouse. Surely

the Lord will not always suffer his honor to be trampled in the dust. No; I entertain a hope that we shall have a house and a people in this town. My heart is filled with holy thoughts, and deeply engaged in the work of God. On Tuesday evening about one hundred and fifty souls attended to hear the word, and about fifty at five o'clock on Wednesday morning, which, by the presence of the Lord, was found to be a good time. I then went over to Portsmouth, and found my spirit at liberty in preaching to a number of souls there.

Thursday, June 15. I gave a close and pointed exhortation in the evening at Portsmouth; and there was a melting of heart among the people. I preached again the next day, and met both the classes, and felt my hopes for Portsmouth begin to revive.

Monday 26. The God of hope fills me with joy and peace in believing. About seventy souls sat under the word this evening, and some of them were very deeply affected. But too often it is as the morning cloud, and as the early dew. How irrational it is, that rational beings should employ their thoughts with readiness on every trifling subject, when they can hardly be brought to think seriously on the things of eternity, although the Holy Spirit awakens their sensibility and alarms their fears O, the strange perverseness, the deadly depravity of man!

Thursday 29. I preached at Mr. B.'s, a new place, and a large company was collected. The Lord stirred the hearts of the people under the preaching of the word at H.'s, and on Friday I returned and preached at night in Portsmouth. After I had met the classes and put them into bands the next day, I set off for Crany Island; but found the weather excessively hot, such as I had never known in England. On my return, some of the members appeared a little refractory in respect to submitting to discipline. But without discipline we should soon be as a rope of sand; so that it must be enforced, let who will be displeased.

Monday, Aug. 7. I received a letter from Mr. T. R., in which he informed me that himself; Mr. H., and Mr. D., had consulted, and deliberately concluded it would be best to return to England. But I can by no means agree to leave such a field for gathering souls to Christ as we have in America. It would be an eternal dishonor to the Methodists, that we should all leave three thousand souls, who desire to commit themselves to our care; neither is it the part of a good shepherd to leave his flock in time of danger: therefore, I am determined, by the grace of God, not to leave them, let the consequence be what it may. Our friends here appeared to be distressed above measure at the thoughts of being forsaken by the preachers. So I wrote my sentiments both to Mr. T. R. and Mr. G. S.

Monday, September 4. I was taken very ill with the fall fever, and being able to take but little nourishment, was much reduced. However, I put my trust in the Lord, and committed all my concerns to him; but was not able to keep any journal till the 25th instant, and then felt myself but very little better.

Tuesday, Oct. 3. My heart is fixed, trusting in the Lord. I sincerely desire to be entirely his — to spend the remnant of my days and strength altogether for God. A company of marines have been ashore at Norfolk, ransacked the printing-office, and taken the printers and press with them. The inhabitants soon after embodied and got under arms. The people are also repairing the fort, which,

if put in order, may sink all the ships that shall attempt to come into the harbor. But if it is thought expedient to watch and fight in defense of our bodies and property, how much more expedient is it to watch and fight against sin and Satan, in defense of our souls, which are in danger of eternal damnation! But small dangers at hand have a greater effect on fallen man, than the greatest dangers which are thought to be at a distance. But alas! the one may be as near as the other!

Preaching at Mr. B.'s today, some, who had treated me with unkindness, were now affected and wept much at the thoughts of parting. The word went with power to the hearts of many at Mr. H.'s on Tuesday; as it did also the next day at the widow I's; where they prevailed on me to tarry all night and preach again for them on the Thursday, which I did. Here is a prospect of doing good, and a preacher is acceptable; for they have no minister in the county, except one who is occasionally hired at an extravagant rate. I explained something of our discipline and method of support to Mr. P., and he seemed desirous that we should go among them.

November 1. After we had passed Southampton courthouse, we were stopped by one who had an order from the committee to examine strangers. When we had given him an account of ourselves, he treated us with great kindness, and invited us to dine with him, which we did.

Lord's day 5. Rode about ten miles to S. Y.'s chapel and met brother G. S. My spirit was much united to him, and our meeting was like that of Jonathan and David. We had a large congregation, and I was much comforted among them.

It is a just observation, that those matters which are the least disputed in religion are the most essential and those who are most fond of controverted trifles have the least real religion. Satan will help us to the shell if we will be satisfied without the kernel.

Wednesday 23. After preaching I met with brother I. L. and Mr. K, who were on their way to Portsmouth but could not pass the guards. Lord, help thy people to redeem their time, for the days are evil. I see the necessity of living to God, and improving our present privileges.

What a noble and delightful employment is ours; to be nursing immortal souls for the realms of eternal glory! And now and then we have the inexpressible comfort of: seeing a soul depart in peace, triumphing over the power of death. Is there joy among the angels of God over one sinner that repenteth; and is there not joy among them, over one soul that has finally escaped the snare of the devil! Doubtless there is; and we will participate of their joy. Lord, help me, in all humility and love, in all purity and faithful obedience, to devote all my days to thee; that I may finally join all the glorious company of heaven, and praise thee eternally there!

Wednesday 20. I have now been twelve years a preacher, three years in a local capacity, and nine years in the traveling connection; about four years and eight months in England, and about four years and four months in America.

Monday 25. Being Christmas-day, I preached from 1 Tim. i, 15, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." My spirit was at liberty, and we were much blessed both in preaching and class-meeting. Hitherto the Lord hath

helped me, both in soul and body, beyond my expectation. May I cheerfully do and suffer all his will, endure to the end, and be eternally saved!

Wednesday 27. We have awful reports of slaughter at Norfolk and the Great Bridge; but I am at a happy distance from them, and my soul keeps close to Jesus Christ. And as we know not what a day may bring forth, I can say with St. Paul, "For me to live is Christ, but to die is gain.

Lord's day 31. Being the last day of the year, we held a watch-night at S. Y.'s chapel, beginning at six and ending at twelve o'clock. It was a profitable time, and we had much of the power of God.

Monday, January 1, 1776. I am now entering on a new year, and am of late constantly happy, feeling my heart much taken up with God, and hope thus to live and thus to die. Or if there should be any alteration, may it be for the better, and not for the worse! This is my earnest desire and prayer to God.

Wednesday 10. Mr. and Mrs. Jarratt met me at friend B.'s, and gave me a long narrative of a great work under brother G. Shadford. We held a watch-night, and Mr. I and I stood about two hours each. There appeared to be a great degree of divine power among the people.

Wednesday 23. I received a letter from Mr. T. H., informing me that he had administered on brother W.'s will, and desiring me to pay attention to his affairs in these parts, and then to return to Philadelphia by the first of March. Virginia pleases me in preference to all other places where I have been; but I am willing to leave it at the call of Providence. We were much comforted together at R. J.'s on Thursday; but the thought of having my mind taken up with brother W.'s affairs gives me some concern. I want no temporal business of any kind.

No doubt but Satan is very active in promoting religious controversies. Many take a controversial spirit for the spirit of religion; while others dispute away what little religion they have. "Only by pride cometh contention. The wisdom that cometh from above is pure and peaceable."

Friday, Feb. 23. I set off for Philadelphia; and after meeting with various occurrences, heavy rains, and much fatigue, reached Leesburg on Thursday, March 1st. On Friday my soul seemed to fix again on its center, from which it had been measurably removed by a variety of difficulties, and found sweet peace with God. A company of lively people attended the word at T. A.'s, where I met with brother W. W. The attention of the audience was also much engaged on the Lord's day at the court-house, while I discoursed with great affection and clearness of ideas. I afterward visited a poor unhappy man imprisoned for murder, but found him very ignorant; though he was brought under some concern before we parted. Left Leesburg on Monday 4, and, by the good providence of God, arrived safe at Baltimore on Thursday; but found the people greatly alarmed by the report of a man-of-war being near. Many of the inhabitants were moving out of town. It was reported that the man-of-war was in the river, which excited the serious attention of all the inhabitants; so that some were moving off; while others were getting under arms. Alas, for fallen man! He fears his fellow-creatures, whose breath is in their nostrils, but fears not Him who is able to destroy body and soul in hell. If fire and sword at a small distance can so alarm us, how will poor impenitent sinners

be alarmed when they find, by woeful experience, that they must drink the wine of the wrath of God, poured out without mixture!

I received an affectionate letter from Mr. Wesley, and am truly sorry that the venerable man ever dipped into the politics of America. My desire is to live in love and peace with all men, to do them no harm, but all the good I can. However, it discovers Mr. Wesley's conscientious attachment to the government under which he lived. Had he been a subject of America, no doubt but he would have been as zealous an advocate of the American cause. But some inconsiderate persons have taken occasion to censure the Methodists in America on account of Mr. Wesley's political sentiments.

Tuesday 26. My soul was blessed with divine serenity and consolation. May I ever be able to conduct myself with evangelical prudence, and so keep under my body, that I may always be the temple of God, by his Spirit that dwelleth in me. The next day, also, my soul enjoyed the same delightful sense of the divine favor, and was fixed on God as on its center, though in the midst of tumult. Glory to God! I can leave all the little affairs of this confused world to those men to whose province they pertain; and can comfortably go on in my proper business of instrumentally saving my own soul and those that hear me.

Thursday, April 11. My soul was all on stretch for God both yesterday and today. I. B. came to see me, and appeared to be in some distress. I prayed with him more than once, and he roared out for very anguish of spirit. Instead of being surprised that an awakened sinner should weep and cry aloud for mercy, we ought to be infinitely more surprised, that an unforgiven sinner should manifest but little or no concern. If a man expected to lose all his property, and be put to bodily torture, could he be unconcerned? But what is all this to the loss of God and heaven, and the torture of unquenchable fire? Truly, if it were not for unbelief; we should see sinners on every side weeping and roaring aloud both day and night.

A friend from New York informed us that troops were raised and entrenchments made in that city.

Wednesday 17. My soul loves God and all mankind, but I cannot please all men. However, my conscience is void of offense both toward God and toward man. On Thursday we heard of a skirmish between the Philadelphia fleet and the Glasgow man-of-war. What will be the end of these things? Lord, think upon us for good, and show us mercy!

Saturday, May 18. My poor frame is much afflicted and shattered; but my mind is full of divine tranquillity, ardently desirous to submit to the providence of God with inflexible patience. How amazing is the goodness of God! He raiseth up the best of friends, such as love, for Christ's sake, to show the kindest care for me in my affliction. Inasmuch as they have done it unto me, one of the least of his servants, they have done it unto Christ. And may he crown their kindness with an eternal reward. Was very unwell all the Lord's day, but my great desire to be at conference induced me to make an attempt, on Monday, to travel. But by the time I had rode three miles, I found if I traveled, it would be at the hazard of my life: and was therefore obliged to decline it, though the disappointment was very great. Let it be, Lord, not as I will, but as thou wilt!

Monday 28. Expecting the preachers were on their return from the conference, I appointed preaching at my lodgings; but had to preach myself; to a small, attentive, tender company, and felt much quickened in my own soul. At night brother H. arrived, and informed me that I was appointed for Baltimore; to which I cheerfully submit, though it seems to be against my bodily health.

Tuesday, June 25. I. F., who has lately come from Virginia, gave me an agreeable account of the glorious spreading of the work of God in Virginia and North Carolina. The Lord is fulfilling his promises, and pouring out his Holy Spirit on the people — Satan is still busy in his attempts to disturb, if he cannot destroy me: but my soul stays, and waits, and hangs on God, who makes me more than conqueror over all the assaults of the enemy.

Tuesday, July 16. My body complains of so much traveling, for which it is almost incompetent. But the Spirit of the Lord is the support and comfort of my soul. I was thrown out of my chaise the next day, but was providentially kept from being much hurt. When we came to Hagerstown, it seemed as if Satan was the chief ruler there. The people were very busy in drinking, swearing, drumming, &c., &c. My mind was disburdened and much comforted after I had delivered myself from Mark i, 16, though it seemed to answer but little purpose with the people. It is one thing for the preacher to do his duty, and another thing for the audience to do theirs.

Mineral Springs. By the blessing of God, my body began to feel the benefit of the waters. May the Lord bless these means for the entire restoration of my health! and in all my ways may I acknowledge him, and ever study to serve him with all I have, and all I am! Reading the lives of Haliburton, Walsh, and De Renty, has had a great tendency to quicken my soul. Our not growing in grace is seldom for the want of knowledge concerning our duty; but generally for want of using proper means to bring the knowledge we have into spiritual use. Our dull spirits must have line upon line, and precept upon precept.

Friday 26. My confidence was strong in the Lord, and accompanied with sweet consolation. My company and myself were quickened in our own souls, by a diligent use of the means; and the hearts of several others were under some religious impressions. But the zealous conversation and prayers of Mr. Gough seem to move and melt the hearts of the people more than my preaching does. Lord, send by whom thou wilt: only send to the conviction and salvation of immortal souls. I have found both reproof and instruction in reading the life of Mr. Walsh. At this time Christ is all in all to me. My heart is sweetly occupied by his gracious Spirit. But alas! I am not watchful enough to keep up the spirit of prayer.

Monday 29. My present mode of conduct is as follows — to read about a hundred pages a day; usually to pray in public five times a day; to preach in the open air every other day; and to lecture in prayer-meeting every evening. And if it were in my power, I would do a thousand times as much for such a gracious and blessed Master. But in the midst of all my little employments, I feel myself as nothing, and Christ to me is all in all.

Wednesday 31. We had a happy, powerful meeting in the evening at Mr. G.'s. But my mind is in some degree disturbed by the reports of battles and slaughters. It seems the Cherokee Indians have also begun to break out, and the English ships have been coasting to and fro, watching for some

advantages: but what can they expect to accomplish without an army of two or three hundred thousand men? And even then, there would be but little prospect of their success. O that this dispensation might answer its proper end! that the people would fear the Lord, and sincerely devote themselves to his service! Then, no doubt, wars and bloodshed would cease.

Thursday, Aug. 8. Met with a man today who came from a place about eighteen miles from the Springs. He never heard a Methodist before, nor saw one; yet he appeared to be a Methodist in principle, experience, and practice. He was brought to the knowledge of himself and of God, by the means of sore afflictions of body, prayer, and reading. Thus we see the Lord works where, and in what manner he pleases. My spirit has been much united to the faithful people of God of every denomination, and at this time I felt a spirit of unity with Mr. H., a German minister, though the Germans in general who dwell in these parts seem very insensible to the things of God. On Thursday night we had a mixed company of Germans and English; Mr. H. preached in German and I in English. Our exercises in the evening were as usual. Many have been much affected lately under the word which I have delivered from time to time for God.

Monday 12. I rode seventeen miles to see a saint indeed — a woman confined to her bed for fifteen years, and quite happy in the love of God, though she had never seen a Methodist, or any other truly religious people. Where are the free-thinkers? Is this priestcraft? How can that be priestcraft which no priest ever had a hand in? No; this is the effect of divine power and goodness: and so is all real, heart-felt religion. But if poor impenitent sinners will not give all diligence to know the comfort of enjoying religion, they will, they must, though much against their will, know, in due time, the misery of rejecting it. After I had preached, with some divine assistance, to about one hundred people collected from the country parts around, we returned and had a comfortable time in our evening meeting. The house in which we live, at the Springs, is not the most agreeable: the size of it is twenty feet by sixteen; and there are seven beds and sixteen persons therein, and some noisy children. So I dwell among briars and thorns; but my soul is in peace.

Tuesday 13. I found the parson had been encouraging the gentlemen to oppose me, and intimating that it was very improper to permit me to preach. My soul is among lions, but the God of Daniel is with me. I attempted to preach in the day, but my mind was shut up; though my spirit was revived in the evening lecture. Is it strange to see a priest conducting a persecution against the people of God? When did a persecution take place in which men of that character had no hand? But although Satan may be permitted to transform himself into an angel of light for a season; yet he will not always have his own way in this matter.

Friday 23. I had some serious conversation with a Quaker, on the subject of the Holy Scriptures as the grand criterion of all inward and outward religion. But to deny this, is to oppose the present dictates of the Holy Ghost to its former dictates; which would be a most dangerous absurdity. How strange, how presumptuous, to exalt the dignity of modern speakers beyond that of the prophets and apostles, who spake as they were moved by the Holy Ghost, and have given us a sure word of prophecy, whereunto we do well that we take heed! 2 Pet. i, 19. But we must come to the law and to the testimony; if they speak not according to this word, it is because there is no light in them. Isaiah viii, 20. We are sure that the sacred Scriptures are of God; and we are as sure, if any man speak contrary to them, he is not of God.

Lord's day, September 1. Alas! we hear of bloodshed and slaughter. Many immortal souls are driven to eternity by the bloody sword. This is a grief to my soul! Lord, scatter them that delight in war, and thirst for human blood? It is well for the righteous that this is not their home. No: they are blessed with a pacific spirit, and are bound for a kingdom of peace, where

"No horrid alarm of war
Shall break our eternal repose
No sound of the trumpet is there
Where Jesus's Spirit o'erflows;
Appeased by the charms of thy grace,
We all shall in amity join,
And kindly each other embrace,
And love with a passion like thine."

Friday 13. I came to Mr. G.'s, and met with brother I. M., from New York, who brought painful accounts of bloodshed and slaughter.

Tuesday, Nov. 12. We held our quarterly meeting. We had a very solemn time at the love-feast, in which many spoke freely and feelingly of what God had done for their souls. After the preaching was ended and the temporal business all settled, we then laid a plan for regulating the public exercises of the local preachers; and concluded the whole in much love and good order. But these public times interrupt my private devotions and communion with God. It would be very disagreeable to live so always.

I was informed that the American and English armies were cannonading within a mile of each other, near New Rochelle. How much better would it be for mankind to "seek peace and pursue it!"

Thursday, January 2, 1777. My soul has had to wrestle with principalities and powers; but by the grace of God, in obstinately resisting the tempter, I have come off more than conqueror, and am now in peace.

Tuesday 21. A messenger from Mr. G.'s met me at the widow B.'s, in forming me that Mr. R___a and Mr. G. S. were there waiting to see me. After preaching I set out, and met my brethren the same night, and found them inclined to leave America, and embark for England. But I had before resolved not to depart from the work on any consideration. After some consultation, it was thought best that Mr. R___a should go to Mr. R___n and request his attendance here. On Thursday brother S. preached a very argumentative and melting sermon.

Monday, Feb. 10. I went to the quarterly meeting and met with brother R___a and brother R___n. In our love-feast several people were happy, but my mind was under a cloud and some severe exercises. However, I earnestly desire an increase of patience, and communion with God. O my Lord, scatter every cloud, and cause thy face to shine with beams of divine love upon my soul!

Saturday 15. I have been reading some of both Greek and Hebrew: but my soul longeth to feel more deadness to every thing but God, and an increase of spiritual light, life, and love. I now parted with dear brother G. S.

Thursday, March 26. I received a letter from brother S., intimating that, according to rule, the time was drawing near for us to return. But St. Paul's rule is, that our spiritual children should be in our hearts, to live and die with them. 2 Cor. vii, 3. Then doubtless we should be willing to suffer affliction with them. May the Lord give me wisdom sufficient to direct me in this and every intricate case!

On Monday I was under some exercise of mind in respect to the times: my brethren are inclined to leave the continent, and I do not know but something may be propounded to me which would touch my conscience; but my determination is to trust in God, and be satisfied if the souls of my fellow-men are saved.

Wednesday, April 2. Having received information that some of my brethren had determined on their departure, I wrote to brother S., that as long as I could stay and preach without injuring my conscience, it appeared to be my duty to abide with the flock. But I must confess Satan has harassed me with violent and various temptations. However, my dependence is on the Lord, that he will always enable me to do what is right in the sight of God and man.

Saturday 5. Much temptation has urged me to much prayer: so that I have lately retired as often as ten or twelve times a day to call upon my God. When the tempter finds that his violent assaults only drive us nearer to God, perhaps he will not be so maliciously officious.

Monday 7. Satan seemed determined, if possible, to distract, if he could not destroy me — even blasphemous thoughts have been darted into my imagination. But I know where my help is to be found. Let our imaginations be ever so horrid, and haunt us ever so frequently, provided we hate them, and constantly resist them, they are not imputed to us: but we may still rejoice in God in the midst of them all. "It is enough for the servant to be as his Lord, who was in all points tempted like as we are, yet without sin." Glory to God, he hath promised that "we shall not be tempted above that we are able," (though sometimes it may be to the extent of our ability,) "but will with the temptation also make a way to escape, that we may be able to bear it," 1 Cor. x, 13.

Monday, May 12. Set out for our yearly conference, and having preached at Mr. P.'s by the way, came safe to Mr. G.'s, and was glad to see the preachers who were there. We had some weighty conversation on different points: and among other things, it was asked whether we could give our consent that Mr. H. should baptize, as there appeared to be a present necessity. But it was objected that this would be a breach of our discipline; and it was not probable that things would continue long in such a disordered state. The next day, with great harmony and joint consent, we drew a rough draught for stationing the preachers the ensuing year. And on Friday we conversed on the propriety of signing certificates avouching good conduct for such of the preachers as chose to go to Europe. But I could not see the propriety of it at this time. We also conversed on such rules as might be proper for the regulation of the preachers who abide on the continent. And it was judged necessary

that a committee should be appointed to superintend the whole. And on Monday we rode together to attend the conference at Deer Creek.

So greatly has the Lord increased the number of traveling preachers within these few years, that we have now twenty-seven who attend the circuits, and twenty of them were present at this conference. Both our public and private business was conducted with great harmony, peace, and love. Our brethren who intend to return to Europe have agreed to stay till the way is quite open. I preached on the charge which our Lord gave his apostles, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves." Our conference ended with a love-feast and watch-night. But when the time of parting came, many wept as if they had lost their first-born sons. They appeared to be in the deepest distress, thinking, as I suppose, they should not see the faces of the English preachers any more. This was such a parting as I never saw before. Our conference has been a great time, a season of uncommon affection. And we must acknowledge that God has directed, owned, and blessed us in the work. A certificate, as mentioned above, had been acceded to, and signed in the conference.

Monday, July 21, 1777. Heard Mr. Rankin preach his last sermon. My mind was a little dejected; and I now felt some desire to return to England, but was willing to commit the matter to the Lord.

Friday 25. We kept our general fast as appointed by conference; and my soul was enabled to cast all its little cares, both spiritual and temporal, on Him that careth for me. May the Lord direct me how to act, so as to keep myself always in the love of God! I have lately been reading an account of Theodosius and his Sons, with several of the ancient fathers; which also communicates much information relative to the Eastern and Western empires for about three hundred years. So long was idolatry and Arianism kept out of the church of Christ. And while Chrysostom was bishop, an Arian church was burnt at Constantinople. But since that time, absolute, unconditional predestination has made its way into the church, which nullifies all laws, human and divine: for if men cannot do otherwise than they do, why should any law inflict punishment for their crimes? Must quadrupeds be punished because they do not fly? How easily might men, believing this doctrine, ascribe their envy, malice, and most cruel inclinations, to the effect of divine predestination; and conclude that their most malignant dispositions were eternally decreed; and therefore not to be conquered but complied with, though they should produce the most pernicious and destructive consequences in human society.

Tuesday 29. The Lord discovered to my view a greater depth of holiness, and my soul thirsted for it. I met with brother H., who had been to Virginia, but having some scruples of conscience about taking the test oath, was obliged to return. May the Lord direct us all how to pursue the most wise and prudent measures!

Monday, Aug. 25. My soul confided in God, but was sweetly distressed with an ardent desire for more complete holiness. I have lately read Walker's Sermons with much pleasure. We had an awful storm this evening at nine o'clock. The thunder, lightning, and sweeping winds, were all in great commotion. With reverence I turned my mind on the dread majesty and power of God, who, by the elements in which we live, contends with man. Such a scene as this was enough to strike the boldest sinner with terror, and make him even shudder at a wicked thought. And how dare wicked men sin

at any time before a God so terrible? Is he less present at one time than another? No, verily! But they desire not the knowledge of God. Their surprise must be great beyond all expression, when disembodied they suddenly find themselves, by woeful experience, acquainted with nothing pertaining to their offended God, but his inexorable justice and vengeful power; of which the awful scenes we now behold in the contending elements are but a faint resemblance. Then how much better is it to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season!

"Happy the man whose hopes rely
On Israel's God; he made the sky,
And earth, and seas, with all their train
His truth for ever stands secure
He saves the oppress'd, he feeds the poor,
And none shalt find his promise vain."

Monday, Sept. 15. We have great commotions on every side. But in the midst of war, the Lord keeps my soul in peace.

Monday 22. I met with brother G. Shadford, who informed me that my brethren, Mr. Rankin and Mr. Rodda, had left the continent. So we are left alone. But I leave myself in the hand of God; relying on his good providence to direct and protect us; persuaded that nothing will befall me, but what shall conduce to his glory and my benefit.

Monday, Oct. 13. Commotions and troubles surrounded me without, but the peace of God filled my soul within. We seemed to be in a strait; but my heart trusted in the Lord. These distressing times have lately induced many people to pay a more diligent attention to the things of God. So I have hopes that these temporal troubles will prepare the way for spiritual blessings.

Thursday, Jan. 1, 1778. Though the weather has been very cold for several days, I have had to ride, sometimes a considerable distance, and preach every day. This day I preached a funeral sermon on the death of the daughter of her who was buried last Friday. My text was, "This year thou shalt die." Death, like a cruel conqueror, spareth none on whom he seizeth; but sendeth them to the shades of eternity, without respect to age or condition!

Friday 2. I experienced much of the love of Jesus Christ shed abroad in my heart; and, through his meritorious mediation, found a delightful nearness to God. In deed, I have found great happiness during this Christmas season, and have endeavored to redeem my time by diligent industry. May the Lord keep me steadfast and faithful to the end, and bless me with an abiding witness that I love him with all my heart!

Wednesday, Feb. 19. I set my face unto the Lord God, to seek by prayer and supplications, with fasting. And although brother S. had manifested a desire to leave the continent, he now agreed to abide in the country with me a while longer.

Thursday, March 5, my time was chiefly spent in prayer and reading Flavell's and Hartley's Works; though no book is equal to the Bible. I have also received much instruction and great

blessings of late in reading Mr. Wesley's Works. There is a certain spirituality in his Works, which I can find in no other human compositions. And a man who has any taste for true piety, can scarce read a few pages in the writings of that great divine, without imbibing a greater relish for the pure and simple religion of Jesus Christ, which is therein so scripturally and rationally explained and defended.

On Tuesday 10 G. Shadford left me for England. However, I was easy, for the Lord was with me. And if he will be with me, and bring me to my Father's house in peace, he shall be my God for ever. Yea, let him do with me as seemeth good in his sight; only let him not take his Holy Spirit from me, and he shall be mine, and I will be his, in time and through eternity.

Friday 13. I was under some heaviness of mind. But it was no wonder — three thousand miles from home — my friends have left me — I am considered by some as an enemy of the country — every day liable to be seized by violence, and abused. However, all this is but a trifle to suffer for Christ, and the salvation of souls. Lord, stand by me!

Monday 16. I applied myself to the Greek and Latin Testament; but this is not to me like preaching the gospel. However, when a man cannot do what he would, he must do what he can.

Wednesday 18. To make the best of my time in this partial confinement, I have attended closely to my studies, spent some time in instructing the children, and intend to lecture frequently in the family. This day I received information that brother W. was cast into prison at Annapolis.

On Monday I met with brother C__x, and sent him into the upper circuit, intending myself to abide here for a season till the storm is abated.

Friday 27. The grace of God is a sufficient support, while I bear the reproach of men, and am rewarded with evil for all the good which I have done, and desired to do for mankind. I want for no temporal convenience, and endeavor to improve my time by devotion and study; but all this cannot give full satisfaction, while it is not in my power to labor more for God in seeking the salvation of souls. But I am strongly persuaded that divine Providence will bring about a change before long.

Thursday, April 2. This night we had a scene of trouble in the family. My friend, Mr. T. White, was taken away, and his wife and family left in great distress of mind. The next day I sought the interposition of God by fasting and prayer.

Tuesday 7. My soul was kept in peace; and I spent much of my time in reading the Bible and the Greek Testament. Surely God will stand by and deliver me! I have none other on whom I can depend. And he knows with what intention and for what purpose I came into this distant and strange land, and what little I have suffered for his cause. At night a report was spread which inclined me to think it would be most prudent for me to move the next day. Accordingly I set out after dinner, and lay in a swamp till about sunset; but was then kindly taken in by a friend. My soul has been greatly humbled and blessed under these difficulties, and I thought myself like some of the old prophets, who were concealed in times of public distress.

Thursday 9. I promised God, that if he would lift me up, I would be wholly his, and spend as much time in returning thanks as I have spent in seeking his protection, which has been some part of every hour. My soul has been much comforted in reading J. Alleine's Letters, which he wrote in prison. I felt strong confidence in God, that he would deliver me; being conscious that I sought neither riches nor honor; and that what I suffered was for the sake of his spiritual church, and the salvation of my fellow-men. I was informed that brother J. Hartley was apprehended last Lord's day in Queen Ann. May the Lord strengthen and support him, while he suffers for righteousness' sake. He shall be faithfully remembered by me in my addresses to the throne of grace. This evening I was called upon to visit a person in distress of mind; and the Lord gave him rest for his soul. Perhaps Providence cast my lot in this place for the assistance of this man.

Saturday 11. God was my portion, and my soul rested in him. But I was at a loss to know what to do: my time was useless in respect to others; though I carefully improved it for my own spiritual advantage, which, for some years past, had been in a degree neglected, on account of my great attention to the souls of others. And I know not what to determine, whether to deliver myself into the hands of men, to embrace the first opportunity to depart, or to wait till Providence shall further direct. The reason of this retirement was as follows. From March 10, 1778, on conscientious principles I was a non juror, and could not preach in the state of Maryland; and therefore withdrew to the Delaware state, where the clergy were not required to take the state oath: though, with a clear conscience, I could have taken the oath of the Delaware state, had it been required; and would have done it, had I not been prevented by a tender fear of hurting the scrupulous consciences of others. Saint Paul saith, "When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ," 1 Cor. viii, 12.

Friday 17. Being Good Friday, I devoted myself to fasting and prayer. How many such days have I spent in addressing large congregations on the mournful subject of our Lord's crucifixion; but am now deprived of the privilege of making a public improvement of the day. I must sit down and weep, when I remember Zion, and the years of God's right hand. O! how I long to see his goings in the sanctuary, as in times past! Return, O Lord, to the many thousands of Israel, and cause us to rejoice according to the days in which we have seen trouble! I now enjoy a favorable opportunity of taking a circumstantial review of my past life. But alas! how am I ashamed, and covered with blushing before God. My soul is bowed in awful reverence and melting humility before the mercy-seat. My intention has been pure, as far as I can judge; but on account of my imperfections, if there were no Mediator, there could be no hope of mercy. But, blessed be God, I can come with humble boldness to the throne of grace, knowing "that we have a High Priest that can be touched with the feeling of our infirmities; who was in all points tempted like as we are, yet without sin". I hope to learn obedience by the things I suffer; and walk more watchfully and piously before God for the time to come.

Wednesday 29. Ventured to leave my asylum; and, under the special providence of God, came safe to my old abode; where I purpose spending these perilous days in retirement, devotion, and study. I want for nothing but more holiness, and wonder at the love and care of almighty God toward such a dead dog as I am. My spirit was greatly comforted by Psalm cvi, 10, "He saved them from the hand of him that hated them; and redeemed them from the hand of the enemy."

Saturday, May 16. It may be observed that two of our preachers have been apprehended, rather than do violence to conscience; and the men by whom they were both taken were dangerously wounded within a few weeks after they had laid hands upon them. I am now resigned to my confinement, and am persuaded that God, by his providence, will show me when and which way to go.

Monday 18. My spirit was oppressed by heavy temptations. The preachers and people began to convene for the quarterly meeting which was to begin the next day.

Tuesday 19. Brother C___x began our quarterly meeting, and then I preached, with tender sensibility and warm affection, a humiliation sermon on Joel ii, 16, 17, 18, "Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach; that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and pity his people." The hearts of the people were greatly melted under the word: and the power of the Lord was with us in the afternoon also. We were quiet and undisturbed; and I hope the word will take root in the hearts of some who were present. On Wednesday there was so much company about me, that I could not keep in my usual and desirable track of walking with God.

Friday 29. I spent much of the forenoon in prayer, and read through the book of Job: but was sorely tempted by the devil. My spiritual trials have been heavier and more grievous of late, than I have ever experienced before in all the course of my pilgrimage. They seem to indicate to me, that I shall lose my soul, or lose my life, or live for some peculiar usefulness in the church of Christ.

Saturday, July 17. I laid a plan for myself to travel and preach nine days in two weeks. This was one step toward my former regularity in what appears to me as my duty, my element, and my delight. On the Lord's day I met a class in the morning, and then preached twice, with earnestness and affection, to large, attentive, and serious congregations. My spirit was afterward refreshed in the company of some of my old friends.

Dreams may arise from various causes; and even diabolical impressions may sometimes resemble those made by the Spirit of God. And it is evident that all such impressions as have a tendency to effect divisions, to interrupt the peace of the church, to draw us off from any revealed duty, or to make us contented in a lukewarm and careless state, cannot come from God, because they are contrary to the revealed dictates of the Holy Spirit; and the Spirit of truth cannot contradict itself. Therefore all impressions, dreams, visions, &c., should be brought to the standard of the Holy Scriptures, and if they do not perfectly correspond therewith, they should be rejected.

October 4. At present there is but a small prospect of my being permitted to preach long in this land, with a clear conscience. But to defile the conscience, would be doing evil that good may come; which I look upon as a dangerous, yea, a diabolical sentiment; and therefore can never think of indulging it. My conscience must be kept void of offense toward God, as well as toward man. I am

desirous to do what I can for the salvation of the immortal souls which inhabit America; but if Providence should permit men to prevent me, then I am clear, and must labor where the door is open.

Thursday, Nov. 19. Having had much time on my hands, I have endeavored to improve it by enriching my understanding with religious knowledge, and by frequent, earnest prayer to Almighty God, that he may enrich my heart with all the graces of his Holy Spirit. I have lately read through the first volume of Doddridge's paraphrase, and am now waiting for sufficient health, and a proper opportunity, to turn out and labor in the field, which is white for harvest. But alas! I cannot think that I grow in grace as I increase in knowledge. Come, dear Lord, come quickly into my panting soul, and by thy gracious beams transform my whole soul into thy divine likeness, that I may shine in all the image of Christ Jesus!

Dr. D.'s critical notes and improvements are excellent, instructive, and beautiful; well calculated for forming the minds of young preachers; to prevent wild and unwarrantable expositions, such as some are apt to give. He must have been a man of extensive reading and learning.

Lord's day — 22. Some souls were affected while I was preaching on 1 Cor. vi, 19, 20; and in class-meeting the members of society were greatly quickened. But it is matter of lamentation to me, that I do not glorify God more perfectly. On Monday I read D.'s paraphrase, and admire his spirit, sense, and ingenuity; though I disagree with him in respect to the unconditional perseverance of saints. That this doctrine has a pernicious influence on the conduct of many, is beyond all doubt. And a man must live much above his principles, to be diligent and faithful, under the persuasion of such a stupefying and dangerous sentiment.

Friday, Dec. 18. I am not altogether what I wish to be, and am much tempted by Satan; nevertheless the Lord is my portion and my support. My labors are still in some measure circumscribed, so that I generally preach or exhort but about three times a week. Lord, let not my weakness, timidity, or unfaithfulness, provoke thee to lay me aside as a broken instrument, as fit for little or no service! But for twenty months before these troublesome times fully came, I foresaw the probability of them, and was much stirred up to rely upon God, and prepare for the worst. There is now an appointment for me to go to Kent, in Delaware, and my hope is, that the Lord will fortify and bless me in my labors.

Lord's day 20. After preaching at L.'s, I returned and lectured at T W.'s: and on Monday saw brother W___n, who informed me of the prosperity of the work, which far exceeds my expectation. Although the laborers are driven from place to place, yet it seems the Lord will help us in his own way and time.

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 amid temptations and afflictions of various kinds! I humbly hope, 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.

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

Thursday 28. We had tidings of great troubles in the south as well as the north. 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 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.

Feb. 1. This day our quarterly meeting began, and my heart was expanded in preaching to about seven hundred people, on Heb. ii, 2. I entertain great hopes that we shall be 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.

Monday, March 1. 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 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.

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.

Saturday 27. A remarkable instance occurred to the watchful care of God over his people. Mr. Pedicord 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.

Wednesday, April 28. Our conference for the northern stations 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 traveling preachers. We appointed our next conference to be held in Baltimore, the last Tuesday in April next.

Monday, May 3, 1779. Yesterday we had some melting under the word; at the house of E. White, and today I wrote to John Dickins, to Philip Gatch, Edward Drumgoole, 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.

Saturday 8. 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.

Tuesday, June 1. Both yesterday and today my soul was enlarged in unfolding the truths of the gospel. In several parts of this peninsula the word 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; 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, July 22. I hear from the people good news of the work of God; though they are not competent judges, yet I hope the prospect is favorable. Many brought home to God, and hope more will be.

Friday 23. I find it of more consequence to a preacher to know his Bible well, than all the languages or books in the world; for he is not to preach these, but the word of God.

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

Tuesday, Sept. 14. I went to see brother Hartley, under his confinement, who was in jail for preaching, and found him determined to marry, as he thought it to be his duty. I thought he would have no trial; and therefore advised him to delay till he was released from prison. All 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.

Friday, Oct. 8. Brother 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. 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."

Wednesday, Nov. 17. I am troubled about our separating brethren, in Virginia.

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.

Saturday 27. 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.

Saturday, January 1, 1780. 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!

Thursday, Feb. 10. Brother Hartley has obtained a discharge from Talbot jail, after much labor and pains; the grand jury returned the bill of indictment, Ignoramus. Thus God makes way for us in all trials.

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

Tuesday 29. Heard of Freeborn Garrettson's being put in jail in Dorchester. So Satan has stretched his chain; but this shall work for good.

Saturday, March 11. Heard of the severity used to Brother Garrettson 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.

Monday 13. Received a letter from Brother Garrettson: his enemies are softened toward him.

Wednesday 15. Brother Garrettson expects to come out of jail by the favor 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 against Mr. Wesley and Mr. Whitefield.

Friday 17. 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 F. Garrettson were not a fugitive, and had received satisfactory information.

Wednesday 22. 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.

Monday, April 3. 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 seems 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 any thing; yes, all manner of evil against us.

Monday 24. Rode to Baltimore, and my friends were much rejoiced to see me; but silence broke my heart. The act against non-jurors reduced me to silence, because the oath of fidelity required by the act of the state of Maryland was preposterously rigid. I became a citizen of Delaware, and was regularly returned. I was at this time under recommendation of the governor of Delaware as taxable.

Thursday 27. Myself and brother Garrettson are going to the Virginia conference, to bring about peace and union. I am kept in peace, through much business; little sleep, cold weather and damp. Lord, return, and visit us.

Sunday, May 7. On entering into Virginia, I prepared some papers for the conference, and expect trouble, but grace is almighty; hitherto hath the Lord helped me.

Monday 8. I spoke with my countryman, John Dickins, and found him opposed to our continuance in union with the Episcopal Church — brother Watters and Garrettson tried their men, and found them inflexible.

Tuesday 9. The conference was called: brother Watters, Garrettson, and myself, stood back, and being afterward joined by brother Drumgoole, we were desired to come in, and I was permitted to speak — I read Mr. Wesley's Thoughts against a Separation; showed my private letters of instructions from Mr. Wesley; set before them the sentiments of the Delaware and Baltimore conferences — read our epistles; and read my letter to brother Gatch, and Dickins's letter in answer. After some time spent this way, it was proposed to me, if I would get the circuits supplied, they would desist; but that I could not do. We went to preaching; I spoke on Ruth ii, 4, and spoke as though nothing had been the matter among the preachers or people; and we were greatly pleased and comforted there was some moving among the people. In the afternoon we met; the preachers appeared to me to be further off; there had been, I thought, some talking out of doors. When we, Asbury, Garrettson, Watters, and Drumgoole, could not come to a conclusion with them, we withdrew, and left them to deliberate on the conditions I offered, which was to suspend the measures they had taken for one year. After an hour's conference, we were called to receive their answer, which was, they could not submit to the terms of union. I then prepared to leave the house, to go to a near neighbor's to lodge, under the heaviest cloud I ever felt in America. O! what I felt! — nor I alone! — but the agents on both sides! — they wept like children, but kept their opinions.

Wednesday 10. I returned to take leave of conference, and to go off immediately to the north; but found they were brought to an agreement while I had been praying, as with a broken heart, in the house we went to lodge at — and brothers Watters and Garrettson had been praying upstairs where the conference sat. We heard what they had to say — surely the hand of God has been greatly seen in all this: there might have been twenty promising preachers, and three thousand people, seriously affected by this separation; but the Lord would not suffer this we then had preaching by brother Watters on, "Come thou with us, and we will do thee good" — afterward we had a love-feast;

preachers and people wept, prayed, and talked, so that the spirit of dissension was powerfully weakened, and I hoped it would never take place again.

Sunday 28. I felt a tenderness for brother Hartley's sister, who wept for his absence. Bless the Lord, who gives me to weep with them that weep. But O! what must my dear parents feel for my absence! Ah! surely nothing in this world should keep me from them, but the care of souls and nothing else could excuse me before God.

Thursday, June 8. We spoke of a plan for building houses in all the circuits for preachers' wives, the society to supply their families with bread and meat; so the preachers should travel from place to place, as when single: for unless something of the kind be done, we shall have no preachers but young ones, in a few years: they will marry and stop.

Monday 19. Brother Dickins drew the subscription for a Kingswood school in America; this was what came out a college in the subscription printed by Dr. Coke. Gabriel Long and brother Bustion were the first subscribers, which I hope will be for the glory of God and good of thousands.

Thursday, July 27. My trials are great — riding twenty miles a day, or more; rocky roads, poor entertainment, uncomfortable lodging — little rest night or day; but thanks be to God, he keeps me: the more I do and suffer, the greater the crown.

Thursday, August 3. I felt a solemn, melting sense of God upon my heart in family prayer. I had a sensible feeling for my northern friends, when I heard of the fighting in the Jerseys; I fear they will be distressed. I am kept in peace.

Thursday 24. This day there came an account that the southern army was defeated, and all taken to a man, except Gen. Gates, which cannot be all true. I am kept in resignation and faith.

Sunday, September 3. This day nine years past I sailed from Bristol, Old England. Ah! what troubles have I passed through! What sickness! What temptations! But I think, though I am growing more aged, I have a better constitution, and more gifts; and I think much more grace. I can bear disappointments and contradiction with greater ease. Trials are before me, very great ones, but God hath helped me hitherto. I can with greater confidence trust Him! and indeed what have any of us to trust in for futurity, except the living God?

Friday 8. I feel nothing but love; and no contradiction I meet with makes me angry. I have a natural affection for my own countrymen; yet I can hear them called cruel people, and calmly listen to threatenings of slaughter against them. Were a people spreading desolation with fire and sword in England, I, as an inhabitant, whether the invaders were right or wrong, would probably feel as the Americans now do, and use the same harsh expressions: thus I reason, and cannot therefore condemn — but the grace of God is sufficient to set us all above the world, and all things here.

Saturday 16. Wrote to Mr. Wesley, at the desire of the Virginia conference, who had consented to suspend the administration of the ordinances for one year.

Wednesday 20. My manner is, to pray in the morning for the prosperity of the work in every circuit; in the afternoon for all the traveling preachers, for our union, and the spirituality of each. I am greatly blessed in my soul by day and by night.

Thursday, October 13. I am happy; but I see the great need of doing, being, and suffering, what I preach to others. I have traveled so much that it seems like confinement to rest one day; I hope I shall travel as long as I live; traveling is my health, life, and all, for soul and body. I am not well, but I am kept upright in heart; and am much concerned for a union with the preachers. I am alternately in hope and despair about it.

Thursday, Dec. 9. This is a day appointed for prayer and thanksgiving by 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 blood; and what cause to praise God, that hundreds have been brought to the Lord, year after year, in these times of trouble!

Monday, February 5, 1781. I called on his excellency, Governor Rodney, 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.

Wednesday, March 14. I have heard of a great work among the Germans toward Lancaster. Certain opposing sectarians hunt our preachers like partridges upon the mountains; they are trying to stop, but are going, I apprehend, the readiest, way to establish us. God will stand by his people — blessed be his name! My soul is kept in peace.

Saturday 24. I am greatly comforted with the good news of Zion's prosperity. Upon a review of my travels, I find that from the first of last May to this present date, I have traveled nearly or quite four thousand miles.

Tuesday, April 24. Our conference began in Baltimore, where several of the preachers attended from Virginia and North Carolina. All but one agreed to return to the old plan, and give up the administration of the ordinances: our troubles now seem over from that quarter; and there appears to be a considerable change in the preachers from north to south: all was conducted in peace and love.

Sunday, June 10. On my way I had a view of a hanging rock that appears like a castle wall, about three hundred feet high, and looks as if it had been built with square slate stones; at first glance a traveler would be ready to fear it would fall on him.

I am now in a land of valleys and mountains, about ten or fifteen miles from the foot of the Allegheny; a mountain, that at this part of it is two days' journey across; thither some of our preachers are going to seek the outcasts of the people. Blessed be God, I am kept in constant peace and love, and am not so subject to — dejection as in times past.

Thursday 23. Last evening I rode a mile and a half to see some of the greatest natural curiosities my eyes ever beheld, they were two caves, about two hundred yards from each other: their entrances were, as in similar cases, narrow and descending, gradually widening toward the interior, and opening into lofty chambers, supported, to appearance, by basaltic pillars: in one of these I sung,

"Still out of the deepest abyss."

The sound was wonderful. There were stalactites resembling the pipes of an organ, which, when our old guide, father Elsworth, struck with a stick, emitted a melodious . . . walls like sound, with variations according to their size . . . our old churches; resemblances to the towers adjoining their belfries; and the natural gallery, which we ascended with difficulty — all to me was new, solemn and awfully grand. There were parts which we did not explore — so deep, so damp, and near night. I came away filled with wonder, with humble praise, and adoration.

In journeying through this mountainous district I have been greatly blessed, my soul enjoying constant peace. I find a few humble, happy souls in my course and although present appearances are gloomy, I have no doubt but that there will be a glorious gospel-day in this and every other part of America.

Thursday, January 24, 1782 God is with me, and has all my heart I am not sensible of any thing contrary to humble, thankful, constant love to God — pitying love to poor sinners; and melting, sympathetic love for the dear ministers and people of God, wherever I meet them.

Saturday, February 9. Meherin, Va. In this country I have to lodge half my nights in lofts, where light may be seen through a hundred places, it may be, the cold wind at the same time blowing through as many; but, through mercy, I am kept from murmuring, and bear it with thankfulness, expecting ere long to have better entertainment — a heavenly and eternal rest.

Sunday, April 14 I preached at the chapel; and we then went to church. I read the lessons for Mr. Jarratt, who preached a great sermon on union and love from the 133d Psalm: we received the sacrament and afterward went home with Mr. Jarratt, that we might accompany him to our conference. I have been much tried, inwardly and outwardly. I have been deeply and solemnly engaged in public, in families, and more especially in private for a blessing on the people, and for union and strength among the preachers at our approaching conference.

Tuesday 16. We set out; and on the next day (17th) reached Ellis's, at whose house we held the conference. The people flocked together for preaching: Mr. Jarratt gave us a profitable discourse on the fourteenth chapter of Hosea. In the evening the preachers met in conference: as there had been much distress felt by those of them of Virginia, relative to the administration of the ordinances, I proposed to such as were so disposed, to enter into a written agreement to cleave to the old plan in which we had been so greatly blessed, that we might have the greater confidence in each other, and know on whom to depend: this instrument was signed by the greater part of the preachers without hesitation. Next morning I preached on Phil. ii, 1, 2, 3, 4, 5. I had liberty, and it pleased God to set it home: one of the preachers, James Haw, who had his difficulties, was delivered from them all; and with the exception of one, all the signatures of the preachers present were obtained. We received

seven into connection, and four remained on trial. At noon, Mr. Jarratt spoke on the union of the attributes.

Friday 19. We amicably settled our business and closed our conference. Mr. Jarratt preached on, "A man shall be as a hiding-place from the wind, and a covert from the tempest," &c We had a love-feast — the power of God was manifested in a most extraordinary manner — preachers and people wept, believed, loved, and obeyed.

Lord's day, May 6. I find many of the people and some of the local preachers quite warm about the ordinances, on which subject there is much disputation: blessed be God! in the midst of it all I have quiet and patience, and hope shortly to get into a more peaceable clime — my face is to the north.

Friday 11. I preached at Culpepper court-house — the people were serious and attentive. Here I heard the good news that Britain had acknowledged the independence for which America has been contending — may it be so! The Lord does what to him seemeth good.

Maryland — Monday 21. A few of us began conference in Baltimore: next day we had a full meeting; the preachers all signed the agreement proposed at the Virginia conference, and there was a unanimous resolve to adhere to the old Methodist plan.

Sunday, July 14. Since Thursday we have rode sixty miles along incredibly bad roads, and our fare was not excellent. O what pay would induce a man to go through wet and dry, and fatigue and suffering, as we do? — souls are our hire.

Saturday, April 5, 1783. I heard the news that peace was confirmed between England and America. I had various exercises of mind on the occasion: it may cause great changes to take place among us; some for the better, and some for the worse. It may make against the work of God: our preachers will be far more likely to settle in the world; and our people, by getting into trade, and acquiring wealth, may drink into its spirit. Believing the report to be true, I took some notice of it while I treated on Acts x, 36, at brother Clayton's near Halifax, where they were firing their cannons, and rejoicing in their way, on the occasion. This day I prevailed with brother Dickens to go to New York, where I expected him to be far more useful than in his present station.

I had the pleasure of receiving a letter, (with a sermon,) from Mr. Ogden,^[5] a man of piety, who, I trust, will be of great service to the Methodist societies, and the cause of God in general.

Monday, August 4. Rose early to pour out my soul to God. I wanted to live to him, and for him; to be holy in heart, in life, and in conversation: this is my mark, my prize, my all-to be, in my measure, like God.

Saturday, December 20. The work revives — many are brought to God; and I am comforted.

Lord's day, February 15. The Lord is my witness, that if my whole body, yea, every hair of my head, could labor and suffer, they should freely be given up for God and souls. During my heavy

affliction I could scarcely have met with a greater disappointment than my being unable to go to the Yadkin: — but it might not be to any great purpose; and Providence has hindered. By the help of a stick, I can now visit the barn and stable. The more I pray, Satan tempts the more — but this is according to custom: I hope to live the life of love and holiness below, triumphing over all my foes.

Three thick — on the floor — such is our lodging — but no matter: God is with us —

"Labor is rest, and pain is sweet,
While thou, my God! art here."

Thursday, July 9. Since last Friday we have rode one hundred and sixty or more miles, on rough roads, through a rough country, and with rough fare: I trust our labor will not all be lost.

Friday, August 27. At New York we found the people alive to God: there are about one hundred in society, and, with those in Philadelphia, to my mind, appear more like Methodists than I have ever yet seen them.

Thursday, October 14. I rode twenty miles to visit Kent Island for the first time. Here we had an unusual collection of people, and surely all was not in vain.

Sunday, November 15, 1784. I came to Barratt's chapel, in the state of Delaware; here, to my great joy, I met those dear men of God, Dr. Coke and Richard Whatcoat: 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. 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 Church was opened to the preachers present, and it was agreed to call a General Conference, to meet at Baltimore the ensuing Christmas; as also that brother Garrettson go off to Virginia to give notice thereof to our brethren in the south.

Maryland — Tuesday 16. Rode to Bohemia, where I met with Thomas Vasey, who came over with the doctor and R. Whatcoat. My soul is deeply engaged with God to know his will in this new business.

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 the projected plan; I myself am led to think it is of the Lord. I am not tickled with the honor 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.

Saturday, December 18. Dr. Coke and myself rode to Baltimore, where we met a few preachers: it was agreed to form ourselves into an Episcopal Church, and to have superintendents, elders, and

deacons. When the conference was seated, Dr. Coke and myself were unanimously elected to the superintendency of the church, and my ordination followed, after being previously ordained deacon and elder, as by the following certificate may be seen:—

"Know all men by these presents: That I, Thomas Coke, Doctor of Civil Law; late of Jesus College, in the University of Oxford, presbyter of the Church of England, and superintendent of the Methodist Episcopal Church in America; under the protection of Almighty God, and with a single eye to his glory; by the imposition of my hands, and prayer, (being assisted by two ordained elders,) did on the twenty-fifth day of this month, December, set apart Francis Asbury for the office of a deacon in the aforesaid Methodist Episcopal Church. And also on the twenty sixth day of the said month, did, by the imposition of my hands, and prayer, (being assisted by the said elders,) set apart the said Francis Asbury for the office of elder in the said Methodist Episcopal Church. And on this twenty-seventh day of the said month, being the day of the date hereof, have, by the imposition of my hands and prayer, (being assisted by the said elders,) set apart the said Francis Asbury for the office of a superintendent in the said Methodist Episcopal Church, a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof I have hereunto set my hand and seal this twenty-seventh day of December, in the year of our Lord 1784. THOMAS COKE."

Twelve elders were elected, and solemnly set apart to serve our societies in the United States, one for Antigua, and two for Nova Scotia. We spent the whole week in conference, debating freely, and determining all things by a majority of votes. The doctor preached every day at noon, and some one of the other preachers morning and evening. We were in great haste, and did much business in a little time.

Monday, January 3, 1785. The conference is risen, and I have now a little time for rest.

Sunday 9. We read prayers, preached, ordained brother Willis deacon, and baptized some children. I feel nothing but love. I am sometimes afraid of being led to think something more of myself in my new station than formerly.

Nothing could have better pleased our old church folks than the late step we have taken in administering the ordinances; to the Catholic Presbyterians it also gives satisfaction; but the Baptists are discontented.

Saturday, March 5. I spoke on the nature and necessity of repentance. The ministers, who had before this held meeting at the same hour with us, and had represented our principles in an unfavorable light, and strove to prepossess the people's minds against our doctrines even these ministers came to hear. This afternoon Mr. Wells began to feel conviction; my soul praised the Lord for this fruit of our labors, this answer to our prayers.

I dined at Lockwood's Folly, and got in about seven o'clock. O, how happy was I to be received, and my dear friends to receive me! I have been out for six weeks, and rode near five hundred miles among strangers to me, to God, and to the power of religion. How could I live in the world if there were no Christians in it!

Thursday, May 26. We waited on General Washington, who received us very politely, and gave us his opinion against slavery.

Monday 30. We went to Abingdon, to settle our college business; and took a bond for the conveyance of the ground: we then returned, and fixed our plan for the approaching conference.

Wednesday, June 1. Our conference began. I was unwell during the session, a blister running, applied for a pain in my breast. On Thursday Dr. Coke took his leave of America for this visit. We parted with heavy hearts. On Friday we rested from our labors, and had a love-feast.

Sunday 5. I rode to Abingdon, to preach the foundation sermon of Cokesbury College; I stood on the ground where the building is to be erected, warm as it was, and spoke from the seventy-eighth Psalm, ver. 4-8. I had liberty in speaking, and faith to believe the work would go on.

My foot continuing in such a state as to prevent my going to my appointments, I was led to reflect on this dark providence. Unwilling to be idle, I wrote to the preachers to do what they could in collecting money to carry on the building of our college. For some time past, I had not been quite satisfied with the order and arrangement of our form of Discipline; and persuaded that it might be improved without difficulty, we accordingly set about it, and, during my confinement in James City, completed the work, arranging the subject-matter thereof under their proper heads, divisions, and sections.

Wednesday, January 26, 1786. We rode fifty miles to the Congaree: we lodged where there were a set of gamblers: I neither ate bread nor drank water with them. We left these blacklegs early next morning, and, after riding nine miles, came to a fire, where, stopping and broiling our bacon, we had a high breakfast. At Weaver's ferry we crossed the Seleuda. Here once lived that strange, deranged mortal, who proclaimed himself to be God: report says, that he killed three men for refusing their assent to his godship: he gave out his wife to be the Virgin Mary, and his son Jesus Christ; and when hanged at Charleston, promised to rise the third day.

Monday, February 20. I set off; and traveled in the rain: swam Grant's Creek, and reached Salisbury in the evening, wet and weary. I thought we should scarcely have preachers at the time appointed, but the bad weather did not stop their coming. We spent three days in conference, and went through our business with satisfaction.

Maryland — Wednesday, April 26. Arrived in Baltimore, and was occupied until the following Saturday in collecting money for the books, and inspecting the accounts of the Book Concern.

Saturday, May 13. We find that the college is now only fit for covering, and we are already in debt nearly £900, and money is scarce.

Pennsylvania — Friday, June 23. We are now going to the frontiers, and may take a peep into the Indian country. This is a fruitful district, and I hope it will prosper in religion. I have lately been sorely assaulted by Satan, and much blessed of the Lord.

A pleasing thought passed through my mind; it was this, that I was saved from the remains of sin; as yet, I have felt no returns thereof.

Maryland — Thursday, December 23. Reached the college; and on Friday went to Baltimore, where I was in great haste to settle the business of the Book Concern and of the college. Our college is still without a cover, and our managers, as I expected, almost out of breath.

Saturday 25. We called a meeting of the trustees, formed our constitution, and elected new members and adjusted the accounts. We find we have expended upward of £2000; we agreed to finish two rooms, and to send for Mr. Heath for our president.

We arrived in Charleston, and met Doctor Coke. Here we have already a spacious house prepared for us; and the congregations are crowded and solemn.

We went to Cokesbury; drew a deed for the conveyance of the property of the college, settled our temporal matters there, and fixed the price of board and the time for opening the college.

Thursday, Sept. 20, 1787. I hasted to Cokesbury, it being the time of the examination.

Wednesday, October 22, 1788. I 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.

Tuesday, Dec. 9. We had a damp ride to Cokesbury, and found it was even as it had been reported to us: — an attempt had been made to burn the college by putting fire into one of the closets; but some of the students made a timely discovery, and it was extinguished. I stayed two days and expended more than £100, and felt my spirit tried. I put the young men to board in the college. We have some promising youths among them for learning, but they want religion.

Sunday, March 8, 1789. Our conference began at Grant's. On Thursday we appointed a committee to procure five hundred acres of land for the establishment of a school in the state of Georgia.

On reaching Cokesbury, we found that here also God was working among the students. One, however, we expelled. We revised our laws, and settled our temporal concerns.

Friday, June 5. Doctor Coke left us and went on board the Union for Liverpool. My soul retires into solitude, and to God. This evening I was enabled to speak alarmingly, and felt my heart much engaged for about thirty minutes on Isaiah xxix, 17, 18, 19: the power of God and a baptizing flame came among the people.

I wrote a letter to Corn-planter, chief of the Seneca nation of Indians. I hope God will shortly visit these outcasts of men, and send messengers to publish the glad tidings of salvation among them.

Tuesday, Sept. 8. Preached in town and at the Point. The last quarterly meeting was a wonder-working time: fifty or sixty souls, then and there, appeared to be brought to God: people were daily praying from house to house; some crying for mercy, others rejoicing in God, and not a few, day after day, joining in society for the benefit of a religious fellowship. Praise the Lord, O my soul! I spent some time visiting from house to house, and begging for the college. I met the married and single men, and the married and single women, apart, and was comforted. Many of the children of the Methodists are the happy subjects of this glorious revival. We have more members in Baltimore, (town and Point,) than in any city or town on the continent besides.

Sunday, October 20. We have had encouraging intelligence of an opening in New England we shall send Jacob Brush to assist Jesse Lee who has been some time visiting those parts.

Tuesday, Nov. 5 The school for the charity boys in Georgia greatly occupies my mind our annual expenditure will amount to £200, and the aid we get is but trifling: the poverty of the people, and the general scarcity of money, is the great source of our difficulties; the support of our preachers who have families absorbs our collections, so that neither do our elders nor the charity school get much. We have the poor, but they have no money; and the worldly, wicked rich, we do not choose to ask.

Saturday and Sunday, 23, 24. There was a shaking among the people; some were alarmed; some professed to be justified, and others sanctified; while the wicked brought with them much of the power of Satan. I received some relief for my poor orphans. For some days past I have been kept in an humble, living, holy, conquering frame.

Thursday, December 4. Our council was seated, consisting of the following persons, namely: Richard Ivey, from Georgia; R. Ellis, South Carolina; E. Morris, North Carolina; Phil. Bruce, north district of Virginia; James O'Kelly, south district of Virginia; L. Green, Ohio; Nelson Reid, Western Shore of Maryland; J. Everett, Eastern Shore; John Dickens, Pennsylvania; J. O. Cromwell, New Jersey; and Freeborn Garrettson, New York: all our business was done in love and unanimity. The concerns of the college were well attended to, as also the printing business. We formed some resolutions relative to economy and union, and others concerning the funds for the relief of our suffering preachers on the frontiers. We rose on the eve of Wednesday following. During our sitting we had preaching every night; some few souls were stirred up, and others converted. The prudence of some had stilled the noisy ardor of our young people; and it was difficult to rekindle the fire. I collected about £28 for the poor suffering preachers in the west. We spent one day in speaking our own experiences, and giving an account of the progress and state of the work of God in our several districts; a spirit of union pervades the whole body, producing blessed effects and fruits.

Tuesday, January 12, 1790. I received a letter from the presiding elder of this district, James O'Kelly: he makes heavy complaints of my power, and bids me stop for one year, or he must use his influence against me. Power! power! there is not a vote given in a conference in which the presiding elder has not greatly the advantage of me; all the influence I am to gain over a company of young men in a district must be done in three weeks; the greater part of them, perhaps, are seen by me only at conference, while the presiding elder has had them with him all the year, and has the greatest opportunity of gaining influence; this advantage may be abused; let the bishops look to it: but who

has the power to lay an embargo on me, and to make of none effect the decision of all the conferences of the Union?

I have read an account of the wonderful revolution in France; may the good of Protestantism and the glory of God be advanced by it!

Wednesday, Feb. 10. Came to Charleston. Here I received good news from Baltimore and New York: about two hundred souls have been brought to God within a few weeks. I have been closely occupied in writing to Europe, and to different parts of this continent. We feel a little quickening here: brother Whatcoat preaches every night.

Wednesday 17. Our conference resolved on establishing Sunday schools for poor children, white and black.

Sunday, April 4, was a serious day — none were admitted to our private meeting but members: many spoke, and most felt the power of God.

Monday 5. Slept at the Beaver Dam in a cabin without a cover, except what a few boards supplied: we had very heavy thunder and lightning, and most hideous yelling of wolves around — with rain, which is frequent in the mountains.

Tennessee — Tuesday 5. We came on to the dismal place called Roan's Creek, which was pretty full. Here we took a good breakfast on our tea, bacon, and bread. Reaching Watauga, we had to swim our horses, and ourselves to cross in a canoe; up the Iron Mountain we ascended, where we had many a seat to rest, and many a weary step to climb.

Wednesday 6. In Kentucky, I found the poor preachers indifferently clad, with emaciated bodies, and subject to hard fare; yet I hope they are rich in faith.

From December 14, 1789, to April 20, 1790, we compute to have traveled two thousand five hundred and seventy-eight miles. Hitherto hath the Lord helped. Glory! glory to our God!

Monday, May 24. We set out on our return through the wilderness with a large and helpless company; we had about fifty people, twenty of whom were armed, and five of whom might have stood fire. To preserve order and harmony, we had articles drawn up for, and signed by our company, and I arranged the people for traveling according to the regulations agreed upon. Some disaffected gentlemen, who would neither sign nor come under discipline, had yet the impudence to murmur when left behind. The first night we lodged some miles beyond the Hazelpatch. The next day we discovered signs of Indians, and some thought they heard voices; we therefore thought it best to travel on, and did not encamp until three o'clock, halting on the east side of Cumberland River. We had gnats enough. We had an alarm, but it turned out to be a false alarm. A young gentleman, a Mr. Alexander, behaved exceedingly well; but his tender frame was not adequate to the fatigue to be endured, and he had well nigh fainted on the road to Cumberland Gap. Brother Massie was captain; and finding I had gained authority among the people, I acted somewhat in the capacity of an adjutant and quarter-master among them. At the foot of the mountain the company separated; the greater part

went on with me to Powell's River; here we slept on the earth, and next day made the Grassy Valley. Several of the company, who were not Methodists, expressed their high approbation of our conduct, and most affectionately invited us to their houses. The journeys of each day were as follow: Monday forty-five miles; Tuesday fifty miles; Wednesday sixty miles.

Virginia — Monday, June 14. Our conference began; all was peace until the council was mentioned. The young men appeared to be entirely under the influence of the elders, and turned it out of doors. I was weary, and felt but little freedom to speak on the subject. This business is to be explained to every preacher; and then it must be carried through the conferences twenty four times, that is, through all the conferences for two years.

We have good news from a far country — New Jersey flames with religion; some hundreds are converted, The work of God revives here, although not in the same degree it did two years ago. In the midst of all my labor and trouble I enjoy peace within.

Monday 21. The shady groves are witness to my retired and sweetest hours. Lord, how delightful to sit, and melt, and bow alone before thee, while the melody of the birds warbles from tree to tree!

New Jersey — Wednesday, Sept. 30. There is a most genuine work in several places; namely, in Flander; Trenton, Burlington, Salem, and Bethel circuits — glory to our wonder-working God! All hail, eternal Father, co-equal Son, and everlasting Spirit, in time, and for ever! Amen, and Amen!!!

Sunday, Nov. 21. I rode to Cokesbury, where I continued until Monday the 29th. We then examined the students in relation to learning and religion — paid debts, and put matters in better order. We have forty-five boys. The charitable subscriptions to the establishment amount to £300 per annum.

Tuesday, December 1. The council was seated in Philip Rogers's chamber in Baltimore. After some explanation, we all agreed that we had a right to manage the temporal concerns of the church and college decisively; and to recommend to the conferences, for ratification, whatever we judged might be advantageous to the spiritual well-being of the whole body. For the sake of union, we decline sending out any recommendatory propositions: we had great peace and union in all our labors. What we have done, the minutes will show.

Thursday 9. The council rose after advising a loan of £1000, payable in two years, for Cokesbury; and giving directions for proper books to be printed.

February 17, 1791. I learn that in Georgia preachers of others denominations have had high disputes with ours: I am clear that controversy should be avoided; because we have better work to do; and because it is too common that when debates run high, there are wrong words and tempers indulged on both sides.

Wednesday 23. Long-looked-for Doctor Coke came to town: he had been shipwrecked off Edisto. I found the doctor's sentiments, with regard to the council, quite changed. James O'Kelly's letters had reached London.

I felt perfectly calm, and acceded to a General Conference, for the sake of peace.

Friday, April 29. The solemn news reached our ears that the public papers had announced the death of that dear man of God, John Wesley. He died in his own house in London, in the eighty-eighth year of his age, after preaching the gospel sixty-four years. When we consider his plain and nervous writings; his uncommon talent for sermonizing and journalizing; that he had such a steady flow of animal spirits; so much of the spirit of government in him; his knowledge as an observer; his attainments — as a scholar; his experience as a Christian; I conclude, his equal is not to be found among all the sons he hath brought up; nor his superior among all the sons of Adam he may have left behind. Brother Coke was sunk in spirit, and wished to hasten home immediately. For myself, notwithstanding my long absence from Mr. Wesley, and a few unpleasant expressions in some of the letters the dear old man has written to me, (occasioned by the misrepresentation of others,) I feel the stroke most sensibly; and, I expect, I shall never read his Works without reflecting on the loss which the church of God and the world has sustained by his death. Dr. Coke, accompanied by brother C___ and Dr. G___, set out for Baltimore in order to get the most speedy passage to England; leaving me to fill the appointments. I had a large congregation at sister Bombry's. In the afternoon I rode to sister Wailer's, making a journey of forty miles for this day. Next day I overtook Dr. Coke and his company at Colchester. Brother Coxes's horse being sick, I put my old horse in his place to carry them to Alexandria; where we arrived about three o'clock, after riding forty miles by our reckoning. At Alexandria Dr. Coke had certain information of Mr. Wesley's death. On Sabbath day he reached Baltimore, and preached on the occasion; and mentioned some things which gave offense.

Pennsylvania — Monday, May 16. I rode to New Castle, and had the last interview with Dr. Coke.

Massachusetts — June 29. I had the curiosity to visit the calvary of the witches — that is, those who were destroyed on the charge of witchcraft: I saw the graves of many innocent, good people, who were put to death, suffering persecution from those who had suffered persecution — such, and so strangely contradictory, is man.

July 7. This day brother Jesse Lee put a paper into my hand proposing the election of not less than two, nor more than four preachers from each conference, to form a General Conference in Baltimore in December, 1792, to be continued annually.

Monday, December 7. I went from house to house through the snow and cold, begging money for the support of the poor orphans at Cokesbury.

December 13. In the evening the brethren came together; we opened conference, and went through a great part of our minute work; all was peace and love. We had searching work in speaking experiences, and in examining the young men who offered as candidates for the ministry.

Virginia — Saturday, May 20, 1792. Rode twenty miles. My weary body felt the want of rest; but my heart rejoiced to meet with the brethren who were waiting for me. I am more than ever convinced of the need and propriety of annual conferences, and of greater changes among the preachers. I am sensible the western parts have suffered by my absence; I lament this, and deplore my loss of strict

communion with God, occasioned by the necessity I am under of constant riding. Change of place; company, and sometimes disagreeable company; loss of sleep, and the difficulties of clambering over rocks and mountains, and journeying at the rate of seven or eight hundred miles per month, and sometimes forty or fifty miles a day — these have been a part of my labors, and make no small share of my hindrances.

Pennsylvania — We have founded a seminary of learning called Union School; brother C. Conway is manager, who also has charge of the district: this establishment is designed for instruction in grammar, languages, and the sciences.

Connecticut — July. There has been a work in Tolland circuit: I suppose one hundred and fifty souls have been converted, and twice the number under awakenings in the different societies around: I felt very solemn among them.

Monday, Aug. 28. Came to New York, and opened conference, twenty-eight preachers being present. We spent most of the afternoon in prayer; and nearly all the preachers gave an account of what each one had seen and felt since last conference. The young gave us their experience, and there were several who professed sanctification.

I felt awful at the General Conference, which began November 1, 1792. At my desire they appointed a moderator and preparatory committee, to keep order and bring forward the business with regularity. We had heavy debates on the first, second, and third sections of our form of Discipline. My power to station the preachers without an appeal was much debated, but finally carried by a very large majority. Perhaps a new bishop, new conference, and new laws, would have better pleased some. I have been much grieved for others, and distressed with the burden I bear, and must hereafter bear. O, my soul, enter into rest! who am I, that the burden of the work should lie on my heart, hands, and head!

Some individuals among the preachers having their jealousies about my influence in the conference, I gave the matter wholly up to them, and to Dr. Coke, who presided: meantime I sent them the following letter:—

My Dear Brethren, — Let my absence give you no pain — Dr. Coke presides. I am happily excused from assisting to make laws by which myself am to be governed: I have only to obey and execute. I am happy in the consideration that I never stationed a preacher through enmity, or as a punishment. I have acted for the glory of God, the good of the people, and to promote the usefulness of the preachers. Are you sure, that if you please yourselves, the people will be as fully satisfied? They often say, "Let us have such a preacher;" and sometimes, "We will not have such a preacher — we will sooner pay him to stay at home." Perhaps I must say, "His appeal forced him upon you." I am one — ye are many. I am as willing to serve you as ever. I want not to sit in any man's way. I scorn to solicit votes: I am a very trembling, poor creature, to hear praise or dispraise. Speak your minds freely; but remember, you are only making laws for the present time: it may be, that as in some other things, so in this, a future day may give you further light. I am yours, &c. Francis Asbury.

I am not fond of altercations — we cannot please every body — and sometimes not ourselves: I am resigned.

Mr. O'Kelly being disappointed in not getting an appeal from any station made by me, withdrew from the connection, and went off. For himself, the conference well knew he could not complain of the regulation: he had been located to the south district of Virginia for about ten succeeding years; and upon his plan, might have located himself, and any preacher, or set of preachers, to the district, whether the people wished to have them or not. The General Conference went through the Discipline, Articles of Faith, Forms of Baptism, Matrimony, and the Burial of the Dead; as also the Offices of Ordination. The conference ended in peace, after voting another General Conference to be held four years hence.

Sunday 25. Came to Manchester; and preached in the afternoon, and felt life among the people, and the preachers who were met for the district conference. I met the preachers in band, and found their fears were greatly removed: union and love prevailed, and all things went on well. W. McKendree and R. H___ sent me their resignation in writing. We agreed to let our displeased brethren still preach among us; and as Mr. O'Kelly is almost worn out, the conference acceded to my proposal of giving him his ^[6] £40 per annum, as when he traveled in the connection, provided he was peaceable, and forbore to excite divisions among the brethren. The General Conference and the district conferences have kept us a long time from our work; but after all Satan's spite, I think our sifting and shaking will be for good: I expect a glorious revival will take place in America, and thousands be brought to God.

The great love and union which prevailed at the late conference makes me hope many souls will be converted in the ensuing year: an account was brought in of the conversion of about three hundred souls last year within its limits — chiefly in the Lowland circuits. Glory be to God! I feel that he is with us; and I have good evidence that fifteen or eighteen hundred souls have professed to have been converted in the United States within the last twelve months.

Mr. Matthews wrote brother D___ he had been taught my iniquity, to which Mr. H (his brother) gave his sanction. And why was I thus charged? Because I did not establish Mr. Wesley's absolute authority over the American connection: — for myself, this I had submitted to; but the Americans were too jealous to bind themselves to yield to him in all things relative to church government. Mr. Wesley was a man they had never seen — was three thousand miles off — how might submission, in such a case, be expected? Brother Coke and myself gave offense to the connection by enforcing Mr. Wesley's will in some matters; for which I do not blame Mr. Wesley: — like other great men, he had his elbow friends; and like other people, I had my enemies.

Tuesday, Jan. 29, 1793. We reached Savannah. Next day I rode twelve miles along a fine, sandy road, to view the ruins of Mr. Whitefield's orphan-house; we found the place, and having seen the copper-plate, which I recognized, I felt very awful: the wings are yet standing, though much injured, and the school-house still more. It is reported that Mr. Whitefield observed, while eating his last dinner in the house, "This house was built for God; and cursed be the man that puts it to any other use." The land for the support of the school is of little value, except two rice plantations, which we passed in our route.

No one need desire to be an American bishop upon our plan, for the ease, honor, or interest, that attends the office: from my present views and feelings, I am led to wish the conference would elect another bishop, which might afford me some help.

Friday, May 25. I learn that mischief is begun in the lower parts of Virginia; J. O'Kelly, and some of the local preachers, are the promoters and encouragers of divisions among the brethren.

Aug. 21. I have found by secret search, that I have not preached sanctification as I should have done: if I am restored, this shall be my theme more pointedly than ever, God being my helper. I have been sick upward of four months; during which time I have attended to my business, and rode, I suppose, not less than three thousand miles.

Pennsylvania — Friday, Sept. 6. We rode to the city. [This was during the prevalence of the yellow fever.] Ah! how the ways mourn: how low spirited are the people while making their escape! I found it awful indeed. I judge the people die from fifty to one hundred in a day: some of our friends are dying, others flying.

The streets are now depopulated, and the city wears a gloomy aspect. All night long my ears and heart were wounded with the cry of fire! O! how awful! And what made it still more serious, two young men were killed by the fall of a wall: one of them was a valuable member of our society. Poor Philadelphia! the lofty city, He layeth it low! I am very unwell; my system is quite weak; I feel the want of pure air We appointed Tuesday 9th to be observed as a day of humiliation: I preached on 1 Kings viii, 37-40; and had a large and very serious, weeping congregation. The preachers left the city on Monday; I continued in order to have the minutes of conference printed.

June 18, 1794. We called a meeting at Cokesbury, and made some regulations relative to the salaries of the teachers, and the board of the students.

July 11. Were I to be paid by man for my services, I should rate them very high: it is so painful at present for me to ride, that a small sum would not tempt me to travel forty miles a day. I bless the Lord for daily afflictions of body and mind: O may these things terminate in my total resignation to the will of God!

Connecticut — Aug. 11. Out of fifteen United States, thirteen are free; but two are fettered with ecclesiastical chains — taxed to support ministers, who are chosen by a small committee and settled for life. My simple prophecy is, that this must come to an end with the present century.

Oct. 1. Now report saith that they have stopped the Baltimore stage on account of the malignant fever, which rages powerfully at the Point. There is a great stir among the people concerning the western insurrection; the people have risen up against the government on account of the excise law relative to the distillation of spirits. A number of the militia are called out: thus trouble comes on in church and state. O, my Lord, give us help; for vain is the help of man!

Thursday, May 21, 1795. This day I heard of the death of one, among my best friends in America — Judge White, of Kent county, in the state of Delaware. This news was attended with an awful

shock to me. I have met with nothing like it in the death of any friend on the continent. Lord, help us all to live out our short day to thy glory! I have lived days, weeks, and months in his house. O that his removal may be sanctified to my good and the good of the family! He was about sixty-five years of age. He was a friend to the poor and oppressed; he had been a professed Churchman, and was united to the Methodist connection about seventeen or eighteen years. His house and heart were always open; and he was a faithful friend to liberty in spirit and practice; he was a most indulgent husband, a tender father, and an affectionate friend. He professed perfect love, and great peace, living and dying.

I spent part of the week in visiting from house to house. I feel happy in speaking to all I find, whether parents, children, or servants; I see no other way; the common means will not do. Baxter, Wesley, and our form of Discipline, say, "Go into every house;" I would go further, and say, Go into every kitchen and shop — address all, aged and young, on the salvation of their souls.

New York, Monday, July 6. I met nine classes; so that I have now spoken to most of the members here, one by one. I left the city in peace, and received of their bounty toward bearing my expenses.

Saturday, August 22. Went to Ashgrove, where we have a society of about sixty members: they originated with P. Embury, who left the city of New York when the British preachers came there. He continued to pursue his purpose of forming societies in the country; but dying in a few years, the society was left, and were without preaching by the Methodists for fifteen years: we have now a neat little church here.

Jan. 5, 1796. We have now a second and confirmed account that Cokesbury College is consumed to ashes, a sacrifice of £10,000 in about ten years! The foundation was laid in 1785, and it was burnt December 7, 1795. Its enemies may rejoice, and its friends need not mourn. Would any man give me £10,000 per year to do and suffer again what I have done for that house, I would not do it. The Lord called not Mr. Whitefield nor the Methodists to build colleges. I wished only for schools — Doctor Coke wanted a college. I feel distressed at the loss of the library.

Wednesday, Feb. 3. I had near two hundred and fifty of the African society at the love-feast held for them in the evening. O, my God! display thy power. I received good news from Jesse Lee concerning the prospect of religion in Boston, Providence, and the district of Maine — that the preachers, societies, and quarterly meetings are lively.

Wednesday 24 and Thursday 25, I was employed in putting my thoughts together on the unlawfulness of divorce — of having more than one wife, or taking a second on any consideration while the first is living.

Monday, April 11. After preaching, I was going to administer the sacrament, and discovered that what they had provided for wine was in reality brandy; so I desisted.

May 1. My mind is variously exercised as to future events — whether it is my duty to continue to bear the burden I now bear, or whether I had not better retire to some other land. I am not without

fears, that a door will be opened to honor, ease, or interest; and then farewell to religion in the American Methodist connection; but death may soon end all these thoughts, and quiet all these fears.

Saturday 7. I expect a crown for my services: were I to charge the people on the western waters for my services, I should take their roads, rocks, and mountains into the account, and rate my labors at a very high price.

Wednesday, June 22. I will now take a view of my journey for some months past. From the best judgment I can form, the distance is as follows: from Baltimore to Charleston (S. C.) one thousand miles; thence up the state of South Carolina two hundred miles; from the center to the west of Georgia two hundred miles; through North Carolina one hundred miles; through the state of Tennessee one hundred miles; through the West of Virginia three hundred miles; through Pennsylvania and the west of Maryland and down to Baltimore four hundred miles.

Thursday 28. I had some pleasure in receiving news of a revival of religion in the south; likewise from the eastern states.

Monday, August 1. I drew the outlines of a subscription, that may form part of a constitution of a general fund, for the sole purpose of supporting the traveling ministry; to have respect,

First. To the single men that suffer and are in want.

Secondly. To the married traveling preachers.

Thirdly. To the worn-out preachers.

Fourthly. The widows and orphans of those who have lived and died in the work. And—

Fifthly. To enable the annual conferences to employ more married men; and finally, to supply the wants of all the traveling preachers, under certain regulations and restrictions, as the state of the fund will admit.

Maryland — Wednesday, Oct. 19. We came to Baltimore, where about a hundred preachers were met for General Conference. During its session souls were awakened and converted. No angry passions were felt among the preachers; we had a great deal of good and judicious talk. The conference rose on Thursday, the 3d of November: what we have done is printed. Bishop Coke was cordially received, as my friend and colleague, to be wholly for America; unless a way should be open to France. At this conference there was a stroke aimed at the presiding eldership.

Nov. 25. I am glad I have not contended with those violent men who were once with us. We ought to mind our work, and try to get souls to Christ; and the Lord can give us children "that we shall have after we have lost our former," that shall say in our hearing, "Give place that there may be room for us to dwell."

I was amazed to hear that my dear, aged friend, Benjamin Evans (now gone to glory) was converted to the new side by being told by J. O'Kelly that I had offended Mr. Wesley, and that he being about calling me to account; I cast him off altogether. But, quere, did not J. O'K. set aside the appointment of Richard Whatcoat, and did not the conference in Baltimore strike that minute out of our Discipline which was called a rejecting of Mr. Wesley? and now does J. O'K. lay all the blame on me? It is true, I never approved of that binding minute. I did not think it practical expediency to obey Mr. Wesley, at three thousand miles' distance, in all matters relative to church government; neither did brother Whatcoat, nor several others. At the first General Conference I was mute and modest when it passed, and I was mute when it was expunged. For this Mr. Wesley blamed me, and was displeased that I did not rather reject the whole connection, or leave them, if they did not comply. But I could not give up the connection so easily, after laboring and suffering so many years with and for them.

Thursday, Dec. 15. I wrote to our brethren in the city stations, not to neglect the sick an hour, nor an absentee from class one week; indeed, we ought to be always abounding in the work of the Lord; to attend to old and new subjects, to our work, and to every means, like men laboring to find out new means for new difficulties.

My horse trots stiff; and no wonder, when I have rode him, upon an average, five thousand miles a year for five years successively.

Feb. 3, 1797. Of late I have been kept uncommonly happy. My depression of spirits at times is awful, especially when afflicted; that which is deeply constitutional will never die but with my body. I am solemnly given up to God, and have been for many months willing to live or die in, for, and with Jesus.

Friday 10. This day Doctor Coke is waiting to sail for Ireland. Strangers to the delicacies of Christian friendship know little or nothing of the pain of parting. Glad tidings of great joy from New York. A second glorious work is begun there, twenty souls converted, a great love-feast, and sabbath evening meeting held until one o'clock in the morning. This news hath given a spring to us in this city.

Sept. 16. I have been most severely tried from various quarters; my fevers, my feet, and Satan would set in with my gloomy and nervous affections. Sometimes subject to the greatest effeminacy; to distress at the thought of a useless, idle life: but what brought the heavy pang into my heart, and the big tear to roll, that never rises without a cause, was, the thought of leaving the connection without some proper men of their own election, to go in and out before them in my place, and to keep that order which I have been seeking these many years to establish. My aged parents were dear to me in their advanced age and dependent state: like myself, they have spent what they had to spare for many years, nearly forty, in keeping open doors for the gospel and people of God: this burden hath been laid upon them.

Saturday 23. I received a letter from Dr. Coke; as I thought, so it is — he is gone from Ireland to England, and will have work enough when he gets there. The three grand divisions of that connection are alarming. It is a doubt if the doctor comes to America until spring, if at all until the General

Conference. I am more than ever convinced of the propriety of the attempts I have made to bring forward Episcopal men: first, from the uncertain state of my health; secondly, from a regard to the union and good order of the American body, and the state of the European connection. I am sensibly assured the Americans ought to act as if they expected to lose me every day, and had no dependence on Doctor Coke; taking prudent care not to place themselves at all under the controlling influence of British Methodists.

Nov. 16. Who should meet us but Bishop Coke.

Thursday, Dec. 14. I considered that there was neither precept nor example in holy writ to justify our rebaptizing one who had been baptized in the name and form which Christ commanded in Matt. xxviii, 19.

Tuesday, Jan. 2, 1798. Now I am brought to the second day of the new year — the last hath been a year of great affliction. I may have traveled about three thousand miles, and have been confined with affliction and weakness six months, adding the single days I have stopped, as well as weeks. In April last I had very little expectation of living until this day. I now desire life, that I may see the connection better organized, and be more personally useful.

March 11. I was concerned to bring in better order among the local line of the ministry, by classing them together, and then, being thus classed, by making them take regular stations on sabbath days. I also appointed them a leader, to meet once in three or six months, to discourse about their souls and families, and the congregation and society they attend.

On Saturday, June 16th, came to New York: here I received the serious confirmation of the death of my father, aged eighty-four or eighty-five years.

I now feel myself an orphan with respect to my father; wounded memory calls to mind what took place when I parted with him, nearly twenty-seven years next September — though a man that seldom, if ever, was seen to weep, when I came to America he was overwhelmed with tears; with grief he cried out, "I shall never see him again!" thus by prophecy or by Providence he hath spoken what is fulfilled. For about thirty-nine years my father has had the gospel preached in his house. The particulars of his death are not yet come to hand.

Mr. Phillips, of Birmingham, writes thus of my father: — "He kept his room six weeks previous to his death; the first month of the time he ate nothing but a little biscuit, and the last fortnight he took nothing but a little spirits and water — he died very happy."

James O'Kelly gives all the good, the bad, and middling of all the order of our church to me. What can be the cause of all the ill treatment I receive from him? Was it because I did not, I could not settle him for life in the south district of Virginia? is this his gratitude? He was in this district for ten years, part of the time in the very best circuits in the district, and then in the district as presiding elder; and there was no peace with James, until Doctor Coke took the matter out of my hands, after we had agreed to hold a General Conference to settle the dispute: and behold when the General

Conference by a majority (which he called for) went against him, he treated the General Conference with as much contempt almost as he had treated me; only I am the grand butt of all his spleen.

Sept. 30. Now we meet the tidings of doleful distress from poor Philadelphia — ninety dying in a day — surely God will plead with us! Monday I rested.

Maryland — Aug. 5, 1799. It may suffice to say my mind hath been kept in great peace; but I have been greatly afflicted and dejected with pain and labor. We have visited six districts since the sitting of the Baltimore conference; and in four out of six there is a happy revival of religion on the Eastern Shore — in New-Jersey; Albany, and Pennsylvania: and we hear a rumor of a revival in the northern district of Virginia.

Saturday, Oct. 26. I stayed at the house, to read, write, and plan a little. I tremble and faint under my burden; — having to ride about six thousand miles annually; to preach from three to five hundred sermons a year; to write so many letters, and read many more: — all this and more, besides the stationing of three hundred preachers; reading many hundred pages; and spending many hours in conversation by day and by night, with preachers and people of various characters, among whom are many distressing cases.

Slow moved the northern post on the eve of new year's day, and brought the heart-distressing information of the death of Washington, who departed this life December 14, 1797.

Washington, the calm, intrepid chief, the disinterested friend, first father, and temporal savior of his country, under divine protection and direction. A universal cloud sat upon the faces of the citizens of Charleston; the pulpits clothed in black — the bells muffled — the paraded soldiery — a public oration decreed to be delivered on Friday fourteenth of this month — a marble statue to be placed in some proper situation. These were the expressions of sorrow, and these the marks of respect paid by his feeling fellow-citizens to the memory of this great man. I am disposed to lose sight of all but Washington; matchless man! At all times he acknowledged the providence of God, and never was he ashamed of his Redeemer: we believe he died, not fearing death. In his will he ordered the manumission of his slaves — a true son of liberty in all points.

Wednesday, Feb. 5. I dined with Jesse Vaughan, and afterward visited Mr. Warnack's family, at the orphan-house; there is no institution in America equal to this; two or three hundred orphans are taught, fed, and clothed, and then put apprentices to good trades.

Saturday 15. My soul has been kept in patience and much prayer; my body is in great weakness, undergoing disagreeable changes with the weather, and my constitutional maladies.

March 15. One of my friends wanted to borrow or beg £50 of me: he might as well have asked me for Peru. I showed him all the money I had in the world — about twelve dollars, and gave him five: strange, that neither my friends nor my enemies will believe that I neither have, nor seek bags of money: well, they shall believe by demonstration, what I have ever been striving to prove — that I will live and die a poor man.

Wednesday, April 3. At Crany Island chapel: here dreadful havoc has been made by James O'Kelly; a peaceable society of nearly fifty souls are divided, and I fear in the end some may be destroyed: how he has done this work we may know by reading his Apology.

Monday 29. The great accounts of the work of God in various parts are as cordials to my soul. I am persuaded that upon an exact measurement, I have traveled eleven hundred miles from the 10th of February to the 27th of April.

Monday, May 5. We came to Baltimore, and Tuesday 6 we opened our General Conference, which held until Tuesday 20. We had much talk, but little work: two days were spent in considering about Doctor Coke's return to Europe, part of two days on Richard Whatcoat for a bishop, and one day in raising the salary of the itinerant preachers from sixty-four to eighty dollars per year. We had one hundred and sixteen members present. It was still desired that I should continue in my station. On the 18th of May, 1800, elder Whatcoat was ordained to the office of a bishop, after being elected by a majority of four votes more than Jesse Lee. The unction that attended the word was great; more than one hundred souls, at different times and places, professed conversion during the sitting of conference. I was weary, but sat very close in conference. My health is better than when we began.

June. Surely we may say, our Pentecost is fully come this year; when we recollect what God has wrought in Edisto in South, and Guilford in North Carolina; in Franklin, Amelia, and Gloucester, in Virginia; in Baltimore and Cecil, in Maryland; in Dover, Duck Creek, and Milford, in Delaware!

Wednesday 18. We rode in haste to New York; and on Thursday 19 we opened our conference; about forty preachers present. We had some knotty subjects to talk over, which we did in great peace, plainness, and love.

Aug. 29. Wilson Lee is all upon the wing in the work: glory! glory! glory! I will not speak of numbers or particular cases, without more accurate information, which in my haste I cannot now obtain; but without doubt, some hundreds in three months have been under awakenings and conversions upon the Western Shore, state of Maryland.

Perhaps six hundred souls, in this district and in Baltimore, have been converted since the General Conference.

Oct. 20. Last sabbath was my birthday. This will make the thirtieth year of my labors in America. It is supposed there are one thousand souls present, and double that number heard the word of life on Sunday.

Thursday 30. Here let me record the gracious dealings of God to my soul in this journey: I have had uncommon peace of mind, and spiritual consolations every day; notwithstanding the long rides I have endured, and the frequent privations of good water and proper food to which I have been subjected; to me the wilderness and the solitary places were made as the garden of God, and as the presence-chambers of the King of kings and Lord of lords.

Jan. 12, 1801. I felt deeply affected for the rising generation. Having resolved to catechize the children myself, I procured a Scripture catechism, and began with brother Horton's; to this duty I purpose to attend in every house where leisure and opportunity may permit.

I find reasons enough in my own mind to justify myself against the low murmurs of partiality in which some have indulged. We are impartial. We spend all the time in the extremities we can consistently do. We know not Maryland or Delaware, after the flesh, more than Kentucky, Cumberland, Georgia, or the Carolinas: it is our duty to save the health of preachers where we can; to make particular appointments for some important charges; and it is our duty to embrace all parts of the continent and Union, after the example of primitive times, and the first and faithful preachers in America.

I am shocked to see how lightly the preachers esteem, and how readily they leave, the traveling plan. O Lord! by whom shall Jacob arise?

Tuesday, Aug. 25. My mind is variously exercised in my infirm state; but I plainly perceive that I must be made perfect through labor, temptation, and many sufferings in the flesh and spirit.

Dec. 26. I have now rode about seventeen hundred miles upon this tour. I have had close communion with God, and enlargement in preaching the word of life to saints, seekers, and sinners.

April, 1802. While in Baltimore, I received an account of the death of my mother, which I fear is true. And here I may speak safely concerning my very dear mother: her character to me is well known. Her paternal descent was Welch; from a family ancient and respectable, of the name of Rogers. She lived a woman of the world until the death of her first and only daughter, Sarah Asbury: how would the bereaved mother weep and tell of the beauties and excellences of her lost and lovely child! pondering on the past in the silent suffering of hopeless grief. This afflictive providence graciously terminated in the mother's conversion. When she saw herself a lost and wretched sinner, she sought religious people, but "in the times of this ignorance" few were "sound in the faith," or "faithful to the grace given:" many were the days she spent chiefly in reading and prayer; at length she found justifying grace and pardoning mercy. So dim was the light of truth around her, from the assurance she found, she was at times inclined to believe in the final perseverance of the saints. For fifty years her hands, her house, her heart, were open to receive the people of God and ministers of Christ; and thus a lamp was lighted up in a dark place called Great Barre, in Great Britain. She was an afflicted, yet most active woman; of quick bodily powers, and masculine understanding; nevertheless, "so kindly all the elements were mixed in her," her strong mind quickly felt the subduing influences of that Christian sympathy which "weeps with those who weep," and "rejoices with those who do rejoice." As a woman and a wife she was chaste, modest, blameless — as a mother (above all the women in the world would I claim her for my own) ardently affectionate; as a "mother in Israel" few of her sex have done more by a holy walk to live, and by personal labor to support the gospel, and to wash the saints' feet; as a friend, she was generous, true, and constant. Elizabeth Asbury died January 6th, 1802, aged eighty-seven or eighty-eight years. There is now, after fifty years, a chapel within two or three hundred yards of her dwelling. I am often drawn out in thankfulness to God, who hath saved a mother of mine, and I trust, a father also, who are already in

glory, where I hope to meet them both, after time, and cares, and sorrows, shall have ceased with me; and where glory shall not only beam, but open in my soul for ever. Amen.

May 23. My soul hath been oppressed with deep and sore temptations: it may be thus, that I should not be lifted up at the prosperity of the church, and increase of ministers and members. I have a variety of letters, conveying the pleasing intelligence of the work of God in every state, district, and in most of the circuits in the Union. Ride on, blessed Redeemer, until all the states and nations of the earth are subdued unto thy sacred sway!

New York, 26. We advance toward the completion of four thousand miles for the present year. I have had great exercises in going through rain and continual labor; but have been blessed with great peace by my good and gracious God.

Friday, June 25. We rode round the tomb of that old prophet of the Lord, George Whitefield.

July 1. I can rejoice that by supplies from Baltimore and New York conferences, added to those of the district of Maine and of Boston, we have a goodly number of faithful, zealous young men: in seven conferences we have taken upon trial sixty-seven probationers.

I feel that fasting at my time of life, if only once a month, brings on such a dejection of spirits I can hardly bear up under it. I have had lately two official cordials, ironically speaking. They know how to come at me, although four or five hundred miles distant. Lord, help me to do and suffer all I ought to do and suffer for thee, thy church, and ministers!

Thursday 29. The fever has reappeared in Philadelphia. I hear great times have been known in Dover — above one hundred and fifty souls have felt the operations of divine grace, at the annual meeting upon the day of Pentecost; and great times also at the Milford quarterly meeting.

August 22. Mr. O'Kelly having been taken ill in town, I sent two of our brethren, Reed and Wells, to see him, by whom I signified to him, that if he wished to see me, I would wait on him; he desired a visit, which I made him on Monday, August 23. We met in peace, asked of each other's welfare, talked of persons and things indifferently, prayed, and parted in peace. Not a word was said of the troubles of former times: perhaps this is the last interview we shall have upon earth.

I have heard of the flight of thousands from the city of Philadelphia; and that all the churches, save the Episcopalian, the Quaker, and the Methodist, are shut up. George Roberts still continues in the city. O my God, keep him and his family alive in the day of pestilence!

Tuesday 31. It was thought, that in this three days' meeting, forty or fifty souls were converted or reclaimed, and quickened.

On Friday, Sept. 3, we passed through Lexington, and being so near, I was willing to gratify my curiosity by a view of the Natural Bridge. I walked down the hill to look at the arch thrown, in a regular ellipsis, about one hundred and sixty feet above a stream, which, in the rainy season, foams and roars beneath: the breadth of the bridge may be sixty feet, and the distance one hundred and sixty

feet across. On one side of the road, at the south-east end, large trees are growing. Should I live two years longer I may preach under the arch.

Friday 10. We came to Charles Hardy's upon Holston. I found the people praising God. A blessed revival had taken place. Fourteen or fifteen times have I toiled over the mighty mountains, and nearly twenty years have we labored upon Holston; and lo! the rage of wild and Christian savages is tamed, and God hath glorified himself.

Sabbath day 12. Sweet peace fills my mind; and glorious prospects of Zion's prosperity cheer my heart: we have not, shall not, labor in vain. Not unto us, not unto us; but to Jehovah be all the glory on earth, and in heaven for ever!

Oct. 19. I have been sick for twenty-three days; ah! the tale of woe I might relate. My dear McKendree had to lift me up and down from my horse, like a helpless child. For my sickness and sufferings I conceive I am indebted to sleeping uncovered in the wilderness. I passed so quickly along that many people scarcely more than beheld me with their eyes; yet these were witness to my groans; and sometimes dumb, I opened not my mouth. I could not have slept but for the aid of laudanum; meantime, my spirits and patience were wonderfully preserved in general, although I was sometimes hardly restrained from crying, " Lord, let me die!" — for death hath no terrors, and I could not but reflect upon my escape from the toil and suffering of another year. I had no sad forebodings of the ills which might befall the church — it is the Lord's, not mine; nor was I anxious about father or mother — they, I trust, are in the paradise of God; nor did I say to self, What will become of wife and children? these I have not. But what am I to learn from these ills and aches; these are counselors that feelingly persuade me what I am. "I am no longer young — I cannot go out as at other times". I must take the advice of friends who say, Spare thyself I have rode about five thousand five hundred miles; and in the midst of all, I am comforted with the prospects of the western conference; we have added three thousand members this year; have formed Cumberland into a district, and have sent a missionary to the Natchez.

Tuesday, Dec. 28. My general experience is close communion with God; holy fellowship with the Father and his Son Jesus Christ, a will resigned, frequent addresses to a throne of grace, a constant, serious care for the prosperity of Zion; forethought in the arrangements and appointments of the preachers, a soul drawn out in ardent prayer for the universal church, and the complete triumph of Christ over the whole earth. Amen, Amen, so be it!

March 10, 1803. I was surprised to hear that some who had separated from us, should have reported that the new meeting-houses would belong to the bishops, and that they might sell them: these reports were offered by some, not of the connection, as reasons which prevented their subscribing; and our brethren have therefore determined to build without the aid of others — what our enemies accuse us of intending to do, they have already done in some cases, and attempted in others.

July 11. By a fair and accurate computation I judge that we have added, exclusive of the dead, the removed, and the expelled, and withdrawn, 17,300. Our total for the year 1803 is 104,070 members:

— in 1771 there were about 300 Methodists in New York, 250 in Philadelphia, and a few in New Jersey; I then longed for 100,000; now I want 200,000 — nay thousands upon thousands.

Pennsylvania — I must here, in Philadelphia, labor with the pen, and answer letters, and refit for the western conference.

August 9. Although much afflicted in my bowels, I felt wholly given up to do or suffer the will of God — to be sick or well, and to live or die at any time and in any place — the fields, the woods, the house, or the wilderness: glory be to God for such resignation! I have little to leave, except a journey of five thousand miles a year, the care of more than a hundred thousand souls, and the arrangement of about four hundred preachers yearly, to which I may add, the murmurs and discontent of ministers and people: who wants this legacy? Those who do are welcome to it for me!

Dec. 15. I will make a few observations upon the ignorance of foolish men, who will rail against our church government. The Methodists acknowledge no superiority but what is founded on seniority, election, and long and faithful services. For myself, I pity those who cannot distinguish between a pope of Rome, and an old, worn man of about sixty years, who has the power given him of riding five thousand miles a year, at a salary of eighty dollars, through summer's heat and winter's cold, traveling in all weather, preaching in all places; his best covering from rain often but a blanket; the surest sharpener of his wit, hunger — from fasts, voluntary and involuntary; his best fare, for six months of the twelve, coarse kindness; and his reward, from too many, suspicion, envy, and murmurings all the year round.

Wednesday 28. To my surprise I find Bishop Coke is in Augusta before me. I have received letters of consequence from the north.

January 4, 1804. We met for conference.

Friday 26. If I should die in celibacy, which I think quite probable, I give the following reasons for what can scarcely be called my choice. I was called in my fourteenth year; I began my public exercises between sixteen and seventeen; at twenty-one I traveled; at twenty-six I came to America: thus far I had reasons enough for a single life. It had been my intention to return Europe at thirty years of age; but the war continued, and it was ten years before we had a settled, lasting peace: this was no time to marry or be given in marriage. At forty-nine I was ordained superintendent or bishop in America. Among the duties imposed upon me by my office was that of traveling extensively, and I could hardly expect to find a woman with grace enough to enable her to live but one week out of the fifty-two with her husband: besides, what right has any man to take advantage of the affections of a woman, make her his wife, and by a voluntary absence subvert the whole order and economy of the marriage state, by separating those whom neither God, nature, nor the requirements of civil society permit long to be put asunder: it is neither just nor generous. I may add to this, that I had little money, and with this little administered to the necessities of a beloved mother until I was fifty-seven: if I have done wrong, I hope God and the sex will forgive me: it is my duty now to bestow the pittance I may have to spare upon the widows and fatherless girls, and poor married men.

Feb. 28. "I groan, being burdened" — seven conferences to appoint the stations in; to officiate in the General Conference of this year; seventeen states to visit, requiring a ride of five thousand miles at the rate of twenty, thirty, and forty miles a day. O Lord, give me support! for every day, every hour, and every moment is a time of need with me!

April 8. Now I have finished my awful tour of duty for the past month. To ride twenty and thirty miles a day; to preach, baptize, and administer the Lord's supper; to write and answer letters, and plan for myself and four hundred preachers — O Lord, I have not desired this awful day, thou knowest! I refused to travel as long as I could, and I lived long before I took upon me the superintendency of the Methodist Church in America, and now I bear it as a heavy load; I hardly bear it, and yet dare not cast it down, for fear God and my brethren should cast me down for such an abandonment of duty. True it is, my wages are great — precious souls here, and glory hereafter.

Maryland — Monday, May 7. Our General Conference began. What was done, the revised form of Discipline will show. There were attempts made upon the presiding eldership. We had a great talk. I talked little upon any subject; and was kept in peace.

June 24. I have little leisure to journalize. My soul has constant peace and joy, notwithstanding labors, and trials, and reproach — which I heed not, though it come, as it sometimes does, from the good, when they are not gratified in all their wishes. People unacquainted with the causes and motives of my conduct, will always, more or less, judge of me improperly. Six months ago a man could write to me in the most adulatory terms, to tell me of the unshaken confidence reposed in me by preachers and people: behold, his station is changed, and certain measures are pursued which do not comport with his views and feelings: O, then I am menaced with the downfall of Methodism; and my influence, character, and reputation, are all to find a grave in the ruins. First, my hill is made so strong that I shall never be moved; anon, O man, thou hidest thy face and changest thy voice, and I must be troubled, forsooth! But I am just as secure as ever, as to what man can do or say. Should this journal ever see the light, those who read it when I am gone, may, perhaps, wonder that ever I should have received such letters, or had such friends — yes, gentle reader both have been. Who then shall I believe; and who shall I trust? Why, who but a good, and true, and never-failing God?

On Tuesday, July 17, we hasted the work of the conference, and concluded, after appointing our next session at Lynn, July 12; 1805. It is reported there were fifty souls converted to God: the work continued last night.

October 9. After thirty-four days of afflictive illness, I recommence my journal. I have been, during my sickness, at Harry Stevens'; kinder souls than this family I could not wish; but there were many of them and others continually coming and going. I had two doctors; but at last was happily left to myself and Charles Conway. The fever subsided and left a cough. I have not had a more severe attack since I have been in America: the doctor was seldom right, and medicines were not to be had, nor indeed the comfort and alleviations which surround a sick bed in the cities. But the best of all was, God was with us — God, the glorious Lord, appeared. I was led into the visions of God: I shouted his praise.

Maryland — April 10, 1805. I have been greatly supported, but afflicted in my breast — and heart: it will not last long. I have made, I calculate, three thousand eight hundred and fifty miles from the 1st of June, 1804, to the 10th of April, 1805.

New York — May 22. In this state the subjects of succession and rebaptizing are much agitated. I will tell the world what I rest my authority upon. 1. Divine authority. 2. Seniority in America. 3. The election of the General Conference. 4. My ordination by Thomas Coke, William Philip Otterbine, German Presbyterian minister, Richard Whatcoat, and Thomas Vasey. — 5. Because the signs of an apostle have been seen in me. After the death of the apostles, it would appear that the elders elected the most excellent men to superintend: this course was doubtless the most expedient and excellent. Every candid inquirer after truth will acknowledge, upon reading church history, that it was a great and serious evil introduced, when philosophy and human learning were taught as a preparation for a gospel ministry.

July 9. I received a letter from Doctor Coke, announcing to me his marriage; and advising me, that he did not intend to visit America again as a visitor, but rather as a sojourner, (if at all,) could work be appointed him to do. Marriage is honorable in all — but to me, it is a ceremony awful as death: well may it be so, when I calculate we have lost the traveling labors of two hundred of the best men in America, or the world, by marriage and consequent location.

Ohio — Oct. 14. Sure I am that nothing short of the welfare of immortal souls, and my sense of duty, could be inducement enough for me to visit the west so often: O, the roads, the hills, the rocks, the rivers, the want of water — even to drink; the time for secret prayer hardly to be stolen, and the place scarcely to be had! My mind, nevertheless, was kept in peace: I prayed in every house I lodged in, and at almost every place I stopped at. We have heavy rains at present; and another wilderness, bad as this, yet to pass. We meet crowds of people directing their march to the fertile west: their sufferings for the present are great; but they are going to present abundance, and future wealth for their children: in ten years, I think, the new state will be one of the most flourishing in the Union.

Why should I despond? What was the work thirty-seven years ago, when there were but two local preachers, one in New York, and one in Maryland? Now there are two thousand local, and four hundred traveling preachers.

Dec. 12. Some of my northern letters have come in: they bring good news — camp-meetings at Albany, New York; at Lebanon, Vermont; in the New Hampshire districts — all successful. But O, the wonders of Dr. Chandler's report! He says his authority bids him say, that at Duck Creek camp-meeting five hundred souls; at Accomack camp-meeting four hundred; at Annamessex chapel, in the woods, two hundred; at Somerset, Line-chapel, one hundred and twenty; at Todd's chapel, Dorchester, two hundred; at Caroline quarterly meeting, seventy-five: all, all these profess to have received converting grace!

Tuesday, March 11, 1806. My mind is wholly for God. What hath the Lord wrought, and what is he still doing! Scarcely a letter from any one that does not tell us good news of the work of God, as our yearly letter-book will testify.

Friday 21. The Baltimore conference recommended to the other annual conferences to consider on the propriety of having a select, delegated conference: the eastern, western, and southern conferences were counseled to take such measures as they, in their wisdom, might see best, to produce a more equal representation from their several bodies to the General Conference.

Friday, May 16. The New York conference commenced its sitting, and rose on Thursday. We sat seven hours in each day, in great love, order, and peace. A paper was read, setting forth the uncertain state of the superintendency, and proposing the election of seven elders, from each of the seven conferences, to meet at Baltimore, July 4, 1807, for the sole purpose of establishing the American superintendency on a surer foundation; this subject will be submitted to the consideration of all the conferences. The answer to Dr. Coke's letter, by the conference of New York, was read, to be submitted to all the conferences.

Connecticut — Sunday 25. Since the 16th of April, 1805, I have, according to my reckoning, traveled five thousand miles: everlasting glory be to my all-sufficient God!

June 21. I am resolved to be in every part of the work while I live to preside. It will be the best plan to bring on the sessions of all the conferences as early as possible, that there may be time given to all the preachers to go to work in the dawn of spring: the New England conference should meet about the middle of April, and thus be ready for General Conference.

By moving the conferences to an earlier period in the year, what appeared to me to be impossible, I see now is very practicable. Ah! what is the toil of beating over rocks, hills, mountains, and deserts, five thousand miles a year — nothing; when we reflect it is done for God, for Christ, for the Holy Spirit; the church of God; the souls of poor sinners; the preachers of the gospel in the seven conferences, one hundred and thirty thousand members, and one or two millions, who congregate with us in the solemn worship of God — O, it is nothing!

July 8. On my return, I found a letter from Doctor Chandler, declaring the death of Bishop Whatcoat, that father in Israel, and my faithful friend for forty years — a man of solid parts; a self-denying man of God: — whoever heard him speak an idle word? When was guile found in his mouth? He had been thirty-eight years in the ministry: sixteen years in England, Wales, and Ireland, and twenty-two years in America; twelve years as presiding elder, four of this time he was stationed in the cities, or traveling with me; and six years in the superintendency. A man so uniformly good, I have not known in Europe or America. He had long been afflicted with gravel or stone, in which affliction, nevertheless, he traveled a great deal, three thousand miles the last year: he bore in the last three months excessively painful illness with most exemplary patience. He died in Dover on the 5th of July, and his mortal remains were interred under the altar of the Wesley Dover church: at his taking leave of the South Carolina conference, I thought his time was short. I changed my route to visit him, but only reached within a hundred and thirty miles — death was too quick for me.

It is quite probable we congregate two hundred thousand in each state, on an average; and if to these we add those who hear us in the two Canadian provinces, in the Mississippi and Indiana territories, it will perhaps be found, that we preach to four millions of people. What a charge!

Dec. 25. I received a dozen letters from the north. More good news from Doctor Chandler. The work of God is wonderful in Delaware.

South Carolina — On Thursday, January 1, 1807, we set out for Columbia, dining in the woods on our route: it was excessively cold.

April 18. Since October, 1771, I have frequently visited New Jersey, but never have I seen such prospects of a work of religion as at the present time: to God the Lord be all the glory!

July 2. Now that my mind is in a great measure lightened of its load of thought and labor for the conferences, I feel uncommon light and energy in preaching: I am not prolix; neither am I tame: I am vapid, and nothing freezes from my lips.

Saturday 25. In thirty-six years we find one hundred and forty-four thousand five hundred and ninety in number: in England, after seventy-seven years, they count one hundred and fifty thousand nine hundred and seventy-four: they may have thirty millions of souls in the three kingdoms to labor among; and we not more, perhaps, than five millions. Our traveling preachers, five hundred and thirty-six, at present; the rest, local and official, about fourteen hundred; but most of these are comparatively poor men, and unlearned — without books, money, or influence. Not unto us, not unto us! O, Lord, take thou the glory!

April 25, 1808. I feel my shoulders eased a little, now that I have met the seven conferences. I have lived to minute five hundred and fifty-two preachers in this country. The increase this short year is seven thousand five hundred in round numbers.

Baltimore, Friday, May 6. Our General Conference opened in peace. On Saturday one hundred and twenty-nine members took their seats. The new church in Eutaw street was opened on the sabbath day, and I gave a discourse on the occasion from 2 Cor. iii, 12. On the 26th the conference rose. We have done very little except making the rule for representation hereafter: one member to the General Conference for every six members of the annual conferences; and the electing dear brother McKendree assistant bishop: the burden is now borne by two pair of shoulders instead of one — the care is cast upon two hearts and heads.

Wednesday, August 24. I rejoice to think there will be perhaps four or five hundred camp-meetings this year; may this year outdo all former years in the conversion of precious souls to God! Work, Lord, for thine own honor and glory!

The increase of the western conference for the year will be two thousand five hundred.

North Carolina — Oct. 29. Here we met with Daniel Asbury; great news from Georgia, South and North Carolina! Thirty, or forty, or fifty souls converted at camp-meetings; but in old Virginia the work is still greater, and brother Bruce's labors have been blessed in an extraordinary manner.

Monday, Nov. 21. This day I renew my covenant with God; to do nothing I doubt is not lawful, and at all times, and in all places to live as if it were my last hour — may God help me so to do!

Feb. 1, 1809. We are defrauded of great numbers by the pains that are taken to keep the blacks from us — their masters are afraid of the influence of our principles. Would not melioration in the condition and treatment of slaves have produced more practical good to the poor Africans, than any attempt at their emancipation? The state of society, unhappily, does not admit of this: besides, the blacks are deprived of the means of instruction, — who will take the pains to lead them into the way of salvation, and watch over them that they may not stray, but the Methodists? Well; now their masters will not let them come to hear us. What is the personal liberty of the African which he may abuse, to the salvation of his soul — how may it be compared?

Great news! The British orders in council are withdrawn, and the American embargo and non-intercourse are forthwith to cease. I fear much that these expected good times will injure us: — the prosperity of fools will destroy them; therefore affliction may be best, and God may send it, for this is a favored land: Lord, save us from ruin as a people! I rested on Saturday.

July 20. Since we left Baltimore in April, we have made, we compute, two thousand miles. Such roads, such rains, and such lodgings! Why should I wish to stay in this land: I have no possessions or babes to bind me to the soil: what are called the comforts of life I rarely enjoy; the wish to live an hour such a life as this would be strange to so suffering, so toil-worn a wretch. But God is with me, and souls are my reward: I may yet rejoice, yea, and will rejoice.

Aug. 13. I took occasion to be very plain, giving my hearers to understand that frames and feelings would not supply the neglect of family and closet worship, and the duties we owe to each other in society.

Maryland — On Thursday, April 19, 1810, we opened the Philadelphia conference at Easton, and went with dispatch and great harmony through our usual work. We had preaching as usual, and a camp-meeting in the neighborhood: the stations were read off with much solemnity, and we parted in peace. What a grand and gracious time we have had! how kind and affectionate the people! There have been some serious changes of my making — may I please the Lord, and all men to edification and consolation.

My compelled seclusion, in the beginning of the war, in the state of Delaware, was in no wise a season of inactivity; on the contrary, except about two months of retirement, from the direst necessity, it was the most active, the most useful, and most afflictive part of my life. If I spent a few dumb sabbaths — if I did not, for a short time, steal after dark, or through the gloom of the woods, as was my wont, from house to house to enforce that truth I (an only child) had left father and mother, and crossed the ocean to proclaim, I shall not be blamed, I hope, when it is known that my patron, good and respectable Thomas White, who promised me security and secrecy, was himself taken into custody by the light-horse patrol: if such things happened to him, what might I expect, a fugitive, and an Englishman? In these very years we added eighteen hundred members to the society, and laid a broad and deep foundation for the wonderful success Methodism has met with in that quarter. The children, and the children's children of those who witnessed my labors and my sufferings in that day of peril and affliction, now rise up by hundreds to bless me. Where are the witnesses themselves? Alas! there remain not five, perhaps, whom I could summon to attest the truth of this statement.

May 1, 1811. The society in New York has increased; our churches are neat, and their debt is not heavy.

Canada — June 30. My strong affection for the people of the United States came with strange power upon me while I was crossing the line. I suffer much from my lame feet and the great heat; and no small inconvenience because I had not been instructed how to prepare my mind and body for the change I discover on this side.

July 14. Well; I have been to Canada, and find it like all stations in the extremities — there are difficulties to overcome, and prospects to cheer us. Some of our laborers have not been so faithful and diligent as we could wish.

Pennsylvania — Aug. 9. My flesh is ready to think it something for a man of sixty-six, with a highly inflamed and painful foot, to ride nearly four hundred miles on a stumbling, starting horse, slipping or blundering over desperate roads from Paris to this place in twelve days.

Kentucky — Oct. 21. My afflictions of body are very great — the Lord is pleased to humble me: perfect through sufferings! The Lord's will be done.

New York — Friday, May 1, 1812. Our General Conference began. During the session I saw nothing like unkindness but once, and there were many and weighty affairs discussed. I hope very few rules will be made. We may disquiet ourselves in vain. One subject before the conference was the question, If local deacons after four years of probation should be elected to the eldership by two-thirds of the conference, having no slaves, and having them, to manumit them where the laws allowed it? It passed by a majority. On Saturday a motion was made to strengthen the episcopacy by adding another bishop.

Sabbath 17. I preached at Brooklyn in our elegant house. After a serious struggle of two days in General Conference to change the mode of appointing presiding elders, it remains as it was.

June 20. The proclamation of the president of the United States is out to inform us that there is war between England and the United States of America: my trust is in the living God.

I feel a deep concern for the old and new world; calamity and suffering are coming upon them both: I shall make but few remarks on this unhappy subject; it is one on which the prudent will be silent; but I must needs say it is an evil day. I have written many letters of serious warning to our elders.

Vile whiskey: this is the prime curse of the United States, and will be, I fear much, the ruin of all that is excellent in morals and government in them. Lord, interpose thine arm!

Nov. 20. If we meet the Mississippi conference, as appointed, in November, 1813, we shall have gone entirely round the United States in forty-two years: but there will be other states: well; God will raise up men to make and to meet conferences in them also, if we remain faithful as a people.

South Carolina — Dec. 9. I cannot easily describe the pain under which I shrink and wreathe: the weather is cold, and I have constant pleuretic twinges in the side. In cold, in hunger, and in want of clothing — mine are apostolic sufferings.

March 7, 1813. We have news from the English conference. It has given me an invitation to my native land, engaging to pay the expenses of the visit.

Monday, April 5. I wrote a letter to my British brethren, thanking them for their kind invitation to visit them.

Knowing the uncertainty of the tenure of life, I have made my will, appointing Bishop McKendree, Daniel Hitt, and Henry Boehm, my executors. If I do not in the mean time spend it, I shall leave, when I die, an estate of two thousand dollars I believe: I give it all to the book concern. This money, and somewhat more, I have inherited from dear departed Methodist friends, in the state of Maryland, who died childless; besides some legacies which I have never taken. Let it all return, and continue to aid the cause of piety.

My mind enjoys a constant serenity, whether laboring or at rest, in ease or in pain. To me to live is Christ; to die is gain.

Aug. 1. I addressed a valedictory statement of my opinion to Bishop McKendree, on the primitive church government and ordination; I shall leave it with my papers.

Jan. 7, 1814. I received seven letters: the contents of some of them make me feel serious. We learn that Bishop Coke, with seven young preachers, has sailed for the East Indies. The British Society is poor as well as ourselves, it would appear: this is a good sign. In less than one hundred years, Methodism has spread over three quarters of the globe; and it is now about to carry the gospel of salvation into Asia. Amen. I am divinely impressed with a charge to preach sanctification in every sermon.

Tuesday, July 19. I would not be loved to death, and so came down from my sick room and took to the road, weak enough. Attentions constant, and kindness unceasing have pursued me to this place, and my strength increases daily. I look back upon a martyr's life of toil, and privation, and pain; and I am ready for a martyr's death. The purity of my intentions; my diligence in the labors to which God has been pleased to call me; the unknown sufferings I have endured; what are all these? the merit, atonement, and righteousness of Christ alone make my plea. My friends in Philadelphia gave me a light, little four-wheeled carriage; but God and the Baltimore conference made me a richer present — they gave me John Wesley Bond for a traveling companion; has he his equal on the earth for excellences of every kind as an aid? I groan one minute with pain, and shout glory the next.

Saturday, Jan. 28, 1815. My trust is in a faithful God — he hath never deceived me nor forsaken me. I am scarcely an hour free from pain, and all that I do is in the strength of Jesus.

Friday, July 19, a cold rain dogged us into Albany. Saturday, I paid an hour's visit to my brethren in conference.

Sunday 21 By vote of conference, I preached a funeral sermon for Doctor Coke — of blessed mind and soul — of the third branch of Oxonian Methodists — a gentleman, a scholar, and a bishop, to us — and as a minister of Christ, in zeal, in labors, and in services, the greatest man of the last century.

O! how deeply my soul feels for ours, and all churches; for ours, and all ministers!

Aug. 3. We have seven hundred traveling preachers, and three thousand local preachers, who cost us nothing. We will not give up the cause — we will not abandon the world to infidels; nay, we will be their plagues — we will find them herculean work to put us down. We will not give up that which we know to be glorious, until we see something more glorious. Nor will we concede an inch to schismatics and heretics, who say, "Do away your forms, and leave your peculiar doctrines, and we shall show you something better." Show it to us first in the book of God. We are not ignorant of Satan's devices.

Sept. 14. Bishop McKendree and myself had a long and earnest talk about the affairs of our church and my future prospects. I told him my opinion was, that the western part of the empire would be the glory of America for the poor and pious — that it ought to be marked out for five conferences, to wit: Ohio, Kentucky, Holston, Mississippi, and Missouri; in doing which, as well as I was able, I traced out lines and boundaries. I told my colleague, that having passed the first allotted period, (seventy years,) and being, as he knew, out of health, it could not be expected I could visit the extremities every year, sitting in eight, it might be, twelve conferences, and traveling six thousand miles in eight months. If I was able still to keep up with the conferences, I could not be expected to preside in more than every other one. As to the stations, I should never exhibit a plan unfinished, but still get all the information in my power, so as to enable me to make it perfect, like the painter who touches and retouches until all parts of the picture are pleasing. The plan I might be laboring on would always be submitted to such eyes as ought to see it; and the measure I meted to others, I should expect to receive.

Oct. 1. My soul is blessed with continual consolation and peace in all my great weakness of body, labor, and crowds of company. I am a debtor to the whole continent, but more especially to the north-east and south-west; it is there I usually gain health, and generally lose in the south and center. I have visited the south thirty times in thirty-one years. I wish to visit Mississippi, but am resigned.

We have given away many Testaments to the poor on our route to the west, and they were in all cases received with thankfulness: we accompany our gifts with prayer and exhortation when opportunities offer.

Sabbath 21. My eyes fail. I will resign the stations to Bishop McKendree — I will take away my feet. It is the fifty-fifth year of my ministry, and forty-fifth year of labor in America. My mind enjoys great peace and divine consolation. My health is better, which may in part be because of my being less deeply interested in the business of the conferences. But whether health, life, or death good is the will of the Lord: I will trust him; yea, and will praise him: he is the strength of my heart and my portion for ever — Glory! glory! glory!

Nov. 19. I die daily — am made perfect by labor and suffering, and fill up still what is behind. There is no time or opportunity to take medicine in the day time, I must do it at night. I am wasting away with a constant dysentery and cough.

Dec. 2. My consolations are great. I live in God from moment to moment.

A SHORT ACCOUNT OF HIS DEATH

Here the journal of Bishop Asbury closes. And having followed him through such a laborious, and useful, and, very often, suffering life, it is thought the reader would be gratified in following him to his grave, that he might witness the end and final triumph of this apostolic minister of the Lord Jesus. The editors, therefore, take the liberty of subjoining a short account of the last moments of this great and good man. His character, as it was exhibited in the various relations of life he sustained, we leave to his biographers, who, it is hoped, will soon favor the Christian world with a faithful portrait of Bishop Asbury, both living and dying.

The following sketch of the closing scene of his life is taken chiefly from the minutes of the conferences for the year 1816; the only document now in our possession from which authentic information, in reference to this subject, can be derived.

It seems that, notwithstanding his extreme debility, which could not be witnessed without awakening the liveliest sensibilities, he flattered himself with the prospect of meeting the ensuing General Conference, which was to assemble in Baltimore on the 2d of May, 1816. in this expectation he was, however, disappointed; the disease with which he was afflicted terminating in the consumption, made such rapid progress as to baffle the power of medicine, and to prostrate the remaining strength of a constitution already trembling under the repeated strokes of disease, and worn down by fatigue and labor. He appeared, indeed, more like a walking skeleton, than like a living man.

His great mind, however, seemed to rise superior to his bodily weakness, and to bid defiance to the hasty approaches of dissolution. Hence, impelled on by that unquenchable thirst to do good, by which he had been actuated for more than fifty years, he continued with his faithful traveling companion, John W. Bond, in a close carriage, to journey from place to place, as his exhausting strength would permit, frequently preaching, until he came to Richmond, Virginia, where he preached his last sermon, March 24, 1816, in the old Methodist church. Previous to his entering upon this last pulpit exercise, perceiving his great weakness of body, some of his friends endeavored to dissuade him from preaching; but he resisted their dissuasions by saying, that he must once more deliver his public testimony in that place: yielding their own tenderness for his temporal welfare to his desire to proclaim once more the counsel of his God, they carried him from his carriage in which he rode, — for he was unable either to walk or stand, — to the pulpit, and seated him on a table prepared for that purpose.

Though he had to make frequent pauses in the course of his sermon for the purpose of recovering breath, yet he spoke nearly an hour with much feeling from Rom. ix, 28, "For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." This

closed his public labors on the earth. The audience were much affected. Indeed how could it be otherwise? To behold a venerable old man, under the dignified character of an ecclesiastical patriarch, whose silver locks indicated that time had already numbered his years, and whose pallid countenance and trembling limbs presaged that his earthly race was nearly finished: to see in the midst of these melancholy signals of decaying nature, a soul beaming with immortality, and a heart kindled with divine fire from the altar of God — to see such a man, and to hear him address them in the name of the Lord of hosts, on the grand concerns of time and eternity; what heart so insensible as to withstand the impressions such an interesting spectacle was calculated to produce!

After having delivered his testimony, he was carried from the pulpit to his carriage, and he rode to his lodgings.

On Tuesday, Thursday, and Friday, he journeyed, and finally came to the house of his old friend, Mr. George Arnold, in Spottsylvania. It was his intention to have reached Fredericksburgh, about twenty miles further, but the weather being unfavorable, and his strength continuing to fail, he was compelled to relinquish his design, and accordingly he remained under the hospitable roof of his friend, Mr. Arnold. Hearing brother Bond conversing with the family respecting an appointment for meeting, he observed that they need not be in haste. A remark so unusual with him gave Brother Bond much uneasiness. As the evening came on his indisposition greatly increased, and gave evident intimations that his dissolution could not be far distant. About three o'clock next morning he observed that he had passed a night of great body affliction.

Perceiving his deep distress of body, and anxious to retain him as long as possible on the shores of mortality, his friends urged the propriety of sending for a physician; but he gave them to understand it would be useless, saying, that before the physician could reach him his breath would be gone, and the doctor could only pronounce him dead! Being asked if he had any thing to communicate, he replied, that, as he had fully expressed his mind in relation to the church in his addresses to the bishop and to the General Conference, he had nothing more to add.

About eleven o'clock on sabbath morning he inquired if it was not time for meeting; but recollecting himself, he requested the family to be called together. This being done agreeably to his request, Brother Bond sung, prayed, and expounded the twenty-first chapter of the Apocalypse. During these religious exercises he appeared calm and much engaged in devotion. After this, such was his weakness, he was unable to swallow a little barley water which was offered to him, and his speech began to fail. Observing the distress of Brother Bond, he raised his dying hand, at the same time looking joyfully at him. On being asked by Brother Bond if he felt the Lord Jesus to be precious, exerting all his remaining strength, he, in token of complete victory, raised both his hands. A few minutes after, as he sat on his chair with his head reclined upon the hand of Brother Bond, without a struggle, and with great composure, he breathed his last, on sabbath the 21st day of March, in the year of our Lord 1816, and in the seventy-first year of his age; after having devoted to the work of the ministry about fifty-five years, forty-five of which were spent in visiting the cities, villages, and wildernesses of North America; during thirty of these he had filled the highly responsible office, and conscientiously discharged the arduous duties, of general superintendent of the Methodist Episcopal Church.

His immortal spirit having taken its flight to the regions of the blessed, his body was committed to the earth, being deposited in the family burying-ground of Mr. Arnold, in whose house he died. His remains were, by order of the General Conference, and at the request of the society of Baltimore, taken up and brought to that city, and deposited in a vault prepared for that purpose, under the recess of the pulpit of the Methodist church in Eutaw-street. A vast concourse of the citizens of Baltimore, with several clergymen of other denominations, followed the corpse as it was carried from the General Conference room in Lightstreet to the place prepared for its reception in Eutaw street; being preceded by Bishop McKendree as the officiating minister, and Brother Black, a representative from the British to the American Conference, and followed by the members of the General Conference, as chief mourners. The corpse was placed in Eutaw church, and a funeral oration pronounced by the Rev. William McKendree, the only surviving bishop; after which, the body of this great man of God was deposited in the vault, to remain until the resurrection of the just and unjust.

It is needless to make reflections here, or to pass encomiums upon his character, not only because it would be anticipating his biography, which is now preparing for the press, but because the preceding journal speaks for itself, and loudly proclaims the man deeply devoted to God, exerting all his powers of soul and body to promote "peace on earth and good will to men;" and who ceased not his labors until compelled by the command of Him who first called him into being. Let those now denominated missionaries read this journal, and learn from the example of its author what it is to "endure hardness as good soldiers of the Lord Jesus."

May that church which so long enjoyed the services of this eminent minister of the sanctuary, and for whose prosperity he so diligently and conscientiously toiled and suffered, not only cherish a grateful remembrance of his Christian and ministerial virtues, but be long blessed with a succession of ministers who shall make his virtues their exemplar, and transmit to posterity unsullied those pure doctrines of Christ which Francis Asbury so faithfully and so successfully proclaimed,

New York, April 23, 1821

MEMOIRS OF MR. WESLEY'S MISSIONARIES TO AMERICA

Compiled By
Rev. P. P. Sandford

MR. THOMAS RANKIN

I was born at Dunbar, in the shire of East Lothian. My parents feared God, and endeavored to bring up their children in his fear; all of whom, except two daughters and myself, died young. We were early taught the principles of religion. My father used frequently in the evenings to catechize us, as also the servants. At school we were taught in the same way. By these means the fear of God was early implanted in my mind, so as to make me afraid of doing what other boys did without either fear or shame. While at school I paid close attention to my learning, and made some progress. After a season I desired my father to let me learn arithmetic; and this kind of learning being congenial to my turn of mind, I advanced as far in all the different branches as my master was capable of; teaching me. I can say very little about religious impressions while at school; only I remember that I loved to hear persons converse about religion, and to be in their company. At times I used private prayer, especially when the thoughts of death and judgment came into my mind. When about eleven or twelve years of age I was deeply affected at a sacramental occasion, being permitted to stay at the administration of the ordinance. When I saw the ministers and people receive the bread and wine, and heard the address from the former to the communicants, I frequently burst into tears. At the same time I thought, "If ever I live to be a man, I will be a minister; for surely if any persons go to heaven, it must be the ministers of the gospel." Those impressions often remained for days upon my mind, and led me to reading and private prayer. I believe it was about this time that there was a most tremendous storm of thunder and lightning, such as some of the oldest people had never seen before. This being in the night season, made the awful scene more terrible. My sisters, with myself, cried and prayed, and were in the utmost terror of mind. This solemn night made a deep impression upon me, and led me to prayer. The remarks my father made upon it served also to fix upon my mind the great importance of being prepared for death and judgment. It was about this time that my father had me taught music and dancing. I soon found that these things had a fatal tendency to obliterate the good impressions which from time to time I had found my mind affected with. Parents and guardians of youth are not sufficiently aware how soon young minds are ensnared and contaminated with what are called "genteel accomplishments." To such as have no savor of divine things, the above remark may appear trifling, and they may sneer at it; but I aver that young people are in the utmost danger from dancing and music and I have often been astonished that any parents professing godliness should suffer their own children to be taught these things, or turn advocates for them in others. I repeat once more, that a dancing-school, unless conducted by a very peculiar master, who watches over the youth intrusted to him, will soon pave the way for such scenes as both parents and children (if the grace of God do not prevent) will have cause to mourn over when too late.

In the midst of those trifling amusements the Lord in mercy did not leave me to the depravity and vanity of my own corrupted heart. I was now thirteen years of age, full of vivacity, with good health, and a remarkable flow of spirits. I had an extraordinary dream, which made a very deep impression on my mind, the effects of which remained for a season. I awoke in great agitation, but thankful it was only a dream, and not what I imagined in my sleep, — the day of judgment.

The force of education, and a fear of my father, who was very severe in the government of his children, preserved me from many youthful follies, and from sin, both in word and deed. My constitutional sin was a proneness to anger when offended. I do not recollect that I ever began a quarrel with my school-fellows, as I always dreaded my father's resentment, and the reproof, if not the chastisement, of my schoolmaster. But if I was affronted, my passion rose so high that I regarded no consequences. The moment my passion subsided, I was ashamed and condemned in my conscience; and often resolved I would never be in a passion any more. The terror I was in, lest it should come to my father's ears, made me always ready to make up matters with the boys. He saw in me too much of his own disposition; and as he had suffered for it in his own mind, he was the more careful to guard me against its pernicious effects. Such was his strength of body, and undaunted courage of mind, that at the time of the rebellion, in the year 1745, (when I was turned seven years old,) he offered to head a party of his townsmen, in order to attack a party of the rebels, who came to Dunbar for the sake of plunder. He had such love to his majesty and to our happy constitution, that he was ready to spill his blood in the defense of both. I have heard him say, when he laid the matter before the provost and principal men of the town, if they would have consented, and allowed him the townsmen he would have chosen, he would have secured all the plunder the rebels had taken, and made an end of the detachment.

When I was between sixteen and seventeen years of age, my father, after an illness of some months, died in peace. For some time after his death my mind was seriously and deeply affected; but, alas! youthful company and trifling amusements gradually drew my mind from the pursuit of those things that made for my present and eternal happiness. I heard my father's advice no more; and the awe in which I stood of him being removed by his death, I indulged myself in greater liberties than I durst have done during his life I began to be more fond of music and dancing; and this led me into vain company, and meetings of young people of both sexes. My mother was too indulgent and fond of me, (as she never had any other son but myself,) and this made her authority but very light over me. I bless God, that I was mercifully preserved from open wickedness. I do not know that ever I swore an oath in my life; indeed, I felt an entire abhorrence to this vice, and I also detested it in others.

Soon after this, a troop of dragoons came to Dunbar; among whom there were ten or twelve pious men, with several of their wives. As soon as they were settled in the place, they hired a room, and met together for prayer and hearing the word of God every morning and evening. I did not know then, but I have been informed since, that those men were part of the religious soldiers who used to meet with John Haime, and others, in Germany. The news of soldiers meeting for prayer and praise, and reading the word of God, soon spread through the town: curiosity led many to attend their meetings, and I was one of that number. After a few weeks, some persons had divine impressions made upon them: the place would scarcely contain the numbers that attended; and it pleased God to make their conversation and prayers a real blessing to several souls. It was not long before several were enabled to testify that they had redemption in the blood of Christ, the forgiveness of all their sins. This soon spread abroad, and made a great noise in the town. As I loved their conversation and prayers, and continued to attend their meetings, I wished to have some conversation with them, that I might know what they meant by knowing their sins forgiven. I met with them and others; but I could not understand them when they spoke of God's Spirit bearing witness with their spirits, that they were the children of God. They urged every scripture that occurred to their minds, to prove their

point; but my plea was, "that we might be in the favor of God, and not be assured that our sins were forgiven." I granted, "that some very peculiar holy people might be assured of the divine favor; but that it was not the privilege of all the children of God." This, I thought, was supported by Scripture, and the experience of some whose lives I had read; as also confirmed by the conversation of others, who, I thought, were the most pious persons in Dunbar. I believed the soldiers meant well, but that they were grossly mistaken. Their number, however, increased, and the persecution of the tongue increased also; so that some who had been respectable characters had their names cast out as evil. I could not bear this, and determined not to frequent their meetings as I had done before. It was about this time that some of the Methodist preachers came from Newcastle, and preached at Dunbar. This also being a new thing, many went to hear them, and I attended among the rest. I was pleased with all I heard; but I do not remember that any particular impression was made upon my mind. After several of the preachers had paid a visit to the place, and many approved of them, Mr. William Darney came and preached also. His manner was such as gave a general disgust to many of the inhabitants; and, young as I was, I joined the number. I thought, I never heard such nonsense, and such preaching about hell and damnation, from any minister, in all my life.

About this time I was invited to the wedding of a farmer's daughter, whose family were intimate with my father while he lived, and the intimacy continued with my mother and myself after his death. I accordingly went, and, as usual, joined in the amusements of the day. After I had danced several times, and was now engaged in a country dance, I was overwhelmed with such a dread of mind, that, as soon as it was concluded, I walked out into the fields, (being in summer,) and felt distressed beyond measure. Several came out in search of me; and when they found me, most earnestly entreated that I would go in and join the dance once more. My answer was, "No, I will dance no more this day; and I believe I never shall dance more while I live." They asked, if I were well. I replied, I was; but was determined that no entreaties should make me alter my resolution. I thank God that I have been enabled to keep my word to the present day.

It pleased God to carry on the work of his grace in the souls of those in whom it was begun, and their number increased; so that a society was formed, and class-meetings were established. At that time I did not understand the nature of class-meetings; and therefore was ready to listen to the idle and foolish talking of those who said, "The soldiers had pardoned such and such a one, after they had confessed their sins to them." The ministers of the town had also begun to say several things from the pulpit, as well as in private, that were unfriendly to the meetings of the soldiers, and those who assembled with them. This was attended with unpleasant circumstances, and made several afraid to go to their meetings. While things were in this situation, I had occasion to call upon one who was joined to the society. She was a woman of good sense, and amiable in her manners, and had known me from a child. After the business was settled that I went about, she accosted me in a most kind and pleasing manner, by telling me she had not seen me for some time at their meetings, and asked me the reasons why I absented myself. I made a very improper excuse. I wanted to be gone; for I felt her words to make a deep impression on my mind, and the force of truth made me very uneasy. The effects of this short conversation rested upon my mind for some time, as also the conversation of others who were members of the society. The short of the matter was this: I had a sincere desire to serve God and to save my soul, as also to be thought a religious young man; but I had not learned to "sell all for the pearl of great price." I still wanted to mingle harmless amusements with the things

of God; and therefore I halted between two opinions, and trimmed between the world and the glorious liberty of the gospel of the Lord Jesus Christ.

I now resolved to leave home, though much against my mother's will. I told her I could no longer bear to attend to that part of the business which obliged me to attend the public-houses to settle accounts with our customers. In short, I came to a determination to spend some time at Leith, two miles from Edinburgh I had now an opportunity of sitting under the ministry of that pious preacher, Mr. Lindsay, of North Leith. His sermons were greatly blessed to me, and I began to see the plan of salvation, with more clearness than ever I had done before. I had an uncle who lived in Edinburgh; and when I went to visit him, I had also an opportunity of hearing several excellent ministers preach the gospel. These opportunities were not lost; but still I remained an entire stranger to the knowledge of salvation by the remission of my sins. I went on in this manner for some months, till the sacrament was going to be administered, when I determined, for the first time, to go to the Lord's table. I waited on the minister with one of the elders, with whom I was acquainted. He proposed the usual questions to me previous to my admission to the ordinance. I replied as well as I could, and told him I had a sincere desire to love God and walk in his commandments. I received the token, and attended on the sacrament accordingly. The sermons, exhortations at the table, and the administration of the ordinance, were attended with a peculiar solemnity, and greatly blessed to my soul. I found such a happiness as I never had known before. This continued for some weeks, and I could truly say that private prayer and reading the word of God were my delight.

It was about this time that I first heard that eminent servant of the Lord Jesus, Mr. George Whitefield. He was preaching his farewell sermon in the Orphan-house yard, in Edinburgh. I had often before had thoughts of hearing him; but so many things had been said to me of him, that I was afraid I should be deceived. I heard him with wonder and surprise, and had such a discovery of the plan of salvation as I had never known before. I was astonished at myself that I should have listened to those idle tales, and thereby have been kept from hearing this burning and shining light, who had been instrumental, in the hands of God, for the good of so many thousands of souls. When I understood he was going to leave Edinburgh, I was really distressed. I remembered more of that sermon than of all the sermons I ever had heard; and had a discovery of the unsearchable riches of the grace of God in Christ Jesus; as also how a lost sinner was to come to God, and obtain mercy through the Redeemer. From this time I was truly convinced of the necessity of a change of heart. I now sought the knowledge of salvation with my whole heart; and the measure of happiness which I had for some time experienced made me to think I was in the divine favor. I most sincerely desired to devote my soul and body to the glory of God; when I was, all on a sudden, left in darkness. I began to examine myself, if I had given way to any known sin, or neglected any known duty. So far as I had light to discern, I knew not that I had done any thing to cause the amazing change I now experienced. I was indeed very unhappy, and the following lines describe my feelings at that time:

"Driven out from my God, I wander abroad;
Through a desert of sorrows I rove."

What to do, or where to go, I could not tell. I thought, "The way of duty is the way of safety, and here will I hold." I was greatly tempted to believe that all the happiness I had experienced was an entire delusion. Whether from pride or prudence, I cannot say, but I remained silent, and my

sufferings were not small. The Lord well knew that it was not a little that would break a headstrong will, and bow a high and proud spirit: and therefore I had cup after cup given me to drink, in order to embitter every thing that had opposed, or might oppose my salvation by grace alone. I mingled my food with weeping, and my complaints with groans that could not be uttered. "I bless thee for the most severe, and let this stand the foremost, that my heart has bled."

The time was now drawing near for the sacrament to be administered again; and when I thought of going to the table of the Lord, I was seized with extreme distress. After many painful reasonings, I thought, "Where can I go for ease to my wounded spirit but to Jesus the sinner's friend?" I determined, "If I perish, I will perish crying out for mercy." On the Sunday morning I was early at church, waiting upon God in his public ordinances. The subject preached upon was Heb. xii, 24; and the sermon was delivered with many tears and much power from on high. I had often heard Mr. Lindsay with much profit and pleasure, but never before felt what I did under this sermon. My heart was broken to pieces, and now it was that I had a strong hope that the Lord would reveal his love to my heart. I went to the table, and received the bread with a broken, melting, and expecting heart. When the wine was delivered into my hand, the cup being full, a little was spilt on the floor; and that very moment Satan suggested that "Christ's blood was spilt for me in vain!" I scarcely knew how I got the cup to my lips, or how I delivered it to the next person, according to custom. The horror of mind that seized me was inexpressible, and the violence of the temptation continued for several hours. All my pleasing hopes of pardon and peace passed away as a dream. As soon as I got home, I wrestled with God in mighty prayer; but all was dark. Toward the evening a ray of light darted across the dreadful gloom; and hope, with its cheering rays, began to spring up in my soul. I then saw that the dreadful suggestion, that Christ's blood was spilt for me in vain, was only a strong temptation from the powers of darkness. Hopes and fears alternately prevailed, and thus I went on for several weeks.

While I was in this state of mind, I was informed that Mr. Whitefield was expected to preach in the Orphan-house yard next Lord's day. I heard him every time he preached the ensuing week, both evening and morning. O how precious was the word to my soul! It was sweeter than honey, or the honey-comb. My expectations of divine mercy rose superior to all my fears. I heard him at every opportunity, till he went to visit Glasgow, and other parts in the west of Scotland. I now saw as well as felt, that I had nothing to do but to come to God, through the Son of his love, and by faith to lay hold on the horns of the altar. I was now led to pray and expect every day and every hour the moment would arrive when I might say, without a doubt, "My Beloved is mine, and I am his!"

O yes! "My soul broke forth, in strong desires, the perfect bliss to prove." Sometimes I thought I was not ready to lay hold on eternal life. At last I began to reason thus: "Why are his chariot wheels so long in coming?" It then was suggested to me: "Probably you are not one of the elect; and you may seek, and seek in vain." I tasted no pleasant food, my sleep departed from me, and my flesh wasted from my bones; till at last I sunk into despair. One morning, after breakfast, I arose and went into the garden, and sat down in a retired place, to mourn over my sad condition. I began to wrestle with God in an agony of prayer. I called out, "Lord, I have wrestled long, and have not yet prevailed: O let me now prevail!" The whole passage of Jacob's wrestling with the Angel came into my mind; and I called out aloud, "I will not let thee go, unless thou bless me!" In a moment the cloud burst, and tears of love flowed from my eyes; when these words were applied to my soul, many times over,

"And he blessed him there." They came with the Holy Ghost, and with much assurance; and my whole soul was overwhelmed with the presence of God. Every doubt of my acceptance was now gone, and all my fears fled away as the morning shades before the rising sun. I had the most distinct testimony that all my sins were forgiven through the blood of the covenant, and that I was a child of God, and an heir of eternal glory. What I now felt was very different from what I had experienced of the drawings of the love of God for several years past, and when I first partook of the sacrament. I had now no more doubt of my interest in the Lord Jesus Christ than of my own existence. I could declare that the Son of man had still power on earth to forgive sins; and that he had pardoned my sins, even mine. Now it was that—

"Jesus all the day long
Was my joy and my song!"
And the cry of my soul was,
"O that all his salvation might see!
He has loved me, I cried,
He has suffered and died,
To redeem such a rebel as me!"

How many times before, when under the most painful distress of mind, I had wished I had never been born!

But now I could bless God that I ever had a being, and fully believed that I should live with God while eternal ages roll. Soon after, I was sent for by a lady, who, observing that I had been in tears, inquired what was the matter. I told her they were not tears of sorrow, they were tears of joy; and then related to her what the Lord had done for my soul. She burst into tears herself, and told me she had been seeking that great blessing for years, but had not found it. She was so deeply affected with what I had told her, and by the power that attended the word, that it was some time before she could inform me of the business she wished to consult me upon. I have reason to believe it was made an eternal blessing to her soul. As soon as I had finished a little writing, which she wanted me to do for her, I went to prayer with her, and left her in tears. I could now look back and survey the dealings of God with me, even from my childhood; and understood a little of that scripture, "When the Comforter is come, he shall bring all things to your remembrance, whatsoever I have said unto you." Those words were truly fulfilled in me, "I have girded him, although he has not known me." How many times did I taste of his love, and how sweetly did the Lord draw me by the cords thereof! But youthful vanities and youthful company choked the good seed. Now I saw why it was that the Lord laid his hand so heavily on my soul, and gave me to feel so keenly the distress of a wounded spirit. This embittered every creature and created thing to my mind, and made me completely willing to sell all for the pearl of great price. In a word, every thing, the nearest and dearest connections on earth, became entirely and totally indifferent to me, when they stood in opposition to the salvation of my soul. I was enabled to give up all, and I found all in my adorable Lord and Saviour.

"Great is the work, my neighbors cried,
And own'd the power divine;
Great is the work, my heart replied,
And be the glory thine."

I now embraced an opportunity of writing to one of the young men belonging to the society in Dunbar, with whom I had had many disputes upon religious topics, and informed him what God had done for my soul. This soon spread through all the society, and afforded matter of praise to God in my behalf; but to others it was only, "Mr. Whitefield has made him religiously mad!" This was no more than I expected; and when it came to my ears, it gave me very little trouble. But I felt some concern, when I was informed that my mother, whom I sincerely loved, and sisters, were very much distressed on my account. But the providence of God soon took care for this also. I had paid very little attention to my body, so that my health had suffered, till I was not able to attend to my business, and had all the appearance of a rapid consumption. The doctor, who had given me some medicines, and found I grew worse, advised me to remove to my native air. I did so; and when I came to Dunbar, my mother and sisters were in great distress to see me so reduced, that walking a hundred yards would tire me. By the use of some simple and efficacious medicines, and the benefit of my native air, after the first week, I gained strength every day; so that in six weeks' time, by the blessing of God, I was restored to my former health and strength. About ten or twelve days after I came to Dunbar, as I knew that many things were said to the minister of the parish concerning me, I waited upon him. He had known me from a child, and he was well acquainted with my parents. As soon as he was informed that I was in the house, he sent for me into his study, and desired me to take a seat opposite to him. After a few words about my health, I told him that I supposed he had heard a variety of things concerning me. He replied he had, and wished to converse with me himself about those things. I told him I was come on purpose; and then in all simplicity and godly sincerity informed him of my experience, and boldly declared what the Lord had done for my soul. He heard me with great attention, and when I had done, gave me several friendly counsels; he then arose from his seat, with tears in his eyes, and put his right hand on my head, and said, "My dear Tommy, I always loved you from a child, and now I love you more than ever: may God bless you, and keep you, and make you a blessing in your day and generation!" After he had done, I thanked him, and he desired me to call upon him whenever I thought proper. My views and pursuits were now directed to one thing,—the glory of God, and the salvation of my own soul and the souls of others. For some weeks indeed, while I remained ill, I thought of nothing but of dying, and going to heaven; but now, being recovered, I felt such love to the souls of my fellow creatures, that I longed to tell every one what God had done for my soul. My brethren of the society, to whom I had now united myself, rejoiced over me in the Lord; and as soon as my health enabled me, they called upon me to pray in their class and prayer meetings.

It was at this time that thoughts arose in my mind, that I ought wholly to dedicate myself to God in preaching the gospel. I had already gained some little knowledge of the Methodist economy; but however I loved the preachers and the people, I determined, if ever I preached the gospel, it should be as a minister in the church of Scotland; and I had purposed to go to the college in Edinburgh, in order to prepare myself for the ministry. I now had some conversation with the minister of the parish on this head, and also with the Rev. Mr. Whitefield. The result was, I determined, whether I became a minister or not, to make it my one and only concern to live to Him who had lived and died for me. I was enabled to do so, and to dedicate all my spare time to reading, prayer, and divine improvement. The more I did this, however, the more the thoughts of preaching rested on my mind; but I was called to pass through another school, very different from a college, before that period should arrive.

Being now perfectly recovered, and in some degree established in the ways of God, and my parent and other relations made sensible that the change wrought upon me was from God, and not from man; I was called, by the providence of God, to spend a little time longer in Leith. I soon got acquainted with some pious people, and we frequently met together for prayer and spiritual conversation. This was the case both in Edinburgh and Leith, and was attended with a blessing to my soul. At this time we had no regular society in Edinburgh, but there were a few who were united together in Musselborough, six miles from Edinburgh. Some pious dragoons, of the same regiment with those who first brought Methodism to Dunbar, were the instruments, under God, of bringing the same to Musselborough. Several of the inhabitants were awakened to a sense of their danger, and some were also brought to a saving knowledge of the Lord Jesus Christ. They were formed into a society, and the preachers visited them, as well as the society at Dunbar. I went to see them, whenever I had an opportunity, and we mutually partook of the blessing of the Lord. Thus I went on till the month of October, when the providence of God opened a new scene to my view.

I had been disappointed in my expectations of going to the college; and although the thoughts of preaching would frequently come to my mind, yet I saw no prospect of such a thing taking place. There was, at this time, an offer made to me, of taking a voyage to Charleston, in South Carolina. I had a cousin in Edinburgh, who was in the mercantile line; and he and another gentleman offered to send several kinds of goods under my care, to dispose of them to the best advantage in that city, and to bring such returns as were most likely to answer the markets at home. As the prospect was flattering, and I understood the business, I entered into an agreement, and accordingly sailed for that place. The passage was long and tedious, but we came at last in safety to Charleston. One particular inducement for me to undertake this voyage was, the captain was reported to be a pious man, and of an exemplary character. Another was, that as the prospect of dedicating myself to the work of the ministry was closed, I thought it my duty to employ my time and talents in a way that might tend to my worldly advantage. I had consulted my friends and relatives, and all of them seemed to approve of the step I now took. I always had a strong desire to see foreign countries; and now I thought, I shall have this desire gratified. I did not properly consider that I was but young in the ways of God, and wanted more establishment therein. However, I had a lesson to learn, and the Lord permitted me to take this step, in order that I might learn it. Whenever the weather permitted, we had prayers, morning and evening; and all the officers, and ship's company, as well as passengers, regularly attended. This, in general, was performed by the captain; and sometimes he called upon me to read and pray also. I had been mentioned to him as a religious young man; and he showed a particular regard for me, both in going out and coming home. He would several times call me into his state-room, so called, and converse with me about the things of God. I soon found that he had formerly experienced a real work of grace upon his soul. I also learned that it was not with him as in times past. It was not long after our arrival at Charleston that I had a sad proof that he had fallen from grace. His business exposed him to the company of some merchants and captains of ships, and I observed that he came to his ship several times intoxicated. I was very much grieved to see this, and I once took the liberty to hint it to him. As I was but young, and he upward of forty, if not fifty years of age, I was afraid he would be offended; but I found the contrary. He was much of a gentleman in his manners, very different from most sea captains; which made him receive what I said in a way I scarcely expected. He candidly confessed his being overtaken with liquor, and with tears lamented it; but, alas! his spiritual strength was departed from him, so that I saw him, at different times after this, overtaken in the same snare.

The vessel was at Charleston several months before her cargo was discharged, and a fresh one on board of her. I had an opportunity of taking notice of the place, its inhabitants, and their conduct. The people appeared to be a dissipated and thoughtless generation. The little I saw in public, and what I observed in private companies, made me conclude, that the world, and the things thereof, engrossed their whole attention. The cheapness of rum, and the heat of the climate, were strong inducements for the inhabitants to love drink; and many of them did so to excess. I also observed a very great profligacy of manners among the poor blacks, whether they were free or slaves. However, I found there were Lots, even in this Sodom. As I made it a point of conscience to attend the public worship every Lord's day, I observed the places pretty well filled, and the people seemed to hear with attention. The only minister I heard, who seemed to speak home to the consciences of his hearers, was a Baptist. I attended principally at his chapel, and had reason to bless God for the agreeable seasons I enjoyed under his ministry. I nevertheless found I was not at home, and I did not enjoy that depth of communion with God, either in public or private, which I had experienced before I left Edinburgh. I longed to leave the place; and when the time came, I rejoiced at the thoughts of seeing my Christian friends in Leith, Edinburgh, and Dunbar, once more. We sailed from Charleston in the month of February, and the vessel arrived at Leith about the middle of April. We had a very stormy passage; but our gracious Lord most mercifully preserved us. Our captain was ill most of the voyage; and what was worse, he made himself too often so by taking strong drink. He had truly been converted to God; and for years was a he burning and a shining light, but that fatal opinion, that he could not fall from grace, had been the bane of his spiritual happiness. He several times took me by the hand, and thanked me; and then said, if God spared him to return home safe, he would go to sea no more.

The company that I was obliged to mingle with at Charleston, on account of business, was far from pleasing to me; and the want of more retirement was attended with loss to my spiritual happiness. On my return home, when I compared the state of my mind to that which I experienced before I left Britain, I found that my soul had suffered a real declension. On my knees, and with many tears, I cried to God, to restore the joy of his salvation. My mind was much affected with this thought, that I had acted the part of Jonah, and had fled from the presence of the Lord, by making the prospect of gain one of the chief inducements for me to go this voyage; and this was increased, when I reflected on the conviction, that I had so deeply felt of giving up myself to the work of the ministry. It was then that the thoughts of preaching the gospel returned upon me with double force.

Mr. Whitefield came to Edinburgh soon after my return from abroad; and I had the pleasure of hearing him, evening and morning, for some days. The Lord, in mercy, made the word by him a great blessing to my soul; so that I soon recovered all that peace and joy in believing which I had experienced twelve months before. My cup now ran over, and the joy of the Lord was my strength. I had now an opportunity of getting acquainted with several pious persons, to whom I was a stranger before I sailed for Carolina.

Mr. Wesley had paid several visits to Glasgow, at the kind solicitation of that good man, Dr. Gillies; but no society was formed there for several years afterward. As a society was formed at Dunbar in the latter end of the year 1755, and at Musselborough soon after, Mr. Wesley preached at both the above places in the years 1757 and 1759; and was much pleased to see the piety and zeal which the members of each society showed, as well as the congregations that attended. I was absent

from Dunbar at the time of both his visits, and I had not the pleasure of seeing him for two years afterward. In the year 1760 an opening was made for our preachers to visit Edinburgh and Aberdeen, with some other places in the north; but it was not till the summer, 1761, that Mr. Wesley preached in the above cities. I came to Dunbar about the month of June, 1759. It was with great pleasure I met with my relatives and Christian friends, after an absence of near ten months. The Lord enabled me to improve the time and opportunities I now enjoyed, both to my own good, and the good of others. Now it was that I first got acquainted with my valuable friend Mr. Mather. For several years there was no regular preaching at Dunbar, only the preachers paid them a visit from Newcastle, as often as they could. Mr. Mather's visit was attended with a great blessing to the society at Dunbar, as also to the society at Musselborough. I was greatly pleased, as well as profited, by his preaching and conversation. I never saw any one before that appeared so dead to all below, and so much alive to God, as also so deeply engaged in his work. I embraced every opportunity of his company and conversation, and the more I saw and heard, the more my heart cleaved to him. I was with him at Musselborough, and stood before him when he preached out of doors, and he leaned on my shoulders, which I thought a very great honor; although I did not admire the appearance of some who were preparing to throw dirt at him. I had not learned then what it was to go through showers of dirt, stones, and rotten eggs, which I experienced several years afterward. From the conversation I had with Mr. Mather, I had a very great desire to visit the societies of Alawick, Newcastle, and Sunderland. In September I set off for Berwick, and from thence to Alawick and Newcastle. I was greatly pleased, as well as profited, by all I saw or heard, whether in public, or with private individuals. Now it was that I saw Methodism in its beauty, as it reflected its doctrine and discipline, as well as the divine power that attended the word of God preached. My soul was greatly united to the people wherever I came; and every one I met with showed me kindness. While I was at Newcastle, in attending the preaching one Sunday afternoon, when Mr. Thomas Lee preached out of doors, he inquired who that young man was that stood opposite to him dressed in blue. As soon as he knew where I lodged, he sent for me, and showed me every mark of love and brotherly kindness. He said he was going to the north, in order to visit the societies in those parts, and desired me to go with him, which I most willingly complied with. When we came to one of the country places where he was to preach, he desired me to meet the little congregation that evening. I told him, that I never attempted to preach, and begged to be excused. He then asked if I never had prayed or exhorted in public. I told him I had, sometimes, at our little prayer meetings; then he replied, that I should certainly speak to the people that evening. I entreated him to excuse me: but all I said was in vain; so that I was obliged to comply. I sung and prayed, and said something, but in such confusion, that I do not remember one sentence I delivered. I was heartily glad when I had done, and told Mr. Lee, that I hoped he would never ask me to speak or pray any more in public.

After my return to Dunbar, I determined I would spend some time in the north of England. While at home, my time was principally spent in reading, meditation, and prayer. The Lord was now preparing me for that work unto which he was pleased afterward to call me. I was assured that I grew in grace, and in the knowledge of our Lord Jesus Christ. In the month of November, Mr. Shout, from Leeds, called at Dunbar, and preached several times. As I had been making up my mind for some time, I now saw my way clear to go with him to Newcastle. After staying a few days there, I went to visit Sunderland, and determined to spend some time in that place. There was something in the spirit and temper of the people that was very pleasing to me, and I soon got acquainted with some who were much devoted to God. My soul increased in the divine life; and if ever I was sensible of

deep communion with God, it was now. I greatly loved the conversation of pious old professors, as I learned more from their experience of the work of divine grace, than all that I ever conversed with before. To spend an hour with such was truly pleasing to me; and to this day I remember with gratitude the many useful lessons I then learned. I now saw the whole economy of Methodism in the most favorable light, — the class and band meetings, meeting of the society, body-bands, love-feasts, &c. I saw the great utility of, and it gave me the utmost pleasure to conform to every part: the whole was calculated to promote the great end for which they were designed, the glory of God in the salvation of souls. The preachers lodged at the house where I was, which afforded me frequent opportunities of instruction; and although it is now almost forty-four years ago, yet I call to mind, with the utmost pleasure, the salutary effects of those interviews. It is with the most cordial satisfaction that I record the names of a Cownley, Hopper, Lowe, Rowell, Lee, Oddie, Hosmer, Olivers, and some others, whose names I do not at this time remember. I most unfeignedly thank God for the seasons I enjoyed with all of them. They have all run their race, and finished their course; and as they were all burning and shining lights in their day and generation, they are now in the garner of God, where I believe I shall soon join them, with many others, to part no more for ever!

Before I came to Sunderland, I had, at times, a discovery of the remaining evil of my heart, which at seasons made me very uneasy. In reading the oracles of God, I was clearly convinced that the grand design of the gospel was not only to bring sinners to enjoy a sense of the divine favor, through our Lord Jesus Christ, but also to restore them to that holiness without which no man can enjoy God in eternal glory. After I came to Sunderland, I had a discovery of this important truth, in a more distinct and ample manner. I now began to seek this great salvation as I had never done before; and the more I sought it, the more my soul grew in grace, and in the knowledge of the adorable Saviour. It was also at this time that the thoughts of preaching began to operate with more force upon my mind. This led me to much prayer, that I might not deceive my own soul. As these thoughts occurred, I was determined never to attempt any such thing, unless God should make it as plain to me as the sun at noon-day. Thus I spent the winter, and the early part of the spring, and most sensibly felt that my soul had gained ground in the heavenly race. My one desire was to please God, and to do the will of Heaven; and I labored to redeem the time, in the most earnest and useful manner. I frequently strove to put away the thoughts of preaching from my mind; and the more I did so the more would they return, and penetrate my heart.

As the spring approached, I frequently walked out into the fields; and many a precious moment have I experienced in reading and prayer, at the side of a hedge, when none but the Holy One of Israel either saw or heard me. It was in one of those seasons that I was seized in a very uncommon manner. I had such a discovery of the deplorable state of the human race, by original and actual sin, that I almost fainted away. Words cannot express the view, as well as the feelings, I at that time had, which led me to more earnest prayer, searching the Scriptures, and walking more closely with God. Some time after this, as I was one evening meeting my class, and happy in my soul, I was all on a sudden seized with such horror as I had never known from the time I knew the pardoning love of God. As soon as the meeting was finished, I went home, and retired to private prayer; but all was darkness and painful distress. I found no intercourse with Heaven, and faith and prayer seemed to have lost their wings. For five days and nights I went through such distress of soul as made sleep, and the desire of food, depart from me. I could attend to nothing but my painful feelings, and mourn and weep.

On the fifth day, two friends called to see me, and we joined in prayer, and I found more liberty than I had experienced during the time of this painful distress. As soon as my friends were gone, I fell down on my knees, and continued in prayer till I went to bed. I now found a degree of sweetness, and communion with my Lord once more; and I closed my eyes with the pleasing sensation. I awoke very early next morning, and with such a change in my feelings that I could scarce allow myself time to dress, before I fell upon my knees to praise God; and when on my knees, had such a view of the goodness and love of God, as almost overcame every power of body and soul. Soon after this, I had such a discovery made to the eye of my mind, of the dreadful state of all the human race, (who were without God, and without hope in the world,) that my knees smote together, and every joint trembled; while these words sounded in my ears, "Whom shall I send? whom shall I send?" My heart replied, "Lord, if I can be of any use, to pluck one of these from the jaws of ruin, here I am, send me." At that moment I felt such love for the souls of my fellow-creatures, as I never had done since I knew the pardoning love of God. A variety of scriptures were now applied to my mind, part of which were the following: "Depart ye, depart ye, go ye out from thence; touch no unclean thing; go ye out of the midst of her; be ye clean that bear the vessels of the Lord. For ye shall not go out with haste, nor go by flight; for the Lord shall go before you, and the God of Israel shall be your rereward!" And, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever," My whole heart cried out, "Who am I, O Lord, or what, is my father's house, that thou shouldest employ such a poor, ignorant creature as I am?" Then it was that these words came with power to my soul: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemeth good in thy sight."

If my cup, for some days, had been a cup of inward anguish and distress, it was now filled with joy unspeakable and full of glory! It was similar to the overwhelming power of divine love which I felt on that transporting morning when the Lord brought my soul first out of darkness into his marvelous light. The only difference was in this, I had such a deep discovery of the ruined and deplorable state of man, and of the unsearchable riches of Christ, as I then had no conception of. Such were my feelings, that I thought I could lay down my life, if I might but be any wise instrumental of saving one soul from everlasting ruin. It did not now enter into my mind to think about a genteel provision for the work of the ministry, or of being deeply learned in polite literature, so as to acquire the applause of men; but only how I might obtain the approbation of God, connected with the salvation of my own soul, and also of the souls of others. In short, my will was so lost in the will of God, that the whole cry of my heart was, "Thy will be done, thy will be done."

When the overwhelming power of God in some measure subsided, I began to reason about my weakness, and unfitness in every respect for the work of the ministry; but how kind and gracious was the Lord in conveying with power the following scriptures to my mind! — "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment, thou shalt condemn: this is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord," Isaiah liv, 17. All the above solemn transaction between God and my soul passed in the morning between three o'clock and seven, when my mind settled into a sweet and heavenly calm. Such had been my ignorance and folly, that many times I had said in my mind, "I will never attempt to take a text, or stand up to preach the gospel unless God shall condescend to make my call as clear as the apostle Paul's was. The Lord therefore in great mercy took this method to remove all scruples

from my mind and make it as clear as the sun at noon day. Who would have thought, that, after such an abundant revelation of the will of God concerning me, I ever should have feared that I had deceived myself and that the whole was a delusion? But of this in its proper place I now saw that all the past dealings of God, in the painful as well as the pleasing experience I had gone through was intended to prepare my soul for this important period. When I was called down to breakfast, all the family observed the pleasing change in my countenance, but they remained strangers to the cause; only I observed, that I was delivered from my painful exercise of mind, and was now exceeding happy in the enjoyment of the love and comfortable presence of God. Indeed, if ever I lived in the suburbs of heaven, it was this day, and for several days after. On the Saturday we expected the preacher; and I could not help praying, in the simplicity of my heart, if what I had passed through was from God, that such a One might come. It was not his regular turn; but the kind providence of Heaven condescended to my ignorance and weakness, in sending the very person I had prayed for. I now thought this was a token for good, and fully believed the whole I had gone through was indeed the work of the Lord. I took the first opportunity that offered to read to him the whole of the late transaction between God and my soul. As soon as I had done it, he replied, "This may be of God, and it may not be of him; but nothing certain can be said, or a proper judgment formed, till a trial is made." This was a wise and judicious manner of giving me his sentiments; but it cast a damp on my mind, and exposed me to painful reasonings. Nevertheless, matters were ordered so, that I went with one of the local preachers, and supplied his place on the sabbath. I had occasionally given an exhortation before, but never ventured to take a text till this day; so that this was the first sermon I ever preached. Several of the people took me by the hand when I came down from the pulpit; but I was so ashamed, that I could not look any of them in the face. But this was not all: I had been led to think, if I really was called of God to preach, the divine power would attend the word in a very remarkable manner, in the conviction and conversion of sinners. This arose from reading Messrs. Wesley's and Whitefield's Journals; as also in hearing Mr. Whitefield myself. I did not know the meaning of that saying, "My time is not yet." Indeed, I concluded I had been mistaken, and had deceived myself; and therefore I resolved to preach no more. In this resolution I returned from the place where I had preached to Sunderland, and was very much tempted and distressed. As soon as I came home, I retired to my room, and poured out my soul before God, most fervently beseeching him that I might not be deceived, and thereby ruin my own soul. Those who have gone through the same fire and water will understand what I then felt.

It was strongly suggested to my mind, that if ever I attempted to preach any more, Satan would tear me limb from limb! I persevered in prayer till the sweat flowed from every pore, and till I could challenge all the powers of darkness, in the strength of the Lord, to hurt a single hair of my head. It was about this time that I was more deeply convinced of the necessity of recovering the image of the blessed God. What by my exercise of mind about preaching, and the discovery of inbred sin, it might have been said,

"Commences now the agonizing strife,
Previous to nature's death, and second life!"

Sometimes I thought I would preach no more; but when I refrained, I was truly miserable. Through the mercy of God, wherever I went, the people received me with pleasure, and kindly solicited my return among them. But all this did not satisfy me: as I did not see the fruit of my labors,

as I expected, I was much cast down and distressed. I did not then know that I had not wisdom or grace sufficient to bear any remarkable success in my preaching. I was enabled, however, to go on my way, if not at all times rejoicing, yet with a pleasing hope I should yet see better days. Early in the spring, 1761, another local preacher with myself resolved to spend the ensuing summer in breaking up fresh ground; a blessing attended our labors, and we were encouraged to go on in the work of the Lord. In the beginning of June, Mr. Wesley being on his return from Scotland, and as I never had seen him, I was desirous to give him the meeting before he came to Sunderland. Accordingly five or six friends set off from Sunderland, and being informed that Mr. Wesley was to preach at Morpeth at one o'clock, we set forward; but when we came to Morpeth, we found he had preached at twelve instead of one o'clock. We put up our horses, and hastened to the market-place, where he was giving out the last hymn. We were not too late, however, for the divine blessing. As soon as I came near to hear the words of the hymn, I was so struck with the presence of God, that if I had not leaned on a friend's arm, I should have fallen to the ground. The words of the hymn were,—

"Now, even now, the Saviour stands,
All day long he spreads his hands."

As I had read all Mr. Wesley's Works, and in particular his Journals, I had formed a very high opinion of him; and the moment I distinctly saw him, and heard his voice, such a crowd of ideas rushed upon my mind, as words cannot express. The union of soul I then felt with him was indescribable.

I had long considered Mr. John Wesley as the father of the Methodists, under God. If Mr. Whitefield was rendered such a blessing to my soul, in my first acquaintance with God and the things of eternity, I had since learned that Mr. Wesley had been a father to him and others, who afterward had been burning and shining lights in their day and generation. I could not help saying in my mind, "And is this the man who has braved the winter's storm and summer's sun, and run to and fro throughout Great Britain and Ireland, and has crossed the Atlantic Ocean, to bring poor wretched sinners to the knowledge of the Lord Jesus Christ!" I looked at him with a degree of astonishment, and from my very soul could bless God that he had so highly favored me as to let me see this eminent servant of the King of kings and Lord of lords! It was now that the foundation of that union was laid, which remained inviolate for thirty-one years, to the time he was called to his great and eternal reward! I have a thousand times over blessed the God of heaven that ever I saw his face, or heard his voice; and I shall continue to do so while life remains, and I hope to spend a glorious eternity with him.

As soon as the singing and prayer were concluded, I went to the friend's house where Mr. Wesley was to dine. We had the pleasure of his conversation for some little time, and after dinner rode on to Placey: he preached there at five o'clock, and then rode on to Newcastle. Mr. Wesley's company and conversation by the way made this one of the most pleasant rides that I ever had known. In the course of a few days Mr. Wesley came to Sunderland, and I had the pleasure of hearing him, morning and evening, while he was there. His preaching was attended with a peculiar blessing to my soul, in giving me a more clear conception of purity of heart, and the way to obtain it, by faith alone; but when he read some letters in the society, giving an account of the great work of God in London, and

some other places, I was so deeply affected with a sense of inbred sin, that I was almost overwhelmed by it. For several years I had seen, and at seasons deeply felt, the need of purity of heart; but now my soul was pierced with such keen convictions, as gave me no rest, night or day. In short, my heart was so laid open, and so completely dissected by the word and Spirit of God, that I was ready to cast away my confidence, seeing it so desperately wicked.

I wanted to open my mind to Mr. Wesley; but the power of temptation shut my mouth, so that I could neither inform him of what I intended respecting my call to preach, nor the present experience of my soul. The Lord in great mercy preserved me from casting away my shield, and sinking in the deep waters, which at times appeared ready to swallow me up. However, I was not suffered to sink under the pressure of this burden. There were a few that were earnestly seeking the great salvation, deliverance from inbred sin; and with them I associated. None of them appeared to me to labor under such deep distress, nor had such deep discoveries of the evils of their heart, as I labored under. From what I heard of their experience, I was afraid to mention the whole of my feelings, lest I should stumble any of them. The Lord knew what he was preparing me for, and therefore he was pleased to give me to drink deeper of the painful cup, that I might know how to comfort and encourage others. I was also at this time strongly tempted to preach no more, till God had purified my heart, and brought me into this glorious liberty. When I gave way to this temptation, I was so much the more unhappy; and therefore I still continued to preach, and the Lord was pleased to bless my labors. It was about this time that I had an opportunity of conversing with one who professed to love the Lord with all her heart, soul, mind, and strength. Her conversation was much blessed to my soul, and I saw the way of deliverance more clearly than I had done before.

After laboring as in the fire, from the month of June to September, the Lord gave me such a discovery of his love, as I never had known before. I was meeting with a few Christian friends, who were all athirst for entire holiness, and after several had prayed, I also called on the name of the "Deliverer that came out of Zion, to turn away ungodliness from Jacob." While these words were pronounced with my heart and lips, "Are we not, O Lord, the purchase of thy blood? let us then be redeemed from all iniquity," in a moment the power of God so descended upon my soul, that I could pray no more. It was

"that speechless awe which dares not move,
And all the silent heaven of love!"

I had many times experienced the power of redeeming love, and in such a manner as I scarce knew whether in the body or not. But this manifestation of the presence of my adorable Lord and Saviour was such as I never had witnessed before, and no words of mine can properly describe it. I can only say "that my soul was filled with serene peace unutterable, and full of glory." It was such a heaven opened in my heart as I never expected to experience on this side eternity. The language of my heart every moment was, "O what hath Jesus done for me!" Soon after, some of the friends present asked, if I had received the blessing of purity of heart. I replied, I cannot tell what the Lord hath done for me; but this I can say, I never felt such a change, through all the powers of my soul, as I now feel!" When we parted, I left them all in tears; but most were tears of joy. Yet as I had no particular scripture applied, I durst not say that the blood of Christ had cleansed me from all sin. I longed to retire into private, and to pour out my whole heart and soul to my blessed Deliverer! O

what an evening did I experience! The windows of heaven were opened, and the skies poured down righteousness, and great was my glorying in God my Saviour.

When the overwhelming power of divine love began to subside a little, and I had no more such manifestations as I had had the first evening of my great deliverance, Satan began to suggest I had not received purity of heart. So far the tempter would allow that I had received a very great blessing; but not deliverance from inbred sin. Having none to converse with who were established in that glorious liberty, and therefore a stranger to Satan's devices, I was ready to conclude I might be indeed mistaken. By these subtle suggestions, I was led into hurtful reasonings, and this made way for doubts concerning the glorious work which God had wrought in my soul. However, I still enjoyed liberty, and I felt nothing contrary to love arise in my heart. When I opened my mind to one of the preachers, and told him a little of my experience, he asked me if I thought God had delivered me from the remains of the carnal mind. I replied, "I cannot tell, only I enjoy such a liberty as I never did enjoy since I have known the pardoning love of God." He encouraged me to go forward, and to expect the witness of what the Lord had done for me. I saw my great business was to keep close to God, and continue my meetings with those few who wished to be all devoted to the Lord Jesus.

In the beginning of October I wrote to Mr. Wesley, and informed him of what had passed in my soul; as also what I had gone through for near two years, concerning my call to preach. He soon answered my letter, and closed it with these words, "You will never get free of all those evil reasonings, till you give yourself wholly up to the work of God!" Soon after this, I went up to London, and embraced the first opportunity of waiting upon Mr. Wesley: he spoke to me as a father to a son, and advised me to decline all thoughts of temporal concerns, and to go into a circuit. The importance of the work appeared to be such as made me tremble. He desired me to consider the conversation, and call upon him again. In the mean time, I embraced every opportunity of meeting with those whom I observed were all in earnest for deliverance from inbred sin. The kind providence of God soon brought me acquainted with some of the most excellent of the earth, several of whom had been brought into the glorious liberty of the sons of God. With such I constantly associated, and their prayers and conversation were a great blessing to my soul. The Lord removed all my doubts and evil reasonings, and by his grace I knew I loved the Lord my God with all my soul, mind, and strength. In short, I was not ashamed to declare, that I assuredly knew, that the Lord Jesus had purified my heart by faith in his blood, and that I felt nothing contrary to the pure love of God. What seasons of refreshment did I find in the select band, and other private meetings at this time! My soul was like a watered garden from day to day, and my cup was running over. I no longer felt reluctance to go out as a poor despised Methodist preacher; whereas, before this period, I really thought I could have chosen death as soon. I therefore embraced the opportunity of waiting upon Mr. Wesley again, and told him I was willing to labor where he thought proper. He told me, "that Mr. Murlin, who was then in the Sussex circuit, was going down to Norwich, and that I should go and supply his place;" and I accordingly went.

Sevenoaks, in Kent, was the first place I preached at. I had paid a very particular attention to the manner of Mr. Wesley, as also of Mr. Maxfield, when preaching in London. I took notice of the pointed and close applications they made to the consciences of the people. As I had them for a pattern, I endeavored to tread in their steps. I enforced, as well as I could, a free, full, and present salvation. The Lord soon set to his seal, so that some were stirred up to expect pardon, and others

deliverance from the remains of the carnal mind. The goodness of God was manifested in a peculiar manner with respect to my own soul; for I had not been a week in the circuit, before I had such a discovery of my call to preach, as confirmed all my former experience. The preaching had not been above three years in this little circuit, and one preacher supplied the whole. I therefore attended to the discipline of the societies, as well as preaching to them; and as all the societies were but small, I always met them, by speaking to every member after I had done preaching. This I did the first time I went round the circuit; and I soon saw the salutary effects thereof. I knew the state of every member; and this enabled me to address them in public and private accordingly. It pleased God first to visit some in Sevenoaks with a sense of pardon, as also of the virtue of the all-cleansing blood of the Lord Jesus Christ. When I mentioned this, as I went round the circuit, the flame broke out in such a manner as was never seen or felt among them before.

At my third or fourth visit, upward of twenty found peace with God, and several others were enabled to testify that the blood of Christ had cleansed them from all sin. Now it was that I saw the arm of the Lord made bare, and the fruit of my labors, when God had prepared my soul, by many temptations and many blessings, to bear the same. O the wisdom and goodness of God in his dealings with his creatures!

Every day some one or another was brought to the knowledge of God; others filled with his pure love, and several awakened to a sense of their lost and undone state.

In one of those meetings at Ewehurst-cross, it pleased God to visit Mr. Richardson, who was then curate of the parish. A few months after, he came to London, and labored as a clergyman, in connection with Mr. Wesley, and was a burning and a shining light, till called to his eternal reward. That memorable day, when the Lord visited Mr. Richardson's soul, was such a one as I had never seen. From twelve to twenty persons in the two little societies of Norjhain and Ewehurst were brought to the knowledge of God. I was engaged almost the whole of the day in praying and speaking to the people. I was so filled with the love of God, that I scarcely slept the whole night; and yet I got up in the morning as a giant refreshed with wine.

I went to the conference held at Leeds in July, 1762, where I was appointed to the Sheffield circuit, and had for my companions John Nelson, William Ingill, and James Clough. The Sheffield circuit at that time extended to Leicester on the south, and beyond Barasley in the north. The work of the Lord prospered, but particularly in Sheffield and Rotherham. Many were added to the society, and several brought to know the justifying and sanctifying influences of the grace of the Lord Jesus Christ. Derby, Nottingham, Leicester, with several other places, partook of the revival. At the next conference in London, the fund for the old preachers was first set on foot. I was appointed to labor the ensuing year, 1763, in the Devonshire circuit, which took in Somerset as well as Devon. My fellow-laborers were Nicholas Manners and William Menithorp.

We soon began to see some fruit of our labor. Except Tiverton and Collumpton, the societies were but small, as were the congregations also. We preached a free, full, and present salvation. In some places we saw the fruit of our labors; but not without opposition from those that were without, as well as others that were within. Where we introduced preaching, we had a great deal of tumult and confusion, and also in some of the old societies, particularly in the city of Exeter. However, in most

of the societies there was an increase of number; in others, many were savingly brought to the knowledge of the Lord Jesus Christ. We had a very remarkable work in the little society of Northmoulton, both for grace and number. The doctrine, and the witnesses of purity of heart, gave much offense to a well-meaning man, who was a schoolmaster and local preacher. He gave way to a very improper spirit, which hurt the work, and grieved the spirits of many as well as myself. How much hurt will one jarring string cause in a society, and sometimes in a circuit! There was one thing which had an unhappy effect on the minds of some in that society, and in other societies of the circuit. Mr. Menithorp was obliged to leave the circuit; the preacher who came in his place neither understood nor loved the Methodist doctrines or discipline, and therefore the discontented found a kind of refuge in him; which hurt the work in several places, and greatly pained my mind. Nevertheless, we had such a revival of the work of God as had not been known for years.

In 1764 the conference was in Bristol, and I was appointed assistant preacher for Cornwall. I had no sooner given my consent, than my heart was filled with the divine presence, and a conviction that I should see such a year as I had never done since I was an itinerant preacher. All the time I remained in Bristol, before I set out for my circuit, I enjoyed such communion with God as I had not done in all the former part of the conference. In this happy frame of mind I continued till I reached Redruth. I had little or no acquaintance with those who were to be my fellow-laborers, except two of them; one of whom I could truly depend on, as a man whose soul was wholly in the work of God. As soon as I had time to converse a little with our friends, I found that brother Brammah and his wife had not been idle the few days they had been in Redruth before me. The first evening I preached, the Lord was pleased to give me an earnest of what he was about to do in this town, as well as in all the circuit. Ten or twelve were awakened under that sermon.

The work of God more or less prospered in every society in the county. In two or three months hundreds were added to the societies in the west, and many savingly brought to the knowledge of the Lord Jesus Christ; many backsliders were restored, and a most wonderful change took place in every parish where the gospel was preached. Most of the country villages were like Eden, and as the garden of the Lord! It was not uncommon for ten or twenty to find peace with God in one day, or at one sermon or love-feast, in many places.

After preaching two or three nights in Redruth, I joined above forty, young and old, to the society; and many of them had found a clear sense of the love of God previous to their becoming members. Indeed, the Spirit was poured out from on high, and great was our glorying in God our Saviour.

Before I left the country, we had joined near a thousand to the different societies, most of whom were joined to the Lord in one spirit; and some hundreds were enabled to love God with all their hearts. Such a work of divine grace I had never been witness to before; but these were only drops before the shower, when compared with the number of young persons who were deeply wrought upon, and some children also.

When the time drew near to leave the circuit, my feelings were such as words cannot describe. The parting was deeply affecting, and in particular with my Redruth friends, who wept and mourned,

as one for his first-born. Nine out of ten of those friends are gone to their eternal reward; and I hope to meet them

"On yonder happy plains,
Where love in endless triumph reigns."

The conference was this year, 1765, held at Manchester, for the first time. The ride was long, and the weather extremely hot, which afflicted me and my companions not a little. The heat was very great during the conference, so that I was seized with fever, which confined me eight weeks at Portwood-hall, near Stockport. Mr. and Mrs. Mayer, with their kind son, paid all the attention to me in their power. My life was in great danger; but, by the blessing of God and the judicious treatment of the apothecary, the fever took a favorable turn, and I began to recover.

During my affliction, my hope was full of a glorious immortality, and I felt a desire to depart and be with Christ, which appeared to me to be far better than to live any longer on earth. The Lord, however, saw fit to protract my life, and as soon as I was able to travel, I set out for my circuit. I was appointed to spend part of the year in the Newcastle, and part in the Dales, circuit.

The good air of the north had a salutary effect on my health; so that in a few weeks I was able to go through my accustomed labor. My fellow-laborers were, Messrs. Robertshaw and Ellis: they were worthy, steady, and useful men. We labored in love, and had some degree of prosperity in the circuit; but not equal to what I had seen in Cornwall.

At the next conference, held at Leeds, I was stationed for the Epworth circuit. I had for my companions Messrs. Brammah and Harrison. I was remarkably well in my health when I came into the circuit; but I had not been above two months in it, when I was seized with the fever and ague. The disorder hung about me all the ensuing year, so that my labors were rendered a burden to me. Nevertheless, the work of the Lord revived, and we saw the fruits of our labors among the people.

I went to the conference held in London, 1767. Our friends in the Epworth circuit having written to Mr. Wesley for me to remain with them another year, he complied with their request. My journey to London, and back to Epworth, was useful to my health; so that I had no return of my ague the ensuing year. I had abundant reason also to bless the Lord that I saw more fruit of my labors the second year than I had done the first. My fellow-laborers were earnest and useful men; and we went on hand in hand in love, and the blessing of the Lord attended our steps.

The following conference was held at Bristol, where I was appointed to labor among my friends in the west of Cornwall once more. Mr. Wesley visited Cornwall this autumn, and his visit was rendered a blessing to many.

When I had gone round the circuit, I found cause for mourning over several, who had once run well, but who had turned aside from the holy commandment delivered unto them. I determined to do all in my power to call the wanderers back. My fellow-laborers were zealous, and alive to the Lord; and we saw some fruit by a little revival in some places. Some few, that were eminently useful

four years ago, had suffered loss; but it pleased God to stir them up once more. Upon the whole, we had a pleasant and profitable year; but not to be compared with the former.

The conference for 1769 was held in Leeds. I was stationed for the London and Sussex circuits. Near the latter end of March I set off from the city to meet Mr. Wesley at Birmingham, in order to accompany him in his tour through the kingdom. Mr. Helton went with him also. Mr. Wesley's plan and design were, if, in any place which he visited, there was any particular divine influence upon the congregation or society, to leave one of us there for a few days, and then we were to meet him again at a place appointed.

Mr. Wesley preached in a variety of places; but nothing very particular took place till we reached Manchester. Here there was the appearance of a revival among the people, and Mr. Wesley left me for a few days that I might endeavor to promote it. I found it a time to be remembered. I had not experienced such a season since I left London. The power and presence of God were among the people in a very wonderful manner. I afterward met Mr. Wesley at Bolton, on his way to Glasgow. We had long and tiresome rides, and slept several times at inns by the way. Mr. Wesley left me to spend a few days at Glasgow, after he had gone for Edinburgh; and I hope my labors among the people were not in vain. After I had done preaching, and met the society on the Sunday evening, ten or twelve came to speak to me, and to request they might be admitted into the society. On my way to meet Mr. Wesley at Perth, my mare fell with me, and cut her knees so much, that I was obliged to go to Edinburgh. "What I do, thou knowest not now, but thou shalt know hereafter!" This accident made me visit Dunbar sixteen or eighteen days sooner than I should have done; where, to my great surprise, I found my mother on her death-bed. I attended her in her last moments; and I sincerely hope I shall meet her in that day when the Lord maketh up his jewels. She had always been a tender and indulgent parent to me; and her best interests, present and eternal, always lay near my heart. I could not help admiring the hand of Providence that had arrested me on my journey, by the misfortune which befell my mare, that I might once more see my mother before she died. Near the time of my mother's death, one of the most amiable members of the society died also. She was a sensible and pious woman: I preached a funeral sermon both for her and my mother.

Mr. Wesley soon came to Dunbar; and my much esteemed friend Dr. Hamilton did all in his power to make his visit agreeable. Mr. Wesley desired me to spend a week or two more at Dunbar, and then to follow him into England, and I afterward joined him at Leeds. Mr. Helton was left behind in the north, as he could not bear the long journeys.

The conference was in London in 1770; and after it was concluded, Mr. Wesley expressed a desire for me to accompany him to the west of England. We had many refreshing seasons in different places; but we had one in Redruth that exceeded them all. Here the windows of heaven were, as it were, opened, and the skies poured down righteousness. I believe there was not a dry eye in the whole congregation. I do not remember that we had such a remarkable season in all our journey; although we had many displays of the power and love of God.

Mr. Wesley returned by Bristol; and after his full time was spent in that city, and the places adjacent, he set off for Portsmouth, and I returned to London with Mrs. Wesley, where I remained for the rest of the year.

In the latter end of October the account arrived of the death of that venerable servant of God, Mr. Whitefield. Mr. Wesley preached his funeral sermon at Tottenham-court chapel, on the Sunday morning, and at the Tabernacle in the evening. It was one of the most awful and solemn sights which I ever beheld. The man I greatly loved was now gone to his eternal reward; and he who preached his funeral sermon is also now gone, and has joined him, and the whole assembly and church of the first-born whose names are written in heaven. A little while, and we shall all meet, to part no more for ever. Of all men I ever knew, the above two eminent servants of God claimed my deepest regard and warmest affection.

When the time of the conference drew near, I found a desire to spend a little more of my life with my friends in Cornwall: this desire met with Mr. Wesley's entire approbation; so that at the conference in Bristol, 1771, I was stationed for the west once more. I did not, however, see the days which I had formerly seen in those parts, and I could only pray, "Lord, let thy kingdom come." I could truly appeal to the Searcher of hearts, that the prosperity of his kingdom was more to me than the whole world; yea, than life itself. I continued to labor till the conference drew near, and then went, with some of my companions in the vineyard of my Lord, to Leeds, where it was, according to rotation, held. Here I met with Mr. Webb, who had lately arrived from America. Mr. Wesley had been dissatisfied with the conduct of those who superintended the rising work there; and while I was in London he had frequently mentioned this to me. I had made it matter of much prayer, and it appeared to me that the way was opening for me to go. When the work in America came before the conference, Mr. Wesley determined to appoint me superintendent of the whole and I chose my much-esteemed friend and brother Shadford to accompany me to that continent. I had proved his uprightness, piety, and usefulness in several circuits, where he had labored with me, and I knew I could depend upon him. It was settled that we should sail in the spring, and in the mean time, that I should labor in the York circuit. I went accordingly, and remained in those parts from the conference till about the latter end of March. During the time I spent in this circuit, I considered deeply and with much prayer the importance of the work which lay before me. It had dwelt upon my mind, more or less, for some years and the nearer the period arrived, the greater it appeared to me. The thoughts of leaving Mr. Wesley, as well as my brethren, whose counsel and advice were always at hand, and ready on every trying occasion, was no small exercise to my mind. I was about to bid adieu to my relatives, and to one whom I loved as my own soul, and who afterward was my partner in life for nineteen years; but the consideration of the work of God, and the prosperity of Zion, swallowed up every other concern. I rode to Birmingham to receive my last instructions from Mr. Wesley. The interview was pleasing and affecting, as well as instructive, which I hope to remember to my latest breath. I went from Birmingham to London, where I spent a few days, and prepared some little matters for my voyage. After taking a solemn and affectionate leave of my friends in London, I went on for Bristol, from whence the ship was to sail for Philadelphia. I found my much-esteemed friend Mr. Pawson, with Mr. Allen, at Bristol, who laid themselves out to make every thing easy and comfortable to us during our voyage. Mr. and Mrs. Webb had taken care to arrange all things respecting our provisions; and my business was to take care of what books and clothes we should want for our future use and accommodation. For what remains, and of the five years I spent abroad, till my return to London, in the beginning of June, 1778, I refer the reader to my journal during that period.

An Extract of Mr. Rankin's Journal, during the Space of near five years' Residence in North America; with some cursory Remarks on the Natural History of the Country.

On Good Friday, April the 9th, 1773, I embarked on board the Sally, Captain Young, commander, bound from Bristol to Philadelphia. My fellow-passengers were, Mr. and Mrs. Webb, Messrs. Shadford, Yerbury, and Rowbotham. Besides the ship's company, we had several steerage passengers and indented servants. The wind was fair from Pill, and soon brought us down to the Isle of Lundy, where our pilot left us.

Saturday 10. The wind favored us, so that we made good way down the Bristol Channel. All the passengers were extremely sick. We began, however, to have morning and evening prayers in the cabin, desiring all who possibly could to attend; and the Lord favored us with his blessing. Sunday and Monday, the wind blowing fresh from the north-west, we soon got clear of the land; but all the passengers continued to be more or less sick, so that we could not observe that regularity in divine worship which we desired.

Tuesday 13. We spent some time this morning in exhortation as well as prayer, and had most of the sailors and steerage passengers present. The Lord was in the midst of us, and attended our meeting with power from on high. Wednesday and Thursday the wind blew very hard, the sea run high, and the ship rolled much which made it very uneasy to most of the passengers, and deprived them of sleep. We called upon the Lord, and found him a very present help in time of need.

Friday 16. The wind shifted about to the north, and blew a pleasant gale. The ship glided sweetly along, and kept her proper course. We now settled our plan how we should divide our time in future. In the morning before breakfast we had public prayer, for all the passengers and ship's company. At twelve o'clock we spent half an hour in singing and prayer among ourselves. At six o'clock in the evening we did the same; and at eight we had all on board the ship to attend the evening service. This practice we were enabled to continue as long as we were on our passage to America.

Sunday 18. The weather was pleasant, and we had the cabin full at morning prayer. Captain Webb added a word of exhortation, and it was attended with the divine blessing. At eleven o'clock Mr. Shadford preached on the quarter-deck. Passengers and sailors paid the deepest attention; and surely it will not all be as water spilt on the ground. At seven o'clock we concluded the Lord's day with exhortation, singing, and prayer; and I found much liberty and enlargement of heart. We were led out in earnest prayer for our friends and Christian brethren in England, as also that God would open a great and an effectual door for the spreading of his gospel among those to whom his mercy and providence were now sending us. Indeed, we felt the gracious influence of the divine presence so among us, that we could scarce conclude. The Lord did indeed open the windows of heaven, and the skies poured down righteousness.

Sunday 25. The wind continued to blow fresh at north-west all this day, so that we made a good stretch to the west-south-west. After spending some time in reading and prayer, with profit and pleasure, I preached to all who could attend; and some felt the power of the word to alarm and quicken their dead souls. Mr. Webb gave an exhortation at six o'clock, and we concluded the day with praise and mutual prayer. Upon the whole, this day was spent in an agreeable manner. Blessed

be the name of the Lord for ever! Monday and Tuesday the wind was fair, and it blew a pleasant gale; which enabled us to proceed a good way westward. We continued our usual exercises, morning, noon, and night, to all who could attend.

Saturday, May 1. We are now come more than half way toward Philadelphia. All on board are well, and no accident of importance has befallen any one. The praise and glory we will ascribe unto thee, O thou Fountain of all happiness, and God of all consolation! My soul this day longed for more close and deep fellowship with God, and breathed her wishes to the skies.

Monday 10. The wind was rather contrary all last night as well as today, so that we advanced but slowly on our way: the weather, however, was pleasant, which made our sleep and time more agreeable. Our public and private devotions were attended with a divine blessing this day. I found occasion for all the grace bestowed, to bear with the peevishness of some, and the ignorance of others. It is a great thing to be enabled at all times to speak the truth in love, so as to do good and to have the approbation of God and our own hearts. To do and suffer the will of God contains more of Christianity than I have sometimes been aware of.

Tuesday 11. I was much exercised with a violent headache all this day, as also divers inward temptations. May I ever be enabled to say, "Welcome cross, as well as crown!"

Wednesday and Thursday the weather continued pleasant, and the wind a little more favorable. I was refreshed with rest, but more abundantly so by the presence of God, both in public and private.

"His presence makes our paradise,
And where he is, is heaven."

Sunday 16. Early this morning it began to blow hard at south-west. The motion of the ship made several of my fellow-passengers sick. After our morning reading and prayer, I preached from Rom. vi, 23. I found a measure of freedom; but still preaching on board a ship is rather uncomfortable. At six o'clock in the evening brother Webb closed the day with exhortation and prayer. The word seemed to lay hold on some of their hearts, and they began to show it by their tears. May the God of love have mercy upon their souls! About ten days ago, several of the indented servants were taken ill of a fever, and were for some time delirious. Having some medicines on board, I treated them as Dr. Tissot prescribes in his "Advice to the People;" and it pleased God that they all soon recovered. I attended them with food, as well as medicine; and now that they were better, and able to attend divine service, I discovered that my poor labors had not been in vain in the Lord.

Friday 21. It is just six weeks since we sailed from Pill, and so far the Lord hath conducted us. "The Lord liveth, and blessed be the rock of my salvation."

Monday 31. We sounded this evening, and for the first time found ground, at near fifty fathoms. We concluded the day with hearty prayer and praise to God for all his favors toward us.

Tuesday, June 1. We were enabled to lie mostly west all last night, and we were favored with a fine breeze, so that we advanced swiftly toward the land. Between eight and nine in the morning, we

saw it, and soon after a pilot-boat, which came alongside, and put a pilot on board a little after dinner. By the wind we were driven to the leeward of Cape May, on the Jersey shore. We beat up to the windward all the afternoon, in order to open the way, that we might have a fair wind up the Delaware River. As we drew near the shore, the pleasing view of the green trees, and many of them towering high above the rest, made the prospect delightful. None can conceive, but those who have experienced it, the sensations that arise in the breast on seeing the land, after some weeks of viewing nothing but the sea and open firmament. I believe we all felt grateful to the God of all our mercies, and most earnestly prayed that he would go with us to a strange land and among a strange people. The prospect was charming and delightfully pleasant on both sides of the river. The spreading trees, and the great variety of shades, heightened the scene; with the addition now and then of a plantation, with large orchards of peach and apple trees, as also large fields of Indian corn. Indeed, I never beheld such a lovely prospect in any part of my life before. We came to anchor late in the evening, opposite Chester, about sixteen miles below Philadelphia, after a run of above one hundred miles from six in the morning. I felt but poorly most of the day, for want of rest the last night, occasioned by my toothache returning with redoubled violence. I was enabled to look to God, and in some degree to live to him. My cry was to be wholly devoted to Him who had done so much for my soul, and that the remainder of my days might be wholly consecrated to his glory.

Friday and Saturday I was employed in getting our trunks and boxes on shore. I preached on Friday evening for the first time, and afterward met the leaders of classes and bands. Upon the whole, I have reason to be thankful for what of the divine presence I have felt this day, as well as in his service this evening. Saturday evening Mr. Shadford gave a warm exhortation to all who attended. I found the want of more retirement since I came on shore. My soul cannot live without it.

As I am now, by the providence of God, called to labor for a season on this continent, do thou, O Holy One of Israel, stand by thy weak and ignorant servant! Show thyself glorious in power, and in divine majesty. Let thine arm be made bare, and stretched out to save, so that wonders and signs may be done in the name of the holy child Jesus. From what I see and hear, and so far as I can judge, if my brethren who first came over had been more attentive to our discipline, there would have been, by this time, a more glorious work in many places of this continent. Their love-feasts, and meetings of society, were laid open to all their particular friends; so that their number did not increase, and the minds of our best friends were thereby hurt.

Sunday 13. Brother Asbury preached in the morning at seven o'clock, from Ruth ii, 4. During the sermon I was led to reflect on the motives which induced me to leave my native land, and Christian friends and brethren, and cross the Atlantic Ocean, to a land and people unknown. I could appeal to God, with the utmost sincerity of heart, I had only one thing in view, his glory, the salvation of souls, connected with my own. In a moment the cloud broke, and the power of God rested upon my soul, and every gloom fled away, as morning shades before the rising sun. I had then faith to believe, that I should see his glory, as I had seen it in the sanctuary. At six o'clock in the afternoon I preached from Judges iii, 20. After preaching, I met the society. The Lord was in the midst, as a flame of fire among dry stubble. Great was our rejoicing in the God of our salvation. Blessed be God, sorrow may endure for a night, but joy cometh in the morning! This has indeed been a day of the Son of man, both to my own soul, and the souls of many others. The praise, O Lord, will I ascribe unto thee!

Monday 14. Brother Asbury preached at five o'clock in the morning, and I preached in the evening. The Lord was in the word, and crowned it with his divine blessing. I spoke my mind freely and fully to the society, and I trust not in vain. One thing struck me a good deal this day. I was really surprised at the extravagance of dress which I beheld, and in particular among the women. I very well remember I observed to a friend, that "if God had a love for the inhabitants of this city, he would surely send some sore chastisement upon them." Little did I think then of the unhappy war that followed, in the calamities of which the people of New York had a large share. Indeed, the pride of dress, and luxury of every kind, had risen to a great height. I could not help taking notice of it when I met the society, and earnestly entreated them not to conform to this world.

Monday and Tuesday I had an opportunity of conversing with many of the members of the society in private, and had reason to bless God, that I found several deeply awakened to a sense of inbred sin, and earnestly seeking entire deliverance from the last remains thereof. Others, who had been resting in good desires, were cut to the heart, and cried out with tears, "What shall I do to be saved?" Some also I found, who were newly awakened, and desired to be admitted into the society.

Sunday, July 4. I preached in the morning at seven. Blessed be God, I found freedom and tenderness, to apply the word in a particular manner to those who were groaning for pardon of sin and for purity of heart. Brother Asbury preached in the evening a home Methodist sermon, and the Lord crowned it with a divine blessing. We concluded the day with a general love-feast. The people spoke with life and divine liberty, and in particular some of the blacks. The Lord was present indeed, and the shout of the King of glory was heard in the camp of Israel.

Wednesday, Thursday, and Friday, we had our first little conference. There were present seven preachers, besides brothers Boardman and Pilmoor, who were to return to England. The amount of all the members in the different societies did not exceed one thousand one hundred and sixty. From the wonderful accounts I had heard in England, and during our passage, I was led to think there must be some thousands awakened, and joined as members of our societies; but I was now convinced of the real truth. Some of the above number I also found, afterward, were not closely united to us. Indeed, our discipline was not properly attended to, except at Philadelphia and New York; and even in those places it was upon the decline. Nevertheless, from the accounts I heard, there was a real foundation laid of doing much good, and we hoped to see greater things than these. The preachers were stationed in the best manner we could, and we parted in love; and also with a full resolution to spread genuine Methodism, in public and private, with all our might. It was thought proper that I should spend a little more time at New York, and brother Shadford at Philadelphia.

For some days past I have felt the Redeemer's presence, in a most sensible manner; but still I want more life, light, and love: I want to be entirely devoted to God, and to walk before him as Enoch and Abraham did.

Saturday, I met the children at four, the band leaders a little after seven, and the bands at eight o'clock in the evening. The presence of the Lord was in the midst; but I wanted to see more freedom and openness among the people: when this should be the case, I hoped we should have a greater blessing.

Sunday 15. Mr. Pilmoor preached in the morning, and I supplied the evening. I met the society afterward, and spoke my mind plainly of some things which tended to hinder the work of God, and in which I sincerely desired to see an amendment. If love and harmony do not prevail among leaders and people, it is impossible for the work to prosper among them. A party spirit has greatly hindered the work of God in this city: I long to see it torn up by the very roots.

Sunday 29. I preached at the usual hours, morning and evening, and afterward met the society. In some good degree, this has been a sabbath of rest to my soul. Blessed for ever be the name of the Lord for all his mercies. I long to be holy in life, and in all manner of conversation. I was assisted by the labors of brother Pilmoor the ensuing week; having returned from a journey in the country. He preached with more life and divine power this week than he has done since I landed at Philadelphia. Blessed be God that he is returning to that simplicity of spirit that made him so useful when he first came over to America. Whatever we lose, let us never lose that simplicity which is attended with life, light, and love, and with power from on high. If ever a Methodist preacher loses this temper of mind, the glory is departed from him. I went through some close inward exercises this week, but out of all the Lord delivered me.

Sunday, September 12. Brother Pilmoor and I divided the labors of the day. The rainy weather made our congregations thin; but those who did attend found it good to be there. For some days past my soul has intensely breathed after full conformity to the blessed God. I can truly say, "As the hart panteth after the waterbrooks, so my heart panteth after the living God." Thou that knowest all things, knowest that I desire to love thee with all my soul, mind, and strength. Hasten, Lord, the moment when there shall be nothing in my soul but thy pure love alone.

Sunday 26. I preached in the morning at seven, and in the evening at the usual time. I found more liberty in the morning than I expected. After breakfast I went to St. Paul's, as I always have done, to public worship. After service was over, I retired to my room to wrestle with God in private prayer. My soul for several hours was indeed in the garden. I did indeed drink a little of that cup. Toward evening I felt a degree of liberty of soul, and the word was attended with some power from on high. O how I long to see the work of God break out on the right hand and on the left! "If I forget thee, O Jerusalem, let my right hand forget its cunning," and let me be bereaved of my only joy!

Monday, October 4. I began visiting all the classes, previous to my leaving New York for a season. Upon the whole, I had reason to be thankful, and to bless God for what he had done for many of their souls. Brother Boardman divided the labors of this week with me; which indeed was a blessing to the people, as well as to my poor tried mind and feeble body.

Sunday 10. Brother Boardman preached this morning, and I in the evening. I found a measure of liberty, but abundantly more in the love-feast which followed. The Lord did sit as a refiner's fire on many hearts. I would fain hope that our gracious God is reviving his work in the hearts of the people. Indeed, from the testimony of many this evening, I had reason to believe that the great Head of the church was better to us than all my fears. I hear no particular complaint of any member; and I find several have of late found peace with God, while others are greatly stirred up to seek all the mind that was in Christ Jesus. I also gave notes of admission to several new members. My own soul breathed after entire conformity to her living head. My cry was, "Give me, O Lord, constant union

and deep fellowship with thee. O let me bear the image of the blessed Jesus, and fill me with all the fullness of God."

Thursday 28. We set off early in the morning, and reached Charlestown to dine, and crossed the great river Susquehannah, at the lower ferry, about four o'clock. We then set off for a Mr. Dellam's, at Swan Creek, where we met with a friendly and hearty welcome, both from him and his wife. I had not found myself so well, no, not for several months, as I found for these few days past, and especially since I left Philadelphia. We had a most pleasant journey for man and beast. If I had not crossed several large rivers before, I should have been a good deal surprised in crossing the Susquehannah. Where we crossed, I have reason to believe it was eight times broader than the river Thames at London-bridge. Indeed several of the rivers that I have already crossed are grand beyond conception. The river Delaware, and Hudson's river, as well as the Susquehannah, are grand sights. The large trees on the sides, and the islands in the midst, form a pleasing prospect.

Sunday 31. I preached this morning at eleven o'clock, where many had come from the country around. Such a season I have not seen since I came to America. The Lord did indeed make the place of his feet glorious. The shout of a king was heard in our camp. From brother Waters's I rode to Bush chapel, and preached at three o'clock. There also the Lord made bare his holy arm among the numbers who attended. From the chapel I rode to brother Dellam's, and preached at six o'clock; and we concluded the day with prayer and praise. This has indeed been a day of the Son of man. To thy name, O Lord, be the praise and glory!

Monday, November 1. I rode from brother Dellam's to Bush chapel, and preached at ten o'clock. From thence I rode to Deer Creek, and preached at three, and afterward met the society. The flame of divine love went from heart to heart, and great was our glorying in God our Saviour. I spent the evening in praise and prayer with many of our friends, who had come to attend the quarterly meeting.

Wednesday 3. After breakfast we finished the rest of our temporal business, and spent some time with the local preachers and stewards. At ten o'clock our general love-feast began. It was now that the heavens were opened, and the skies poured down divine righteousness. The inheritance of God was watered with the rain from heaven, and the dew thereof lay upon their branches. The Lion of the tribe of Judah got himself the victory in many hearts. I had not seen such a season as this since I left my native land. Now it was that the Lord burst the cloud, which had at times rested upon my mind ever since I landed at Philadelphia. O Lord, my soul shall praise thee, and all that is within me shall bless thy holy name. I sincerely hope, that many will remember this day throughout the annals of eternity.

Philadelphia, Sunday, December 19. Brother Pilmoor preached morning and evening. As he and brother Boardman are soon to depart for Great Britain, I thought it was highly proper they should preach as often as they could while they were with us.

Saturday 25. We had a happy Christmas day. Many praised God for the consolation. For six weeks past we have had such weather as I never saw in England and Scotland. Scarce a cloud to be seen in the sky. In general there was a small hoar-frost in the night, and clear sunshine all the day. The roads were now as dry as if it had been midsummer.

Sunday 26. Brother Pilmoor preached his farewell sermon in the evening, and we concluded the day with a general love-feast. The presence of the Holy One of Israel was in the midst, and many rejoiced in the hope of the glory of God. Next day he set off for New York, from whence brother Boardman and he were to sail for England. Yet a little while, and we shall meet to part no more. The ensuing week being the close of the year, I hope it was employed and improved to the glory of God.

Sunday, January 30, 1774. This day was most intensely cold indeed. I never felt the like of it in all my life. The Delaware was frozen over, so that yesterday numbers came from the Jersey shore over to Philadelphia on the ice, to market. Such a strange sight I never beheld before. To see a river, a mile broad thus frozen over and such numbers of people passing and repassing on the ice was quite new to me. Few, comparatively speaking attended the word, through the violence of the cold.

Sunday, February 6. The weather being a little more moderate, more attended the morning and evening service than last Sunday I felt my body as if bruised all over, by the effects of the cold last week. We were enabled, however, to keep up our meetings, and could bless God for the consolation. I was enabled, also, to attend all our meetings the ensuing week, and to bless the name of the Lord for his mercy toward us.

New York, Sunday, March 6. I was better this morning, and preached now, and in the evening. The congregations were large, and the presence of the Holy One of Israel was in the midst. Surely I shall yet have pleasure in this city, to compensate for all my pain. I went through the duties of the ensuing week with pleasure. I observed that the labors of my fellow-laborer, brother Shadford, have not been in vain. This spirit of love seems to increase among the people.

Sunday, May 22. I found freedom to declare the word of the Lord this day, and I trust the seed sown will produce some fruit to the glory of God. We concluded the evening with a general love-feast, in which meeting the Lord's presence was powerfully felt by many persons. Many declared, with great freedom of speech, what God had done for their souls. Some of the poor black people spoke with power and pungency of the loving-kindness of the Lord. If the rich in this society were as much devoted to God as the poor are, we should see wonders done in this city. Holy Jesus, there is nothing impossible with thee.

Monday 23. After preaching in the morning, I prepared for my journey to Philadelphia, in order to meet my brethren in our second little conference. I found great freedom to speak to my fellow-passengers, both in the stage and in the passage-boats. In this respect I was enabled to redeem the time, and the Lord helped me to be faithful to the souls of my fellow-sinners. In these passage-boats, where there are sometimes thirty, forty, or fifty passengers, there are good opportunities in speaking a word for God. The bread that is then cast upon the waters may be seen after many days.

Wednesday 25. Our little conference began and ended on Friday, the 27th. We proceeded in all things on the same plan as in England, which our Minutes will declare. Everything considered, we had reason to bless God for what he had done in about ten months. Above a thousand members are added to the societies, and most of these have found peace with God. We now labor in the provinces of New York, the Jerseys, Pennsylvania, Maryland, and Virginia. We spoke our minds freely to one

another in love; and whatever we thought would further the work, we most cheerfully embraced it. We had now more than seventeen preachers, who were to be employed the ensuing year, and upward of two thousand members, with calls and openings into many fresh places. We stationed the preachers as well as we could, and all seemed to be satisfied.

Thursday, September 1. I rode to New-Mills, and preached to a large number in the Baptist meeting-house. Here also is the beginning of good days. On Friday I rode to Mount-Holly, and preached in the Presbyterian meeting-house to an attentive congregation. I found profit and pleasure at this opportunity.

Here I met with Mr. John Brainerd, brother and successor to that great and good man, Mr. David Brainerd, missionary to the Indians. I spent an agreeable hour with him after preaching. But, alas, what an unpleasing account did he give me of the remains of his most excellent brother's labors, as well as his own, among the Indians! When his brother died, a little above twenty years ago he succeeded him in the mission. At that time there were a large company of Indians, who regularly attended the preaching of the word, and above sixty who were communicants. They were now reduced to a small number who attended his ministry, and not above ten or twelve who were proper to be admitted to the Lord's table. I asked him the reason of this declension. Some, he observed, were dead, and died happy in the Lord; others had grown careless and lukewarm; and many had wandered back among the unawakened Indians, some of whom had turned again to their heathenish customs. There were also some who had given way to the love of spirituous liquors, from which they had once been wholly delivered; so that the gold was become dim, and the most fine gold changed.

Philadelphia, Sunday, Oct. 2. I preached to a large, attentive congregation, this evening. I found much liberty and enlargement of soul, in declaring the words of the living God. O when will the Lord arise and mightily shake the hearts and consciences of the people in this city? The judgments of God are spreading abroad in these lands; and a most portentous cloud hangs over these provinces. From the appearance of things, one would think that all persons would turn from their sins unto the living God: but, strange to tell, with many, wickedness seems to abound more and more. What shall the end of these things be? I have endeavored to warn people, and to lead them to a proper improvement of the present alarming tokens. From the first of my coming here, it has always been impressed on my mind, that God has a controversy with the inhabitants of the British colonies; and so I said to some in my first visit to New York. It will be seen shortly, whether my fears and views were properly founded or not.

Monday 31. I met brother Williams, who had come from Virginia to be present at our quarterly meeting. Brothers Shadford, Duke, and Webster were present also. They had come from different parts of the circuit, and our meeting together was a time of love. I preached in the evening with pleasure and satisfaction.

Tuesday, November 1. Being the quarterly meeting, we had our general love-feast in the forenoon; and we finished the business of the circuit after dinner. In the evening we had our watch-night. This was a day to be remembered; and I hope it will be by some to all eternity. The heavens were opened, and the skies poured down righteousness. The Lord spoke to many hearts with a mighty voice; and

the shout of the King of glory was heard in our camp. Blessed be the name of our God for ever and for evermore!

Monday 7. We rode to Henry Waters's near Deer Creek, where we intended holding our quarterly meeting for Baltimore and Kent circuit, on the Eastern Shore.

Tuesday 8. When I arose this morning my mind was such oppressed, but I was enabled to look to Jesus. After an early breakfast we spent about two hours in the affairs of the circuits. At ten our general love-feast began. There were such a number of whites and blacks as never had attended on such an occasion before. After we had sung and prayed, the cloud burst from my mind, and the power of the Lord descended in such an extraordinary manner as I had never seen since my landing at Philadelphia. All the preachers were so overcome with the divine presence, that they could scarce address the people; but only in broken accents saying, "This is none other than the house of God, and the gate of heaven!" When any of the people stood up to declare the lovingkindness of God, they were so overwhelmed with the divine presence, that they were obliged to sit down, and let silence speak his praise. Near the close of our meeting I stood up, and called upon the poor people to look toward that part of the chapel where all the blacks were. I then said, "See the number of the black Africans who have stretched out their hands and hearts to God!" While I was addressing the people thus, it seemed as if the very house shook with the mighty power and glory of Sinai's God. Many of the people were so overcome, that they were ready to faint and die under his almighty hand. For about three hours the gale of the Spirit thus continued to breathe upon the dry bones; and they did live the life of glorious love! As for myself, I scarce knew whether I was in the body or not and so it was with all my brethren We did not know how to break up the meeting or part asunder. Surely the fruits of this season will remain to all eternity.

For some time past my mind has been much affected, and my spirit not a little pressed down, at the prospect of public affairs in this country. Matters look extremely gloomy; and what the end of these things will be, who can tell? This I am fully certain of, that, to all human appearance, this land will become a field of blood. My soul laments that so few seem to lay it to heart, or turn to the Hand who shakes his rod over them. Most appear to put their trust in man, and make flesh their arm; but, alas! their hearts do not cleave to the living God.

Tuesday, May 16, 1775. The preachers came together from their different circuits, and next day we began our little conference. We conversed together, and concluded our business in love. Mr. Stringer spent some time with us. We wanted all the advice and light we could obtain, respecting our conduct in the present critical situation of affairs. We all came unanimously to this conclusion, to follow the advice that Mr. Wesley and his brother had given us, and leave the event to God. We had abundant reason to bless God for the increase of his work last year. We had above a thousand added to the different societies, and they had increased to ten circuits. Our joy in God would have been abundantly more, had it not been for the preparations of war that now rung throughout this city, (Philadelphia.)

Wednesday, June 7. I spent an agreeable hour with Mr. John Brainerd, at Mount Holly. He gave me a fuller account than he had done before, of the Indians under his care; and from what he said, I am more fully convinced of what I have thought before, that none can do good among those

outcasts of men, comparatively speaking, but those, and those alone, who are peculiarly raised up and called by God to that work. His brother, David Brainerd, was such a one; and such must all be who will be of use in the conversion of the Indians.

Thursday 15. I returned to Philadelphia, where I spent ten days with profit and pleasure. I do not know when I found more liberty, either in public or private, than I did this season. The Lord enabled me to speak from the heart; and I trust it went to the hearts of many. All this week we had alarm upon alarm, by the accounts we received from New England.

Sunday 25. I was enabled to deliver my soul this evening to all who heard me. I felt a conviction that I was clear of the blood of all who have heard me in this city. The time may come when some may call to mind what they have heard, and bring forth fruit to the glory of God. Even so, come, Lord Jesus, come quickly!

Thursday, July 20. I rode to the chapel at the forks of Gunpowder Falls, and preached to a numerous congregation. This being the day set apart for a general fast, by the Congress, throughout all the British provinces, all the serious part of the inhabitants paid a particular attention to the same. I endeavored to open up, and enforce, the cause of all our misery. I told them that the sins of Great Britain and her colonies had long called aloud for vengeance; and in a peculiar manner, the dreadful sin of buying and selling the souls and bodies of the poor Africans, the sons and daughters of Ham. I felt but poorly when I began to preach, but the Lord was my strength, and enabled me to speak with power, and to meet the society afterward. After the service was over, I rode to Mr. Gough's, at Perry Hall. He and his wife had, by the mercy of God, lately found a sense of the divine favor, and now cheerfully opened their house and hearts to receive the ministers and children of God. I spent a most agreeable evening with Mr. and Mrs. Gough, and the rest of the family. A numerous family of the servants were called in to prayer and exhortation; so that with them, and the rest of the house, we had a little congregation. The Lord was in the midst, and we praised him with joyful lips. The simplicity of spirit discovered by Mr. and Mrs. Gough was truly pleasing. At every opportunity he was declaring what the Lord had done for his soul; still wondering at the matchless love of Jesus, who had plucked him as a brand from the burning. A gentleman in Bristol, who had died some years ago, left Mr. Gough an estate, in money, houses, and land, to the value of upward of sixty or seventy thousand pounds. In the midst of all this he was miserable; nor did he ever find true felicity till he found it in the love of God his Saviour. O that he may live to be an ornament to the religion of Jesus Christ, both by example and precept!

Monday, June 17, 1776. I set out for Leesburgh, and after preaching at several places by the way, I came there on Friday. I called at Mr. Fairfax's, (a relation of old Lord Fairfax,) a gentleman of large estate, and who of late has been savingly brought to the knowledge of the Lord Jesus Christ. He was over at Baltimore at our little conference; and at the love-feast that followed, he spoke of what God had done for his soul, with such simplicity and unction from on high, as greatly affected every one who heard him. May he live to be an ornament to the gospel of the Lord Jesus!

Sunday 30. I was greatly pleased at the arrival of brother Shadford this morning. His coming strengthened my hands in God. I preached at the chapel a little way from brother Burshan's, at ten o'clock. I felt poorly both in body and mind; but the Lord stood by me, and enabled me to speak with

a degree of power and divine pungency. After preaching I met the society, and we found the presence of the Lord to be with us. After dinner, I observed to brother Shadford, that I feared I should not have strength to preach in the afternoon. A little rest, however, refreshed me, and at four o'clock I went to the chapel again. I preached from Rev. iii, 8. Toward the close of the sermon, I found an uncommon struggle in my breast, and in the twinkling of an eye my soul was so filled with the power and love of God, that I could scarce get out my words. I scarce had spoken two sentences, while under this amazing influence, before the very house seemed to shake, and all the people were overcome with the presence of the Lord God of Israel. Such a scene my eyes saw, and ears heard, as I never was witness to before. Through the mercy and goodness of God, I had seen many glorious displays of the arm of the Lord, in the different parts of his vineyard, where his providence had called me to labor; but such a time as this I never, never beheld. Numbers were calling out aloud for mercy, and many were mightily praising God their Saviour; while others were in an agony for full redemption in the blood of Jesus. Soon, very soon, my voice was drowned amidst the pleasing sounds of prayer and praise. Husbands were inviting their wives to go to heaven with them, and parents calling upon their children to come to the Lord Jesus: and what was peculiarly affecting, I observed in the gallery, appropriated for the black people, almost the whole of them upon their knees; some for themselves, and others for their distressed companions. In short, look where we would, all was wonder and amazement. As my strength was almost gone, I desired brother Shadford to speak a few words to them. He attempted so to do, but was so overcome with the divine presence, that he was obliged to sit down; and this was the case, both with him and myself, over and over again. We could only sit still and let the Lord do his own work. For upward of two hours the mighty outpouring of the Spirit of God continued upon the congregation. As many of them had come from far, we, with the greatest difficulty, and the most earnest persuasions, got them to depart, between seven and eight o'clock in the evening. Some of them had to ride ten and others sixteen miles to their habitations. Such a day of the Son of man my eyes never beheld before. From the best accounts we could receive afterward, upward of fifty were awakened, and brought to the knowledge of a pardoning God that day; besides many who were enabled to witness, that the blood of Jesus had cleansed them from all sin.

Tuesday, August 27. Our quarterly meeting began as usual with our love-feast, and ended with our watch-after-noon. Truly this was a day of the Son of man, and great was our glorying in God our Saviour. In the love-feast, the flame of divine love ran from heart to heart, and many were enabled to declare the great things which the Lord had done for their souls. Early in the morning, some of our kind friends came and told me that they were informed a company of the militia, with their officers, intended to come and take me and the other preachers up. Some of our good women came, and with tears would have persuaded me to leave the place, and go to some other friend's house for safety. I thanked them for their love, and was obliged to them for their kind attention to my personal safety; but I added, "I am come hither by the providence of God, and I am sent on an errand of love to the souls that shall attend; and thus engaged in my Lord's work, I fear nothing, and will abide the consequences, be they what they will." I had retired a little by myself, when one and another came to my room door and begged I would not venture out to preach, for the officers and their men were come. I felt no perturbation of mind, but was perfectly calm and recollected. I told our friends, their business was to pray, and mine to deliver the message of God. Soon after, I went to the arbor which was fitted up for preaching, and then I beheld the officers and soldiers in the skirts of the congregation. After singing, I called on all the people to lift up their hearts to God, as the heart of

one man. They did so indeed. When we arose from our knees, most of the congregation were bathed in tears; and I beheld several of the officers and their men wiping their eyes also. I had not spoken ten minutes in preaching, when a cry went through all the people, and I observed some of the officers, as well as many of the soldiers, trembling as they stood. I concluded my sermon in peace; and the other preachers prayed and exhorted after me, till the conclusion of the service, I was informed afterward by some of our friends, that some of the officers said, "God forbid that we should hurt one hair of the head of such a minister of the Lord Jesus Christ, who has this day so clearly and powerfully shown us the way of salvation." They departed to their own homes, and we spent the evening in peace and love. This afternoon, and in particular in the evening, I had a strong impulse upon, and presentiment in my mind, that there had been an engagement between the British and the American troops. I mentioned it to one of the preachers, and added, "We shall soon hear whether this be of God or not."

Wednesday we set off early on our way for Philadelphia, and reached Newcastle on the Delaware River on Thursday afternoon. About ten o'clock that evening an express arrived, that there had been a general engagement on Long Island, near New York, and that some thousands of the American troops were cut to pieces. After preaching by the way, I came in safety to Philadelphia on Saturday forenoon.

Sunday, December 1. I preached at New-Mills, to one of the most attentive, as well as the largest, congregations that I ever saw in that place. After spending a few days, I purposed returning to Philadelphia, in order to settle some matters respecting the books; and then to return to the Jerseys again, in my way to New York, on purpose to spend some time there, as they had been without a regular preacher for some months. But herein I was disappointed, as the noise and tumult occasioned by the British army marching through this province, and the American army retiring before them, threw every thing into confusion, and made it unsafe for me to travel. I was therefore obliged to tarry, and spend my time among the different societies in that neighborhood. This whole month was spent in battles and skirmishes between the British troops and the Americans. It is not my intention to give a detail, or my judgment, of these matters: suffice it to say, that the business belongs to the historian.

In the beginning of June, 1778, I once more had the happiness of meeting my dear friends in London. For some time I was in a new world. The happiness I enjoyed was unspeakable, and the Lord owned my poor labors with a blessing. The pleasure I experienced in seeing my brethren once more was beyond what words can describe. I was stationed for London, where I labored for two years in concert with my valuable friend Mr. Pawson; and I trust our labors were not in vain.

At the conference in Bristol, in 1783, I requested Mr. Wesley to appoint me as a supernumerary for London. He acceded to my request. My brethren there have kindly proportioned my labors to my strength; for which I feel truly obliged to them. Should it please God that they should come to my years, I hope they will meet the same kind returns from their brethren. My only desire is to spend my few remaining days to the best of purposes. I have many mercies to praise my Lord for. I have bread to eat, and am enabled to owe no man any thing but love. Thus hath my Lord graciously dealt with his unworthy creature. I earnestly desire to love him more, and to be fully prepared for whatever his divine providence has prepared for me. I have many times, for several years past, looked forward

with a gust of joy at the pleasing prospect of soon joining my dear friends who have gone before. Yes, in those glorious realms, "Where Jonathan his David meets, Our souls shall soon embrace!"

I thank my God for the Christian friends I now enjoy on earth; but some of my dearest and most beloved have gained the peaceful shore of eternal repose. To those happy climes I wish to bend my course, with more alacrity and joy

July 31st, 1808.

In this disposition Mr. Rankin continued to labor in the London circuit till a few months previous to his departure. He generally preached once or twice every Lord's day, and occasionally on weekday evenings. He likewise met a class, attended the leaders' and preachers' meetings, and the meeting for the penitents, on Saturday evenings; at that meeting he generally prayed, and frequently exhorted.

For many weeks previous to his death, several of his friends saw that his constitution was fast breaking; but had the happiness at the same time to discern in him a more than usually growing meetness for heaven. His love of souls continuing unabated, he preached as often as he was able, and his last ministrations were more acceptable and profitable to the people even than the preceding. Peculiarities he certainly had, which sometimes prevented his being as useful as otherwise he would have been; but they were such as consisted in him with great devotedness to, and deep communion with, God.

Mr. Griffith, who knew him well and long, says, "I always found him, after his confinement to the house, under a very blessed influence of the Holy Spirit, calmly confident toward God his heavenly Father, through the atonement, resigned to his all-wise disposal, and thankful for his benefits. At one time he said, 'Here I am, in the enjoyment of many comforts, and favored with many kind attentions, of which many of God's children are destitute. What am I, Lord, and what my father's house, that thou shouldest show me such favors?'"

The following account by Mr. Benson, which reaches till within three days of his death, will be found highly interesting and edifying. How encouraging is it to those soldiers of Christ who have not yet put off their harness, to see an aged brother triumph through Christ over the king of terrors!

"Wednesday evening, May 9th," says Mr. Benson, "among many other things, he said, 'I long to publish with my latest breath His love and guardian care.' I said, 'I doubt not but you will publish it to the last.' He replied, 'It is what I have prayed for, for many years.' He then broke out in praise, 'O glory, glory for ever, glory be to God for all his goodness! I have here a comfortable bed to lie on, kind friends about me who love me, and all the blessings I could have, together with the grace of

God, and hopes of glory! I have just been desiring Mrs. Hovatt to read that hymn, some of the lines of which are,

"O the infinite cares, and temptations, and snares,
Thy hand hath conducted me through;
O the blessings bestow'd by a bountiful God,
And the mercies eternally new.!"

Speaking of the Methodist society, he said, 'I did not immediately join the people when awakened and convinced. I hesitated some time; but, glory be to God, that he inclined me to cast in my lot among them. But I had some thoughts of becoming a minister in the Church of Scotland at that time.' I said, 'You have been much more useful among the Methodists.' 'Yes,' replied he, 'both you and I have, than we should have been anywhere else; but I have been very unfaithful to the grace of God.' 'We have all too great reason,' I answered, 'to make that confession; but when we see so many beginning in the Spirit, and ending in the flesh, we have very great cause for thankfulness that we have been kept by the power of God in the good way: and how many dangers has God brought you through by sea and land!' 'Yes,' said he, 'I have been lashed to the pump when the waves have gone over me, endeavoring to keep the ship from sinking, and all the passengers from going to the bottom. Then I was wandering from God; but he brought me back. That,' observed he, 'was before I was a preacher.'

"Saturday evening, May 12. When I called, I found he was so weak, and that so many had called upon him, that I did not go up to see him. Finding, however, that I had been there, he sent his servant to desire I would go back and pray with him, which I was prevented from doing. On Monday I called again, and found him very much weaker indeed, but perfectly resigned to the will of God, and patiently waiting till his change should come. He desired his daughter-in-law to tell me what had been determined about the service to be performed at his funeral. 'Let my name,' said he, 'be written in the dust; but if any thing can be said on the occasion of my death that may benefit the living, let it be done.' 'Is there any particular text,' I asked, 'which you would wish to be spoken from on the occasion?' After pausing a little, he said, 'As a general subject, I know none more suitable than I Peter i, 3, Blessed,' &c.; 'but let my name be written in the dust.' As he expressed a desire for more consolation, I said, 'I hope you will not reason about that: leave it entirely to the Lord. He has for many years enabled you to show your faith by your works, by living to him in whom you believe; and your state cannot now be affected by your feeling a greater or less measure of consolation. Your whole reliance must be on the word and promise of Him who will never leave those that trust in him. The mercy, truth, and faithfulness of God, in Christ, must be the ground of your confidence.' He then quoted those lines,

'While Jesus blood,' &c.

'A most blessed hymn,' said I; 'and observe what follows:

'Fix'd on this ground,' &c.

At this he seemed to be greatly comforted. 'I sometimes think,' said I, 'we are not sufficiently thankful that the Lord has kept us so many years in the way. Since I passed over the mountains with you from Cumberland to Newcastle, in the latter end of the year 1765, how many have we known to turn aside to the right and to the left! but we have been kept, and have neither brought any dishonor upon the gospel, nor been stumbling-blocks in the way of any. And now you will soon join the wise and good collected out of all nations,' &c. 'Delightful consideration!' replied he. 'Our chief felicity,' said I, 'shall be the vision and enjoyment of God; and what wonder that the Holy Scriptures give us this view of future happiness? For surely the vision we shall then have of a Being infinitely amiable, and loving us infinitely, must be infinitely transporting.' We then joined in prayer, and were refreshed indeed. He was affected and filled with consolation, and when I rose from my knees, took me by the hand, and said,

'Lo, God is here, let us adore,' &c."

In this humble, resigned, and happy frame of spirit he continued till, on May 17, 1810, he finished his course with joy, after having faithfully served God in his generation.

From the foregoing narrative, the judicious reader will form a tolerably correct idea of Mr. Rankin's character; the most striking traits of which are sincerity, steadiness, and sobriety. We highly respect the memory of a man who, in various and trying situations of life, both at home and abroad, maintained for upward of fifty years an unblemished character. This, through divine grace, did Mr. Rankin. In short, he was a man truly devoted to God his Saviour; and in death witnessed a good confession.

MEMOIRS OF MR. WESLEY'S MISSIONARIES TO AMERICA

Compiled By
Rev. P. P. Sandford

MR. GEORGE SHADFORD

I was born at Scotter, near Kirton, in Lindsey, Lincolnshire, January 19, 1739. When I was very young, I was uncommonly afraid of death. At about eight or nine years of age, being very ill of a sore throat, and likely to die, I was awfully afraid of another world; for I felt my heart very wicked, and my conscience smote me for many things that I had done amiss.

As I grew up I was very prone to speak bad words, and often to perform wicked actions. We lived by a river side, where a part of my cruel sport was to hurt or kill the poor innocent fowls. One day seeing a large flock of ducks sitting close together, I threw a stick with great violence, killed one of them on the spot, and was highly diverted at seeing it die, till I saw the owner of it come out of his house and threaten me severely. I was then sorely troubled, and knew not where to run. I knew I had sinned, and was greatly afraid lest it should come to my father's knowledge therefore I durst not go home for a long time.

I was very prone to break the sabbath, and, being fond of play, took every opportunity on Sunday to steal away from my father. In the forenoon, indeed, he always made me go to church with him; and when dinner was over, he made me and my sister read a chapter or two in the Bible, and charged me not to play in the afternoon; but, notwithstanding all he said, if any person came in to talk with him, I took that opportunity to steal away, and he saw me not till evening, when he called me to an account.

I wished many times that the Rev. Mr. Smith, the minister of the parish, was dead, because he hindered our sports on the Lord's day. One Sunday, finding me and several others at football, he pursued me near a quarter of a mile. I ran until I was just ready to fall down; but coming to a bank, over which I tumbled, I escaped his hands for that time. My conscience always troubled me for these sins; but having a flow of animal spirits, and being tempted of the devil, and drawn by my companions and evil desires, I was always carried captive by them.

My mother insisted on my saying my prayers every night and morning, at least; and sent me to be catechized by the minister every Sunday. At fourteen years of age my parents sent me to the bishop to be confirmed; and at sixteen they desired me to prepare to receive the blessed sacrament. For about a month before it, I retired from all vain company, prayed, and read alone; while the Spirit of God set home what I read to my heart. I wept much in secret, was ashamed of my past life, and thought I would never spend my time on Sundays as I had done. When I approached the table of the Lord, it appeared so awful to me, that I was likely to fall down, as if I was going to the judgment-seat of Christ. However, very soon my heart was melted down like wax before the fire. These good impressions continued about three months. For I often thought, "If I sin any more, I shall have eaten and drunk my own damnation, not discerning the Lord's body."

I broke off from all my companions, and retired to read on the Lord's day; sometimes into my chamber, at other times into the field; but very frequently into the churchyard, near which my father lived. I have spent among the graves two or three hours at a time, sometimes reading, and sometimes praying, until my mind seemed transported in tasting the powers of the world to come. So that I verily believe, had I been acquainted with the Methodists at that time, I should have soon found remission of sins, and peace with God. But I had not a single companion that feared God: all were light and trifling. Nay, I believe at that time the whole town was covered with darkness, and sat in the shadow of death.

Having none to guide or direct me, the devil soon persuaded me to take more liberty; and suggested that I had repented and reformed enough that there was no need to be always so precise; that there were no young people in the town who did as I did; and that I might take a walk among them on Sundays in the afternoon without being wicked. I gave way to this fatal device of Satan, and, by little and little, lost all my good desires and resolutions, and soon became weak as in times past.

After this I became intimate with two young men that lived about a mile off, who were very often reading books that were entertaining to youth of a carnal mind; such as Ovid's *Metamorphoses*, and his *Art of Love*, &c.; which soon had a tendency to corrupt and debauch my mind. Now religious books became tasteless and insipid to me; my corruptions grew stronger and stronger, and the blessed Spirit being grieved, my propensity to sin increased more than ever.

I was fond of wrestling, running, leaping, football, dancing, and such like sports; and I gloried in them, because I could excel most in the town and parish. At the age of twenty I was so active, that I seemed a compound of life and fire, and had such a flow of animal spirits, that I was never in my element but when employed in such kind of sports.

About this time the Militia Act took place, and I thought I would learn the manual exercise; and as we had no expectation of marching from home, it would be pretty employment for me at Easter or Whitsuntide. Four persons were allotted to serve in the militia at the place of my nativity. One of them, a young man, was much afraid to go. I asked him what he would give me to take his place. He thought at first I was only in jest; but when he saw I was in earnest, he gave all I asked, which was seven guineas. When my parents heard I was enlisted, they were almost distracted, especially my father. I was greatly afflicted in my mind, when I saw my parents in such trouble on my account. At their desire, therefore, I went back to undo what I had done; but to no purpose: so at the time appointed I was sworn in.

At the end of the year the militia was called off to Manchester, where we lay most of the winter. While we lay here I was taken ill of a fever, and found myself horribly afraid of death; but when I recovered, my distress soon wore off again. One night about nine o'clock, just as I was going to bed, I heard the drums beat to arms! We soon understood that an express was come to town for our company to march immediately to Liverpool; and that Thurot had landed at Carrickfergus, in Ireland. We were under arms immediately, marched all night, and arrived at Warrington about break of day, and at Liverpool the next evening.

My chief concern now was for fear (if we should have an engagement) that my life and soul should be lost together; for I knew very well I was not prepared for death. The next summer we were quartered at Chester and Knutsford; and the winter following we lay at Gainsborough, in Lincolnshire. This year I was often very miserable and unhappy. I well remember one day, when being exceedingly provoked by one of my comrades, I swore at him two bitter oaths, by the name of God; a practice I had not been guilty of; immediately I was, as it were, stabbed to the heart by a sword. I was sensible I had grievously sinned against God, and stopped directly. I believe I never swore another oath afterward.

I was often tempted this year to put an end to my life; for it was a year of sinning, and a year of misery. I was afraid to stand by a deep river, lest I should throw myself in. If I was on the edge of a great rock, I trembled, and thought I must cast myself down, and therefore was obliged to retreat suddenly. When I have been in the front gallery at church, I have many times been forced to withdraw backward, being horribly tempted to cast myself down headlong. It seemed as if Satan was permitted to wreak his malice upon me in an uncommon manner, to make me miserable; but, glory be to God, I was wonderfully preserved by an invisible hand, in the midst of such dreadful temptations. At other times, when at prayer, or walking alone meditating, God hath graciously given me to taste of the powers of the world to come.

I always had a strong natural affection for my parents, and would do anything that was in my power for them. It happened, a little before I went from home in the militia, that my father was in some distress in temporal circumstances. This moved me much: I therefore gave him all the money I had received in order to go into the militia. Very frequently, during my absence from them, when the minister read over the fifth commandment in the church, "Honor thy father and thy mother, that thy days may be long in the land," &c., with tears in my eyes I have said, "Lord, incline my heart to keep this law;" always believing a curse would attend disobedient, undutiful children.

When our company lay in quarters at Gainsborough, I went with a sergeant to the place where the Methodists frequently preached, which was the old hall belonging to Sir Nevil Hickman. We did not go with a design of getting any good for our souls; but to meet two young women, (who sometimes frequented that place at one o'clock,) in order to walk with them in the afternoon. When we came there, we found the persons we wanted; but I soon forgot them after the preacher began public worship. I was much struck with his manner. He took out his hymn-book, and the people sung a hymn. After this he began to pray extempore in such a manner as I had never heard or been used to before. I thought it to be a most excellent prayer. After this he took his little Bible out of his pocket, read over his text, and put it into his pocket again. I marveled at this, and thought within myself, "Will he preach without a book too?"

He began immediately to open the Scriptures; and compared spiritual things with spiritual, in such a light as I had never heard before. I did not suppose he had very learned abilities, or that he had studied either at Oxford or Cambridge; but something struck me, "This is the gift of God; this is the gift of God." I thought it was the Lord's doing, and marvelous in my eyes.

The preacher spoke much against drunkenness, swearing, &c.; but I thought I was not much guilty of such sins. At last he spoke very closely against pleasure-takers, and proved that such were dead

while they live. I thought, "If what he says be true, I am in a most dreadful condition." I thought again, "This must be true; for he proves it from the word of God." Immediately I found a kind of judgment-seat set up in my conscience, where I was tried, cast, and condemned; for I knew I had been seeking happiness in the pleasures of the world and in the creature all my days, not in the Creator and Redeemer of my soul, the only central point of bliss. I revolved over and over what I had heard, as I went from the preaching; and resolved, "If this be Methodist preaching, I will come again;" for I received more light from that single sermon, than from all that I ever heard in my life before.

I thought no more about the girls whom I went to meet and found I had work enough to take care of my own soul. I now went every Sunday when there was preaching, at half-past one, to the same place; and continued so to do most of the time we lay at Gainsborough. It was not long before my comrades and acquaintance took notice of my religious turn of mind, and began to ridicule me. I was surprised at this; for I (ignorantly) thought, "If I become serious, every one will love and admire me." I still continued to go to the preaching, till the soldiers and others having repeatedly reproached and laughed at me, I began to think I had not sufficient strength to travel to heaven, as I was connected with such a set of sinners.

I then made a vow to almighty God, that if he would spare me until that time twelvemonth, (at which time I should be at liberty from the militia, and intended to return home,) I would then serve him. So I resolved to venture another year in the old way, damned or saved. O what a mercy that I am not in hell! that God did not take me at my word, and cut me off immediately! From this time the Spirit of God was grieved; and consequently I was left to fall into sin as bad, or worse than ever.

After this we marched, and were quartered near Dartford, in Kent, where we continued eleven weeks. This place seemed to me the most profane for swearing, cursing, drunkenness, sabbath-breaking, &c., that ever I saw in any part of England. I was so affected, that I went to the minister of the parish, and let him know what wretched work of drinking and fighting we had in the taverns in service-time on Sunday; and desired him to see to it. He did so, and strictly forbid any liquor to be sold during church-service for the future. It was at this place the Lord arrested me again with strong convictions; so that I was obliged to leave my comrades at noon-day, and run up into my chamber, where I threw myself upon my knees, and wept bitterly. I thought, "Sin, cursed sin, will be my ruin." I was ready to tear the very hair from my head, thinking I must perish at last, and that my sins would sink me lower than the grave.

While I was in this agony in my chamber, about noon, the landlady came into it, as she was passing into her own, and found me upon my knees. I was not in the least ashamed. She said nothing to me then; but at night took me to task, and asked me if I was a Wesleyan, or Whitefieldite. I said, "Madam, what do you mean? Do you reproach me because I pray, because I pray?" She paused. I said again, "Madam, do you never pray to God? I think I have not seen you at church, or any other place of worship, these ten weeks I have been at your house." She answered, "No; the parson and I have quarreled, and therefore I do not choose to go to hear him." I replied, "A poor excuse, madam! and will you also quarrel with God?" Wherever I traveled, I found the Methodists were everywhere spoken against by wicked and ungodly persons of every denomination; and the more I looked into the Bible, I was convinced that they were the people of God.

Our next route was to Dover, where we tarried a month. Here the soldiers laughed me out of the little form of prayer I had; for I used always to kneel down by the bedside before I got into it. This form I dropped, and only said my prayers in bed. Our next remove was to Gainsborough, Lincolnshire, where we abode the winter; and in spring went to Epworth, in which place I was discharged.

Soon after my arrival at home, several young persons seemed extremely glad to see me, and proposed a dance, to express their joy at our first meeting. Though I was not fond of this, yet, to oblige them, I complied, much against my conscience. We danced until break of day, and as I was walking from the tavern to my father's house, (about a hundred yards,) a thought came to my mind, "What have I been doing this night? serving the devil!" I considered what it had cost me; and, upon the whole, I thought, "The ways of the devil are more expensive than the ways of the Lord. It will cost a man more to damn his soul than to save it." I had not walked many steps further, before something spoke to my heart, "Remember thy promise." Immediately it came strongly into my mind, "It is now a year ago since that promise was made, 'If thou wilt spare me until I get home, I will serve thee.'" Then that passage of Solomon came to my mind, "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that thou vowest." I thought, "I will. I will serve the devil no more." But then it was suggested to my mind, "Stay another year, until thou art married, and settled in the world, and then thou mayest be religious." That was directly followed with, "If I do, God will surely cut me off, and send my soul to hell, after so solemn a vow made." From that time I never danced more, but immediately began to seek happiness in God.

A circumstance happened which tended to fix me in this resolution. Before I went into the militia, I was somewhat engaged to a young woman that lived in Nottinghamshire; and when I was at Manchester I wrote to her, but received no answer, which much surprised me. After I returned home, I went to see her, but found she was dead and buried. This shocked me very much. I desired a friend to show me the place where she was interred. When I came to it, and was musing, I turned my eye to the left hand, and saw a new stone with this inscription: — "In bloom of youth into this town I came, Reader, repent; thy lot may be the same."

I felt as if something thrilled through me. I read and wept, and read and wept again. I looked at the stone, and understood it was a young woman, aged twenty-one. Upon inquiry, I found she had made great preparations, in gay clothing, in order to have a good dance, as she called it, at the fair held here. She talked much of the pleasure she expected before the time came. At last it arrived, and as she was tripping over the room with her companions, until twelve o'clock at night, she was suddenly taken ill. And, behold, how unexpected! O how unwelcome! death struck her. She was put immediately to bed, and never left it until brought to this spot to be buried. No one can conceive how I felt, while I was meditating on the death of these two young women. The one I had tenderly loved. The other, although a stranger to me, had lived about two miles from the place of my nativity. "Well," thought I, "a little while ago these were talking, walking pieces of clay, like myself; but now they are gone to the house appointed for all living." I wept, and turned my back; but I never forgot that call to the day of my conversion to God.

At this time both my parents were taken very ill, which was cause of great trouble to me; for I was much afraid they would die. One day while I was greatly distressed about them, and knew not what

to do, at last it came into my mind, "Go to prayer for them." I went up stairs, shut myself in, and, if ever I prayed in my life from my heart, I did it at this time. I remember in particular, that I prayed to the Lord to raise them up again, and spare them four or five years longer. This prayer he graciously condescended both to hear and answer; for the one lived about four, the other near five years afterward, and were truly converted to God.

I have looked upon it as a kind providence that brought a Methodist farmer to the place of my nativity, while I was absent in the militia, who received the Methodist preachers, and had formed a little society just ready for me when I got home. I was now determined to seek happiness in God, and therefore went constantly to church and sacrament, and to hear the Methodist preachers, to pray, and read the Scriptures. I thought, "I will be good. I am determined to be good." But, alas! in about six or eight weeks, instead of being very good, I saw my heart was corrupt, and nothing but sin. I read at night different prayers. Sometimes I prayed for humility or meekness; at other times, for faith, patience, or chastity: whatever I thought I wanted most. I was thus employed, when the family were in bed, for hours together. And many times, while reading, the tears ran from my eyes, so that I could read no further: and when I found my heart softened, and could open it to almighty God, there seemed a secret pleasure in repentance itself; with a hope springing up that God would save me, and bestow his pardoning mercy. While I was thus employed in seeking the Lord, and drawn by the Spirit of God, I esteemed it more than my necessary food.

A little after this, I went to see an uncle at East Ferry; and as we were reading the seventh chapter of the Epistle to the Romans, he asked me if the latter part of that chapter belonged to St. Paul in his converted state. I said I could not tell. "But if it was St. Paul's converted state," I said, "it is exactly mine. 'For that which I do I allow not: for what I would, that do I not but what I hate, that do I. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me.'" I then began to flatter myself, saying, "Surely I am converted. I trust I am in a safe state." And it is well if hundreds do not rest here.

But the Lord did not suffer me to take convictions for conversion. After those pleasant drawings, I had sorrow and deep distress. My sins pressed me sore, and the hand of the Lord was very heavy upon me. Thus I continued, until Sunday, May 5th, 1762, coming out of church, the farmer that received the preachers told me a stranger was to preach at his house. I went to hear him, and was pleased and much affected. He gave notice that he would preach again in the evening. In the mean time I persuaded as many neighbors as I could to go. We had a full house, and several were greatly affected while he published his crucified Master. Toward the latter part of the sermon I trembled; I shook; I wept. I thought, "I cannot stand it; I shall fall down amidst all this people." O, how gladly would I have been alone to weep! for I was tempted with shame.

I well remember he called out at last, and said, "Is there any young man here about my age willing to give up all and come to Christ? Let him come, and welcome; for all things are now ready." I thought before this he was preaching to me; but now I was sure he spoke to me in particular. I stood guilty and condemned, like the publican in the temple. I cried out, (so that others might hear, being pierced to the heart with the sword of the Spirit,) "God be merciful to me a sinner!" No sooner had I expressed these words, but by the eye of faith (not with my bodily eyes) I saw Christ, my Advocate, at the right hand of God, making intercession for me. I believed he loved me, and gave himself for

me. In an instant the Lord filled my soul with divine love, as quick as lightning; so suddenly did the Lord, whom I sought, come to his temple. Immediately my eyes flowed with tears, and my heart with love. Tears of joy and sorrow ran mingled down my cheeks. O what sweet distress was this! I seemed as if I could weep my life away in tears of love. I sat down in a chair; for I could stand no longer. And these words ran through my mind twenty times over: "Marvelous are thy works, and that my soul knoweth right well." I knew not then that these words were in the Scripture, until I opened on them in the Psalms, when I got home.

As I walked home along the streets, I seemed to be in paradise. When I read my Bible, it seemed an entirely new book. When I meditated on God and Christ, angels or spirits; when I considered good or bad men, any or all the creatures which surrounded me on every side; every thing appeared new, and stood in a new relation to me. I was in Christ a new creature old things were done away, and all things become new. I lay down at night in peace, with a thankful heart, because the Lord had redeemed me, and given me peace with God and all mankind. I thought I never should be troubled with the sin that did most easily beset me; and said within myself, "The enemies I have seen this day, I shall see them no more for ever." I felt the truth of those words:

"How happy are they
Who their Saviour obey,
And have laid up their treasures above!
Tongue cannot express,
The sweet comfort and peace
Of a soul in its earliest love.

On the wings of his love
I was carried above
All sin, and temptation, and pain;
I could not believe
I ever should grieve,
I ever should suffer again."

But no sooner had I peace within, than the devil and wicked men began to roar without, and pour forth floods of lies and scandal, in order to drown the young child. And no marvel; for the devil had lost one of the main pillars of his kingdom in that parish; and therefore he did not leave a stone unturned, that he might cast an odium upon the work of God in that place. But none of these things moved me; for I was happy, happy in my God; clothed with the sun, and the moon under my feet; raised up, and made to sit in heavenly, holy, happy places in Christ Jesus.

In a fortnight after I was joined in society. When I joined, there were twelve in the society, chiefly old people. This was a little trial for me at first; but I thought it my duty to cast in my lot among them; for I was certain the Methodists, under God, were the happy instruments of my salvation. Therefore I knew I could not better recommend the good cause to others, than by joining them, and letting my light shine before men, that others might take knowledge I had been with Jesus. It is really marvelous, that all who are awakened have not resolution enough heartily to unite in fellowship with the people of God. It is very rare that such make any progress. The blessed Spirit is grieved, and they

remain barren and unfruitful. Were they faithful in obeying the Spirit of God, in taking up their cross, and setting an example to others, they might bring much glory to God, as well as obtain great peace and happiness to their own souls.

My greatest concern now was for my relations. I had a father and mother, sister and brother, all strangers to God. My father was sixty years old, and my mother near it. I scarcely ever went to the throne of grace without bearing them before the Lord in earnest prayer, and found great encouragement so to do. One night I took courage to speak to them in as humble a manner as I could, with respect to family prayer. I told them, I believed they had brought us up in the fear of God as far as they knew; but we never had any family prayer. I added, "If it is agreeable to you, I will endeavor to pray in the best manner I can." On their consenting, we went into another room. I had not spoken many words in prayer, before they were both in tears. When we arose from prayer, we wept over one another; and what seemed to affect them most, was to be taught by their child, when they ought to have taught me.

I continued to pray for them every night and morning for half a year. My father at length began to be in deep distress. I have listened, and heard him in private crying for mercy, like David out of the horrible pit, and mire, and clay, "O Lord, deliver my soul!" I began to reprove, exhort, and warn others wherever I came. My father was sometimes afraid, if I reprov'd the customers who came to our shop, it would give offense, and we should lose all our business. Upon which I said, "Father, let us trust God for once with all our concerns, and let us do this in the way of our duty, from a right principle, and if he deceives us, we will never trust him more; for none ever trusted the Lord that were confounded." In less than a twelvemonth, instead of losing, we had more business than ever we had before.

I began now to pray in all our meetings, private and public; and the Lord mercifully heard, to the conviction and conversion of several, who were savingly brought to God, before I regularly attempted to exhort or preach. I had then no notion of being a preacher. I only thought it my duty to do good, and all the good I could; to occupy or use my one talent, until my Lord should come. I believed that was the religion of Jesus Christ, who went about doing good, and worked while it was day. Indeed, the love of God constrained me to speak. I had such a view of the fallen, miserable state of lost, perishing sinners, that I thought if I could be an instrument of saving but one soul, it would be worth all my pains, even all my life long. Our society increased from twelve to forty members in a short time; for the Lord gave me several of my companions in sin to walk with me in the ways of holiness.

The first time I exhorted was in the society. The class-leader put a hymn-book into my hand, and desired to give a word of exhortation. The moment he did this I was seized with trembling; but instantly my soul was filled with the love and power of God. I believe the few simple words that I spoke were made a blessing, more or less, to every one there. An old man, one of the first converts in the town, advised me to give myself much to reading and prayer, for he believed God had some work for me to do. The preacher had appointed me to meet a class before this, which often proved both a cross and a blessing to my soul. I now exhorted my friends, neighbors, enemies, and whosoever fell in my way, to flee from the wrath which is to come.

One Sunday morning, as I was exhorting in the farmer's house, some word cut my father to the heart. He fell back into the chair by which he stood, and wept, and was much distressed. On the evening of the same day he said to me, "I know not what is the matter with me. I seem quite stupid and foolish; nay, I seem lost." I answered, "Then you will not be long before you are found. Father, you are not far from the kingdom of God. Christ came to seek and to save that which was lost."

The next day, about twelve o'clock, I came into the room where he was sitting, with a Bible upon his knee. He was reading in the Psalms of David. I saw the tears running down his cheeks; yet there appeared a joy in his countenance. I said, "Pray, father, what now? What now? What is the matter?" He instantly answered, "I have found Christ; I have found Christ at last. Upward of sixty years I have lived without him in the world, in sin and ignorance. I have been all the day idle, and entered not into his vineyard till the eleventh hour. O, how merciful was he to spare me, and hire me at last! He hath set my soul at liberty. O, praise the Lord! Praise the Lord, O my soul; and all that is within me, bless his holy name!" I left him rejoicing in God his Saviour, and retired to praise God for answering my prayers.

My mother was convinced, by hearing me and an old man converse about our souls together in private. She used to listen to our conversation, and the Lord showed her the state she was in. She had been a moral woman, and had the fear of God, so as to act conscientiously in what she did as far as she knew. But when she was thoroughly awakened, her convictions were very deep: so that many times, when I have been praying for her, she hath been like a person convulsed; at other times like a woman in labor, travailing through the pangs of the new birth. At last the Lord gave her an assurance of his pardoning love under the preaching of Mr. Samuel Meggitt.

About this time I went to see my sister, near Epworth, to inform her what the Lord had done for my soul. At first, when I conversed with her, she thought I was out of my mind; but at length hearkened to me. She told me a remarkable dream she had some time before, in which she had been warned to lay aside the vain practice of card-playing, which she had been fond of. After I had returned home, she began to revolve in her mind what I had said; and thought, "How can my brother have any view to deceive me? What interest can he have in so doing? Certainly my state is worse than I imagine. He sees my danger, and I do not. Besides, he seems to be another man; he does not look, or speak, or act as he used to do." She therefore could not rest until she came to my father's house; and before she returned, was thoroughly convinced she was a miserable sinner.

In a short time I visited her again, and asked her to go hear Samuel Meggitt preach. She heard him with great satisfaction. Afterward there was a love-feast, and she being desirous to stay, at my request, was admitted. As the people were singing a hymn on Christ's coming to judgment, she looked up, and saw all the people singing with a smile upon their countenance. She thought, "If Christ were to come to judgment now, I should go to Hell, and they all go to heaven." Instantly she sunk down as if she was dying, and lay some time before she was able to walk home. She continued praying and waiting upon God for about a fortnight; when one day going to the well to fetch water, (like the Samaritan woman at Jacob's well,) she found the God of Jacob open to her thirsty soul his love, as a well of water springing up within her unto everlasting life; and as she returned from the well, her soul magnified the Lord, and her spirit rejoiced in God her Saviour.

So merciful was the Lord to my family, that four of them were brought to God in less than a year. My mother lived a happy witness of the love and favor of God three years, and died in great peace. My father lived upward of four years, happy in God his Saviour, and used to say, "Now I am a little child turned of four years old:" meaning (although near sixty-five) that he had never lived to any good purpose, or to the glory of God, before. About half a year before his death, the Lord circumcised his heart, so that I believe he loved God with all his heart, and received a constant abiding witness that the blood of Christ had cleansed him from all sin.

When he was taken ill, I was preaching in Yorkshire; and as I returned home, it was impressed upon my mind that my father was sick or dying. When I came near home I met two friends, one of whom told me, he believed my father lay dying. As soon as he saw me he was much affected; for he longed to see me before he died. He said to me, "Son, I am glad to see thee; but I am going to leave thee; I am going to God; I am going to heaven." I said, "Father, are you sure of it!" "Yes," said he, "I am sure of it. I know that my Redeemer liveth. Upward of four years ago the Lord pardoned all my sins; and half a year ago he gave me that perfect love that casts out all fear. At present I feel a heaven within me. Surely this heaven below must lead to heaven above." When I perceived he was departing, I kneeled down by him, and with fervent prayer commended his soul to God; and I praise his holy name that he died in the full assurance of faith.

My sister lived a faithful witness of the love of Jesus sixteen years. She was remarkable for faith and prayer; and enjoyed the perfect love of God several years before her death. She had eight or nine children; had nothing of this world's goods to leave them; but left them a good example, and sent up prayers to heaven for them; and wished more to see grace in their hearts, than that she had thousands of gold and silver to leave them. She used to say to me, "Brother, I believe all my children will be saved." When I seemed to doubt it, she answered, "But I pray in faith; and whatsoever we ask in prayer, believing, we shall receive." Her eldest daughter died before her a little, aged twenty-one, in the triumph of faith. And it is remarkable, since her death, her children, as they grow up, one after another, are convinced of sin, brought to God, and join the society.

I had a relation, Alice Shadford, who continued in earnest prayer for my conversion for twenty years, as she told me; and, I believe that God heard and answered her prayers in my behalf. She was indeed a mother in Israel, lived a single life, and enjoyed the fear and love of God above fifty years. She died full of days, and full of grace, aged ninety-six years. I often think there are scarcely any persons converted upon earth, but it is in answer to some pious person's prayer, whom the Lord hath stirred up to plead for them.

I had many doubts of my call to preach at first. I knew it was my duty to do good in the little way I began with. But the important work of going forth publicly to call sinners to repentance made me tremble. After a great struggle in my mind, at last I resolved to make the trial. The first place I went to from home was a little place called Wildsworth. I believe there were not any there that knew God at that time. On Saturday night I continued three or four hours, until past midnight, in fervent prayer, that the Lord might point out my way. On Sunday morning I set out to the little village alone; only I believed the Friend of sinners was with me. As soon as I came near there, I gave notice of my errand; and quickly we had near a house full of people. In the first prayer I was much assisted, and some present began to drop tears. Under the preaching several appeared cut to the heart; and the Lord

blessed his word to many. As soon as I had done, I gave notice that I would preach in the street at East-Ferry. Several attended me thither; and when I had concluded, I went home perfectly satisfied that God had called me to the work.

But very soon I was sadly discouraged, seeing my own ignorance, and feeling my weakness. I reasoned with myself and Satan, until I thought the Lord required impossibilities; that he gathered where he had not strewed. I would go to preach his word, but he had not given me a talent sufficient for the important work. "How happy," thought I, "are they in a private capacity, who have nothing to do but to be faithful in their little sphere, and have not the charge of the souls of others!" I gave way to this kind of reasoning for a month; till at times I made myself almost as miserable as a demon. Then the Lord laid his chastening rod upon me, and afflicted me for a season, and showed me the worth of poor souls perishing in the broad way to destruction. After this I was made willing to go wherever he pleased to send me. So that when I began again to speak for him, his word was like the flaming sword, which turned every way, to every heart; for sinners trembled and fell before it, and were both convinced and converted to God. I was often amazed at the condescension of God, and his favor to me in all my weakness. I was like Gideon. I required token after token. As soon as the Lord made way, and opened a door in any place, I formed a society, and got the traveling preachers to take it under their care as soon as I could.

But by loud and long preaching, by walking more and further than my strength could bear, by sitting up praying and reading many times until morning, I was soon worn down, and appeared to be in a swift decline. At last I fell into a severe fever that continued seven weeks; and I expected to die, as did most that saw me think I would. I never had any affliction in which I enjoyed so much of the presence of God as this. He was with me every moment night and day. I continually saw him who is invisible, and rejoiced in hope of the glory of God. O, how did I desire to depart and be with Christ! I had such views of my Father's house, the glory and happiness of that place, that I longed to be there. But one day, as I was in bed, full of the love of God, I had a visionary sight of two prodigious fields, in which I saw thousands of living creatures praying and wrestling in different places, in little companies. It appeared to me that I must be employed in that work too, and must go to help them. While I was considering what this could mean, I took up my Bible, and opened on these words in the Psalms, "Thou shalt not die; but live, and declare the work of the Lord." I now believed I should recover, but was not so resigned to live as to die. I compared myself to a ship tossed upon the tempestuous ocean, for weeks and months together in great danger; at last I got in sight of the wished-for haven; when suddenly a contrary wind drove me back sea again. From this time I began gradually to recover.

After this I preached occasionally for part of two years in the Epworth circuit; and was encouraged by my friends, and by seeing the work of God prosper. When Mr. Wesley came into that part of the country, he asked me if I was willing to give myself up wholly to the great work of saving souls from death. I replied that it was my desire so to do. Accordingly, at the Bristol Conference following, I was appointed to labor in the west of Cornwall for the year 1768. This was a good year to me. I often wondered how the people could bear with my weakness; but the Lord owned his poor servant, and gave me to see the fruit of my labors. I was one day in great danger of losing my life, the first time I crossed Hale; but two men at a little distance suddenly called aloud, bidding me stop and come back. Had I gone a few yards further, myself and my horse must inevitably have been swallowed up

in a quicksand. I felt thankful, and went on admiring and adoring the watchful providence of God, my gracious and almighty Deliverer.

I was much affected this year with a remarkable instance of the sudden death of a backslider, who lived between Truro and Redruth. He had known the love of God, and walked circumspectly in the light of his countenance for seven years, and was diligent in every means of grace. But he began to give way to lightness and a trifling spirit. After this he refused to meet his brethren in band, and seldom met in class, until at length he entirely gave up both. He came to preaching sometimes, but began to be very free with his carnal neighbors, and shy with the people of God; till at last he fell into his old besetting sin, drunkenness, which he had conquered for seven years. One sabbath-day he went with some carnal men to an alehouse, or ginshop, and continued there until they all got drunk. At last they resolved to go home, though it was dark. Two of them lay down in the road; but the backslider was determined to go home alone; and as there were pits along the road-side about fifteen or twenty fathoms deep, he dropped into one of them, and was crushed to death, leaving a wife and children in deep distress. Many were greatly affected at this alarming case, and some backsliders who were acquainted with him were stirred up to return to Him from whom they had revolted.

The next year I labored in Kent with Mr. Jaco. God gave me spiritual children here also: it was indeed a very trying year, but very profitable to my own soul.

In 1770 I was sent to Norwich, and appointed to be the assistant; which was a great exercise of my mind, and has been so ever since. We had a revival in Norwich, where several were converted to God. I went to Lynn occasionally this year, and stayed a fortnight or three weeks at a time, where the Lord blessed my labors, so that I joined thirty in society, of whom sixteen or eighteen had experienced the goodness of God to their souls.

After staying two years at Norwich, I went to the Leeds Conference, where I first saw Captain Webb. When he warmly exhorted preachers to go to America, I felt my spirit stirred within me to go; more especially when I understood that many hundreds of precious souls were perishing through lack of knowledge, scattered up and down in various parts of the country, and had none to warn them of their danger. When I considered that we had in England many men of grace and gifts far superior to mine, but few seemed to offer themselves willingly, I then saw my call the more clearly. Accordingly Mr. Rankin and I offered ourselves to go the spring following, when I received a letter from Mr. Wesley, informing me that I was to embark with Captain Webb at Bristol.

When I arrived at Peel, where the ship lay, an awful dream I had six years before was brought to my mind. I thought in my sleep I received a letter from God, which I opened and read, the substance of which was as follows: "You must go to preach the gospel in a foreign land, unto a fallen people, a mixture of nations." I thought I was conveyed to the place where the ship lay, in which I was to embark in an instant. The wharf and ship appeared as plain to me as if I were awake. I replied, "Lord, I am willing to go in thy name; but I am afraid a people of different nations and languages will not understand me." An answer to this was given: "Fear not, for I am with thee." I awoke, awfully impressed with the presence of God upon my mind, and was really full of divine love; and a relish of it remained upon my spirit for many days. I could not tell what this meant, and revolved these

things in my mind for a long time. But when I came to Peel, and saw the ship and wharf, then all came fresh to my mind. I said to brother Rankin, "This is the ship, the place, and the wharf, which I saw in my dream six years ago." All these things were a means of strengthening and confirming me that my way was of God.

We took leave of our native land, and set sail on Good Friday; often singing in our passage these words,

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

and after a comfortable passage of eight weeks we arrived safe at Philadelphia, where we were kindly received by a hospitable and loving people. In a few days I crossed the river Delaware, and went to Trenton; and labored in the Jerseys with success for a month, adding thirty-five to the society, many of whom were much comforted with the presence. of the Lord.

In my tour through the Jerseys, coming to a place called Mount Holly, I met John Brainerd, brother to the devoted, pious David. Brainerd, missionary to the Indians. He appeared to be a very humble, serious man. He heard me preach twice in his preaching-house in that place, and asked me to go to an Indian town which lay twenty miles from thence, and said he would collect together all the Indians and white people he could from different parts. I fully purposed in my mind to go the first opportunity; but, being suddenly called to labor at New York, was prevented. We conversed about two hours very profitably, about his brother David and the Indians he had the care of; about Methodism and inward religion. He heartily wished us good luck, and said he believed the Lord had sent us upon the continent to revive inward religion among them.

One day a friend took me to see a hermit in the woods. After some difficulty we found his hermitage, which was a little place like a hogsty, built of several pieces of wood, covered with bark of trees; and his bed consisted of dry leaves. There was a narrow beaten path, about twenty or thirty yards in length, by the side of it, where he frequently walked to meditate. If one offered him food, he would take it; but if money was offered him, he would be very angry. If any thing was spoken to him, which he did not like, he broke out into a violent passion. He had lived in this cell seven cold winters; and after all his prayers, counting his beads, and separating from the rest of mankind, still corrupt nature was all alive within him. Alas! alas! what will it avail us whether we are in England or Ireland, Scotland or America, whether we live among mankind, or retire into a hermitage, if we still carry with us our own hell, our corrupt evil tempers? The devil will only laugh at us, while we are strangers to true repentance, and living faith in the blood of the Redeemer. It is this alone that can remove our guilt purify the soul, and give us victory over the world, the flesh and the devil; and make us comfortable in our own souls and useful to others. As no man lighteth a candle and putteth it under a bushel, so neither doth God bestow upon us any talent to hide it in the earth, in a cave, or cell.

My next remove was to New York, where I spent four months with great satisfaction. I went thither with fear and trembling, and was much cast down from a sense of my unworthiness, and inability to preach the gospel to polite and sensible people But the Lord, who hath chosen the foolish

things of the world to confound the things which are wise, and weak things to confound the things which are mighty, condescended to make use of his poor weak servant for the revival of religion at that city. I added fifty members in those four months about twenty of whom found the pardoning love of God and several backsliders were restored to their first love A vehement desire was excited in the heart of believers after all the mind of Christ, or the whole image of God I left in New York two hundred and four members in society.

I had a very comfortable time for four or five months that I spent in Philadelphia with a loving, teachable people. The blessing of the Lord was with us of a truth; and many were really converted to God. There was a sweet loving spirit in this society; for nothing appeared among them but peace and brotherly love. They had kept prayer meetings in different parts of the city for some time before I went to it, which had been a great means of begetting life among the people of God as well as others. I left in society, when I went from this place, two hundred and twenty-four members.

A remarkable circumstance happened just as I was leaving Philadelphia. When I went to the inn where my horse was, and had just entered into the yard, I observed a man fixing his eyes upon me, and looking earnestly until he seemed ashamed, and blushed very much. At length he came up to me, and abruptly said, "Sir, I saw you in a dream last night. When I saw your back as you came into the yard, I thought it was you; but now that I see your face, I am sure you are the person. I have been wandering up and down this morning until now seeking you." "Saw me in a dream!" said I; "what do you mean." "Sir," said he, "I did. I am sure I did. And yet I never saw you with my bodily eyes before. Yesterday in the afternoon I left this city, and went as far as Schuylkill River, intending to cross it; but began to be very uneasy, and could not go over it; I therefore returned to this place, and last night, in my sleep, saw you stand before me; when a person from another world bade me seek for you until I found you, and said you would tell me what I must do to be saved. He said also that one particular mark by which I might know you, was, that you preached in the streets and lanes of the city." Having spoken this, he immediately asked, "Pray; sir, are not you a minister?" (by which name they frequently call the preachers in America.) I said, "Yes, I am a preacher of the gospel; and it is true that I preach in the streets and lanes of the city, which no other preacher in Philadelphia does. I preach also every Sunday morning at nine o'clock in Newmarket." I then asked him to step across the way to a friend's house; where I asked him from whence he came. He answered, "From the Jerseys." I asked, had he any family. He said, "Yes, a wife and children." I asked, where he was going. He said he did not know. I likewise asked, "Does your wife know where you are?" He said, "No. The only reason why I left home was, I had been very uneasy and unhappy for half a year past, and could not rest any longer, but must come to Philadelphia."

I replied, "I first advise you to go back to your wife and children, and take care of them by obeying God in the order of his providence. It is unnatural to leave them in this manner; for even the birds of the air provide for their young. Secondly, you say you are unhappy; therefore, the thing you want is religion, the love of God, and of all mankind; righteousness, peace, and joy in the Holy Ghost. When this takes possession of your heart, so as to destroy your evil tempers, and root out the love of the world, anger, pride, self-will, and unbelief, then you will be happy. The way to obtain this is, you must forsake all your sins, and heartily believe in the Lord Jesus Christ. When you return to the Jerseys, go to hear the Methodist preachers constantly, and pray to the Lord to bless the word; and if you heartily embrace it, you will become a happy man."

While I was exhorting him, the tears ran plentifully from his eyes. We then all kneeled down to pray; and I was enabled to plead and intercede with much earnestness for his soul, and to commend them all to God. When we arose from our knees, I shook him by the hand: he wept much, and had a broken heart; but did not know how to part with me. He then set out to go to his wife in the Jerseys; and I for Baltimore, in Maryland: and I saw him no more; but I trust I shall meet him in heaven.

I cannot but remark here that God sometimes steps out of the common way of his providence to help some souls; especially a poor ignorant person, who wants to serve him, but knows not how, and hath a degree of his fear. When such persons pray sincerely to the Lord, he will direct, by his providence, to some person or book, to some means or other, by which they may be instructed and brought to the knowledge of the truth.

That night I preached at Chester, and in two days I arrived on the borders of Maryland. I then crossed Susquehannah River, and preached to a loving congregation of blacks and whites, who were remarkably affected; and the next day at Deer Creek, to a large company of negroes and others. I had hurt my leg by a fall, and was obliged to preach sitting; but the Lord made his word spirit and life to the people.

Soon after this I came to Baltimore, where I had not been many weeks before a young man came to me with two horses, and entreated me to go to his father's house, about four miles from Baltimore, to visit his poor distressed brother, who was chained in bed, and whose case they did not understand, supposing him to be mad, or possessed with a devil. When I entered the room I found the young man in the depth of despair. I told him Christ died for sinners; that he came to seek and to save lost sinners; yea, that he received the chief of sinners, and added, "There is no other name given under heaven whereby men can be saved, but in and through our Lord Jesus Christ." The young man laid hold of those words, "The name of Jesus Christ;" and said he would call upon Jesus Christ as long as he lived; and found some little hope within him, but knew no more how he must be saved than an Indian.

I sung a verse or two of a hymn, and then his father, and mother, and brethren joined me in prayer. The power of God was among us of a truth: we had melted hearts, and weeping eyes, and indeed there was a shower of tears among us. I know not when I have felt more of the divine presence, or power to wrestle with God in prayer, than at this time. After we rose from our knees I gave an exhortation, and continued to go to preach in their house every week or fortnight for some time. They loosed the young man that was bound and the Lord shortly after loosed him from the chain of his sins and set him at perfect liberty. He soon began to warn his neighbors, and to exhort sinners to flee from the wrath which is to come; and before I left the country, he began to travel a circuit, and was remarkably successful.

I followed him in Kent in Delaware; and verily believe he was instrumental in awakening a hundred sinners that year.

I was appointed the next year for Virginia, and was much dejected in spirit. I often felt much of this before a remarkable manifestation of the power and presence of God. In preaching and prayer the Lord strips and empties before he fills. I saw myself so vile and worth less as I cannot express;

and wondered that God should employ me in his work. I was amazed when I first began to preach in Virginia; for I seldom preached a sermon but some were convinced and converted, often three or four at a time. I could scarcely believe them when they told me.

Among these was a dancing-master, who came first to hear on a week-day dressed in scarlet; and came several miles again on Sunday dressed in green. After preaching he spoke to me, and asked if I could come to that part where he lived some day in the week. I told him I could not, as I was engaged every day. I saw him at preaching again that week, and another man of his profession. When I was going to preach one morning, a friend said to me, "Mr. Shadford, you spoiled a line dancing-master last week. He was so cut under preaching, and feels such a load of sin upon his conscience, that he moves very heavily; nay, he cannot shake his heels at all. He had a large, profitable school; but hath given it up, and is determined to dance no more. He intends now to teach reading, writing, and arithmetic." I said, "It is very well: what is his name?" He said, "He is called Madcap." I said, "A very proper name for a dancing-master;" but I found that this was only a nickname, for his real name was Metcalf. He began to teach a school, joined our society, found the guilt and load of sin removed from his conscience, and the pardoning love of God shed abroad in his heart by the Holy Ghost given unto him. He lived six or seven years after, and died a great witness for God, having been one of the most devoted men in our connection.

Going to preach one day, I was stopped by a large flood of water, and could not come at the bridge. I therefore turned back about half a mile to a large plantation; and having found the planter, I told him my case, and asked if I could sleep at his house. He said, I was welcome. After I had taken a little refreshment, I asked if that part of the country was well inhabited; and on his answering in the affirmative, I said, "If it is agreeable, and you will send out to acquaint your neighbors, I will preach to them in the evening." He sent out, and we had many hearers; but they were as wild as boars. After I reprov'd them, they behaved very well under preaching. When I conversed with the planter and his wife, I found them entirely ignorant of themselves and of God. I labored to convince them both, but it seemed to little purpose. Next morning I was stopped again, when he kindly offered to show me a way, some miles about, and go with me to preaching. I thanked him, and accepted his offer. As I was preaching that day I saw him weeping much. The Spirit of God opened the poor creature's eyes, and he saw the wretched state he was in. He stayed with me that night, and made me promise to go again to preach at his house. In a short time he and his wife became deep penitents, and soundly converted by the power of God. A very remarkable work began from that little circumstance; and before I left Virginia, there were sixty or seventy raised up in society in that settlement. There were four traveling preachers that year in the circuit. We added eighteen hundred members, and had good reason to believe that a thousand of them were converted to God.

The spirit of the people began now to be agitated with regard to politics. They threatened me with imprisonment when I prayed for the king; took me up, and examined me, and pressed me to take the test-oath to renounce him for ever. I thought then I had done my work there, and set out, after I had been a year and a half among them, for Maryland. But it being in the depth of winter, I was one night lost in the woods, when it was very cold, and the snow a foot deep on the ground. I could find no house, nor see any traveler; and I knew I must perish if I continued there all night. I alighted from my horse, kneeled down upon the snow, and prayed earnestly to God to direct me. When I arose, I

believed I should have something to direct me. I stood listening a short space, and at last heard a dog bark at some distance; so I followed the sound, and after some time found a house and plantation.

The next summer and winter I spent in Maryland; the winter on the Eastern Shore, where I could labor and be at peace; but as the test-oath must take place there also, I was brought to a strait. I had sworn allegiance to the king twice, and could not swear to renounce him for ever. I dare not play with fast-and-loose oaths, and swallow them in such a manner. We could not travel safe without a pass, nor have a pass without taking the oaths.

At our quarterly meeting I said to brother Asbury, "Let us have a day of fasting and prayer, that the Lord may direct us; for we never were in such circumstances as now since we were Methodist preachers." We did so, and in the evening I asked him how he found his mind. He said, he did not see his way clear to go to England. I told him I could not stay, as I believed I had done my work here at present; and that it was as much impressed upon my mind to go home now as it had been to come over to America. He replied, "Then one of us must be under a delusion." I said, "Not so; I may have a call to go, and you to stay;" and I believed we both obeyed the call of Providence. We saw we must part, though we loved as David and Jonathan. And indeed these times made us love one another in a peculiar manner. O! how glad were we to meet, and pour our grief into each other's bosom!

Myself and another set off; having procured a pass from a colonel to travel to the general; and arriving at the head-quarters, we inquired for General Smallwood's apartments: and being admitted to his presence, and asked our business, we told his excellency that we were Englishmen, and both Methodist preachers; and, as we considered ourselves subjects of Great Britain, we could not take the test-oaths; therefore should be very glad to return home to our native land. "We cast ourselves," we added, "wholly upon your excellency's generosity, and hope as you profess to be fighting for your liberties, you will grant us a pass to have liberty to return to our own land in peace." He answered roughly, "Now you have done us all the hurt you can, you want to go home." I told him our motive had been to do good: for this end we left our own country, and had been traveling through the woods for several years, to seek and to save that which was lost. It was true we could not beat the political drum in the pulpit, preaching bloody sermons, because we considered ourselves messengers of peace, and called to preach the gospel of peace. At last he told us he would give us a pass to the English if we would swear we would go directly to Philadelphia and from thence embark to Great Britain. He then swore us and generously gave us our liberty without any further trouble.

That evening, however, I was in great danger of losing my life. A man leaped from behind a bush with his gun loaded, cocked, and presented at my breast, and swore like a fiend, and said, if I did not stop, I should be a dead man; and called out as if he had more men in ambush. I stopped and said very boldly, "Where are your men? If you will take us, let them come up." He swore again, if I did not dismount he would shoot me dead upon the spot. I dismounted, and said boldly to him again, "You have no right to stop me, I have a pass from the general." All this while he had his piece at my breast, yet I had no fear or dread; but I have often thought since, what a mercy it was that the piece did not go off, while he kept me so long at the end of it. At last he was struck with fear, and as no one came to his help, and we were two, and he did not know but we might have pistols, he said, "I will drop my gun if you will not hurt me." I said, "I have not threatened to hurt you; I do not want to hurt a hair of your head; but why do you stop me on the road, and threaten my life, when I told you

I had a pass from the general?" The fellow seemed ashamed and confounded. If he had any design to rob us, his heart failed him; and the Lord delivered us out of his hands.

We left our horses at a poor little inn, (for they had taken down the end of the large bridge that goes into Chester,) and, with our saddle-bags upon our backs, we crept on our hand and knees on a narrow plank to that part of the great bridge that remained standing, and got our horses over the next morning. Thus, through the mercy and goodness of God, we got safe into Chester that night, and the next night into Philadelphia. Here we met three or four of our preachers, who, like ourselves, were all refugees. I continued near six weeks before I got a passage, and then embarked for Cork in Ireland; from thence to Wales, and then crossed the passage to Bristol. I felt a very thankful heart, when I set my foot on English ground, in a land of peace and liberty, where was no alarm of war and bloodshed. They who have never been sick, do not properly know the value of health. Neither are we in this land sufficiently thankful for the laws which protect our persons and property; and above all, for our religious liberty to worship God according to our conscience, in the beauty of holiness.

I have received abundant mercies from a kind and indulgent Father since I came home; but have made small returns for them all, and feel greatly ashamed of myself, and deeply humbled for my coming short and living beneath my privilege for years that are past. I am now determined, through grace, to give my whole heart to God more than ever; to be more constant and regular in my walk; and to cast all my care upon Him who careth for me.

Last year indeed was a year of afflictions and trials to me. I was poorly in body most of the year, often very unable to travel, and sometimes had thoughts of desisting on that account. But I bless God things are changed: it seems as if the Lord hath given me a new commission, and added strength to body and mind. Since I came into the Kent circuit, I set apart some hours in order to pray, that God might deepen the work of grace in my own soul, and make me more useful to others. He soon heard and answered, and hath brought my soul into such a liberty and fellowship with himself, that he is always present. There is no time when my Beloved is absent by day or by night; neither do I feel that propensity within me to sin as before. "As the heart panteth after the water-brooks, so panteth my soul after God, yea, thirsteth for the living God."

I see more than ever the preciousness of time; and the wisdom of improving it to the best purposes; the living every moment for God, the buying up every opportunity; the necessity of being more spiritual in my conversation, in order to grow in grace; the talking in company, not about worldly things, but about our souls, God and Christ, heaven and eternal glory. O how sad a case is it when we go to visit, to eat and drink with our friends, and say nothing, or that which is next to nothing, about their souls! If we had more of God in our hearts, there would be more of him on our tongues, and shining in our lives; for out of the abundance of the heart the mouth speaketh. We should be often speaking, reproving sin, and laboring to bring souls to God, when we are out of the pulpit, as well as when we are in. Lord, make me more faithful in this, and in every respect, than ever I have been, for Christ's sake! Amen.

George Shadford.
Canterbury, October 15th, 1785.

Further **Account of Mr. Shadford**: by the Rev. John Riles.

Mr. Shadford prayed and preached, till disease and infirmity arrested him in his career. After having traveled for twenty-three years, he became a supernumerary; but instead of burying himself in obscurity, or sinking into indolence, he evinced the same unabated love for the souls of men, and the prosperity of the church of God, which he had done during the vigor of his health. He neither outlived his piety nor his usefulness. It was evident to all who had an intimate acquaintance with him, that he enjoyed communion and fellowship with God, and was ripening for eternal glory. The members of his two classes had a high opinion of his piety, and when assembled round him, hung upon his lips, eagerly expecting some word of instruction or comfort; for they had no doubt that God would make him an honored instrument for their good. His method of meeting his classes was remarkably conciliating: there was nothing rough or austere in his manners; he blended the most benevolent feelings with faithfulness, and never appeared satisfied, unless all the people under his care loved God with all their hearts, with all their strength, and with all their might. To these his advice was, "Grow in grace."

On Monday, February 28th, Mr. Shadford dined with his affectionate friend Mr. Blunt, in company with his brethren. He then appeared in tolerable health, and ate a hearty dinner. In the course of the week he felt indisposed, from a complication of diseases. He was under no apprehension at this time that his departure was so near, as he had frequently felt similar affections; and, by timely applications to his medical friend, Mr. Bush, had been relieved. On Friday, March 1st, he with some difficulty met his class; and afterward said, it was impressed on his mind that he should never meet it more. On the Sunday afternoon I called to inquire about his health; when he said, with unusual fervor,

"To patient faith the prize is sure;
And all that to the end endure
The cross, shalt wear the crown."

His mind seemed fully occupied with the great and interesting realities of eternity, and he had no greater pleasure than in meditating and talking of the dying love of God.

On the Lord's-day morning, March 10th, before I went to the chapel, I called to see him, and found he had slept most of the night: from this we flattered ourselves the complaint had taken a favorable turn, and were in hopes of his recovery. But when the doctor called, he said the disease was fast approaching to a crisis, and it was impossible for him to recover: upon this information, Mr. Shadford broke out in a rapture, and exclaimed, "Glory be to God!" Upon the subject of his acceptance with God, and assurance of eternal glory, he had not the shadow of a doubt. While he lay in view of an eternal world, and was asked if all was clear before him, he replied, "I bless God it is;" and added, "Victory, victory, through the blood of the Lamb!" When Mrs. Shadford was sitting by him, he repeated, "What surprise, what surprise!" I suppose he was reflecting upon his deliverance from a corruptible body, and his entrance into the presence of his God and Saviour, where every scene surpasses all imagination, and the boldest fancy returns wearied and unsatisfied in its loftiest

flights. Two friends, who were anxious for his recovery, called upon him; and when they inquired how he was, he replied, "I am going to my Father's house, and find religion to be an angel in death." A pious lady in the course of the day was particularly desirous of seeing him, and she asked him to pray for her: he inquired, "What shall I pray for?" She said, "That I may meet you in heaven, to cast my blood-bought crown at the feet of my Redeemer:" he said with great energy, "The prize is sure." His pious sayings were numerous, and will long live in the recollection of many; but a collection of them all would swell this article beyond due limits. His last words were, "I'll praise, I'll praise, I'll praise!" and a little after he fell asleep in Jesus, on March 11th, 1816, in the seventy-eighth year of his age.

For nearly fifty-four years Mr. Shadford had enjoyed a sense of the divine favor. His conduct and conversation sufficiently evinced the truth of his profession. For many years he had professed to enjoy that perfect love which excludes all slavish fear: and if Christian tempers and a holy walk are proofs of it, his claims were legitimate. Maintaining an humble dependence upon the merits of the Redeemer, he steered clear of both Pharisaism and Antinomianism: his faith worked by love. Truly happy himself, there was nothing forbidding in his countenance, sour in his manners, or severe in his observations. His company was always agreeable, and his conversation profitable. If there was any thing stern in his behavior, it was assumed to silence calumniators and religious gossips. In short, he was a man of prayer, and a man of God.

His abilities as a preacher were not above mediocrity; yet he was a very useful laborer in the vineyard of the Lord: in illustrating the doctrines of the gospel, he was simple, plain, and clear. His discourses, though not labored, were methodical, full of Scriptural phraseology, delivered with pathos, and accompanied with the blessing of God. He did not perplex his hearers with abstruse reasoning and metaphysical distinctions, but aimed to feed them with the bread of life; and, instead of sending them to a dictionary for an explanation of a difficult word, he pointed them to the Lamb of God which taketh away the sin of the world.

Mr. Shadford was free and generous. His little annual income, managed with a strict regard to economy, supplied his wants, and left a portion for the poor and needy. In visiting the sick, while he assisted them by his prayers and advice, he cheerfully administered to their wants. He spent no idle time in needless visits and unmeaning chit-chat; and though many of his friends in Frome would have considered it a high favor if he could have been prevailed upon to partake of their bounty, yet he always declined it, except once a week, at the hospitable table of his generous friend Mr. Blunt, where he generally met the preachers with some part of their families. He loved his brethren in the ministry; and, like an old soldier who had survived many a campaign, he felt a pleasure in retracing the work of God, in which he had been engaged for more than half a century. He claimed it as a right, and deemed it a privilege, to have the preachers to take tea with him every Saturday afternoon. There was nothing sordid in his disposition; and, as far as I could ever observe, covetousness formed no part of his character. He considered the rule of his Saviour as having a peculiar claim upon his attention: "Lay up for yourselves treasures in heaven."

His patience and resignation to the will of God were such, that he has left few superior in those passive graces. Some years since he lost his eye-sight, and continued in this state of affliction for several years; but instead of murmuring at this dispensation of Providence, he bore it with Christian

fortitude. This did not altogether prevent his usefulness; for though the sphere of his action was circumscribed by it, he could still pray with the afflicted, converse with the pious, and meet several classes in the week. In this state he was advised to submit to an operation for the recovery of his sight. The trial proved successful; and when the surgeon said, "Sir, now you will have the pleasure of seeing to use your knife and fork;" Mr. Shadford feelingly replied, "Doctor, I shall have a greater pleasure; that of seeing to read my Bible." This luxury he enjoyed; for when he was permitted to use his eye-sight, the first thing he did was to read the word of life for three hours, — reading and weeping with inexpressible joy. During the whole of his last short illness, he betrayed no symptoms of uneasiness, but cheerfully submitted to the will of God. Through the last few years of his life he glided smoothly down the stream of time. The assiduous attention of Mrs. Shadford to all his wants, her sympathy in the moments of pain and unwearied attempts, either to prevent his sufferings or lessen their force, greatly tended to soften them down. She has lost a pious and an affectionate husband, and the Methodist society in Frome one of its best members.

MEMOIRS OF MR. WESLEY'S MISSIONARIES TO AMERICA

Compiled By
Rev. P. P. Sandford

REV. THOMAS COKE, LL. D.

Dr. Coke was born at Brecon, in South Wales, on the 9th of September, 1747. His father, Bartholomew Coke, Esq., was an eminent surgeon, and a gentleman of high respectability. He several times filled the office of chief magistrate of the town with much credit to himself, and with an equal degree of satisfaction to the public. His mother was Ann Phillips, daughter of Thomas Phillips, Esq. She lived to see her son connect himself with the Rev. John Wesley; and after embracing the doctrines taught by this eminent man, and adorning her profession by her piety, she died a member of the Methodist society, in the city of Bristol, England.

As Thomas was an only child, his affectionate parents watched over his infant days with uncommon solicitude, and being in affluent circumstances, they devised the most liberal plans for his education. But before any of these designs could be executed, his father died, and the care of his education devolved on his excellent widowed mother.

After passing the preparatory steps of education, he entered Jesus College, Oxford, in the seventeenth year of his age. Among the students of this institution he soon observed a licentiousness of manners to which he had hitherto been a stranger. Having become infidels in principle, they threw off the powerful restraints which are imposed by a belief in divine revelation, and became infidels in practice.

Thomas was a believer in the truth and divinity of the Scriptures, by education, but had never taken pains to examine the evidences of their divine authority. Hence he found himself entirely unprepared to meet the sophistry and ridicule with which the Bible was attacked by his infidel associates. The result may be easily anticipated. He became a captive to the snares of infidelity. The legitimate effects of his skepticism were soon discoverable in the corruption of his morals. Some of the restraints of conscience, however, still remained, and preserved him from excesses into which he would otherwise have been hurried.

He now sought for happiness in a career of dissipation and folly; but it invariably eluded his grasp. The remorse of conscience that he endured rendered him truly miserable, even in the midst of his favorite amusements and gay companions.

His mind now vacillating between his old and new creed, he resolved to visit a distinguished clergyman in Wales. On the sabbath after his arrival, this gentleman delivered a sermon which treated some of the most important doctrines of the gospel in a masterly style. As it was delivered in an interesting manner, young Coke listened to it with deep attention, and felt a revival of his attachment to the principles of Christianity that he had in vain endeavored to forget. He now seriously doubted the solidity of those arguments by which he had been made a proselyte to infidelity. On his return from the church, with a view to elicit further instruction, he expressed to the

minister his unqualified approbation of the discourse that had been delivered: he added some hints on his own state of mind, and some remarks on the impression that the sermon had produced on it. But how great was his surprise and disgust, on being frankly told by the clergyman that he did not believe anything of the doctrines that he had been defending!

He returned to Oxford with a fixed determination to take some decisive measures that should finally confirm him in open infidelity, or bring him back to the principles of Christianity. This was probably one of the most momentous periods of his life.

It providentially happened that Bishop Sherlock's Discourses fell into his hands at this time. These he read with close attention, and God accompanied them with his blessing. All his deistical reasonings and objections disappeared, and he became fully convinced of the truth of Christianity. The reasonings of Sherlock, however, only made him a Christian in theory. But a treatise on regeneration by Dr. Witherspoon soon convinced him that he was destitute of the religion of the heart. He now felt its necessity; but it was not until some years after this period that he obtained the peace which passeth all understanding.

Having taken a decided part in favor of Christianity, he left his infidel companions, and with them the practices into which they had initiated him. He now seriously turned his thoughts to the ministry, and directed his whole attention and devoted all his time to the acquirement of such knowledge as he conceived necessary to qualify him for its duties.

At twenty-one years of age, he was chosen a common-council man for the borough of Brecon; and at the age of twenty-five he was elected chief magistrate, an office he filled with uncommon reputation. Being properly qualified, he took out his degree of Doctor of Civil Laws in June, 1775.

That he might be prepared to fill the station in the Church that his friends had promised to obtain for him, he received episcopal ordination; but for several years he had no pastoral charge. Being at length convinced that the sanguine expectations that he had long cherished were likely to terminate in disappointment, he began to think of forming some plan for life in which he might be useful to his fellow creatures. Although a stranger to vital piety, his aim was to preach the gospel.

He now sought a permanent station, as a minister of the gospel, that he might promote the happiness of mankind. He was soon offered the curacy of South Petherton, in Somersetshire. This offer he readily embraced, as affording him the prospect of being useful; this, from his earliest recollection, having been the predominant desire of his heart.

On commencing the duties of his charge at Petherton, although still destitute of experimental religion, he selected as the subjects of his discourses some of the most momentous truths of the gospel. These being delivered with a degree of animation to which his hearers had not been accustomed, he soon attracted more than ordinary congregations. Having entered with spirit upon the discharge of the duties appropriate to his office, he felt its importance, and his own insufficiency, in an increasing degree. He saw, with deep humility of soul, the necessity of obtaining more light than he had hitherto acquired upon many important truths; and also of realizing the influence of divine grace upon his heart more powerfully than he had yet experienced it. He therefore earnestly

prayed for divine assistance. All his former but long neglected impressions returned, and he once more perceived with clearness the necessity of being born of God. The ardent desires of his heart soon became visible in his conversation and in his sermons. An influence attended his preaching that frequently and deeply affected his hearers, who increased in numbers until the church was too small to accommodate them. Unsuccessful in his application to have an addition made to it at the public expense, he employed workmen, and built a gallery in it at his own private expense

This instance of liberality, together with his zeal and earnestness, induced among the knowing ones of his parish a suspicion that their new minister was tainted with Methodism. The suspicion was whispered to others, and all watched him. At length circumstances appeared so strong against him that the report became general, and without further ceremony the parson was loaded with the opprobrious epithet. It should be observed, that up to this time he had no intercourse whatever with the Methodists.

But soon after this time Dr. Coke was visited by Mr. Maxfield. This gentleman was one of the first lay-preachers who were raised up to assist Mr. Wesley in the great work to which God had called him. While in connection with Mr. Wesley, he was ordained by the bishop of Londonderry, on Mr. Wesley's particular request and recommendation. A few years after his ordination, he withdrew from Mr. Wesley, and became an Independent minister, and resided near South Petherton. During the first interview that he had with Dr. Coke, the subjects of their conversation were, — the nature and necessity of conversion — experimental religion as the genuine source of practical godliness — and the witness of the Spirit the common privilege of Christians. From this conversation Dr. Coke derived much advantage. By subsequent conversations with Mr. Maxfield, his mind was gradually opened to see more clearly the things of God; many of his doubts were removed, and he obtained such a knowledge of the plan of salvation by faith in the merits of the Saviour as he had never before possessed.

About the same time "Alleine's Alarm to the Unconverted" fell into his hands, and was the means of confirming the salutary truths he had received in conversation with Mr. Maxfield. "Sherlock's Discourses had produced a revolution in his opinions, but Alleine's Alarm produced a revolution in his heart." From this time until he experienced a clear manifestation of the love of God, he was an earnest seeker of salvation.

Dr. Coke had not yet embraced any particular system of religious doctrines; nor had he yet inquired into the ultimate tendency of the various systems; but a decision in favor of that taught by Mr. Wesley was produced by reading Mr. Fletcher's Appeal, and his Checks to Antinomianism, which were presented to him by a pious minister of the Established Church. These excellent books rendered him much assistance in his religious progress, and were, to use his own words, "the blessed means of bringing me among the despised people called Methodists, with whom, God being my helper, I am determined to live and die."

The doctor also derived much spiritual advantage from a correspondence with the late Rev. Mr. Hull, a Calvinistic dissenter. Upon the proposal of an interview by Mr. Hull, such were Dr. Coke's prejudices in favor of the Established Church, that he chose rather to decline the friendly offer than to contaminate himself by going to the house of a man who was an avowed dissenter; and the same

prejudices prevented his receiving Mr. Hull at Petherton. A compromise, however, took place, and they met at a farm-house on neutral ground. Dr. Coke's prejudices now yielded to the convictions of his heart, and he was convinced that piety and knowledge might exist without the pale of the Established Church.

We cannot forbear the pleasure of adding the following anecdote of Mr. Hull. On a certain occasion he promised his congregation a sermon on the ensuing sabbath, on Acts x, 34, "Of a truth I perceive, that God is no respecter of persons." In his sermon he pledged himself to show the harmony that subsisted between this passage and the Calvinistic system. When the day arrived, his congregation was unusually large, and expectation stood on tiptoe. He had scarcely begun when he perceived that he had roused a lion that he was unprepared to meet. But, as his credit was at stake, he resolved to make a powerful effort, and he proceeded accordingly. He had not advanced far, before he discovered such a discrepancy between the system that he had undertaken to defend, and all the passages of Scripture which he could recollect, that, after several ineffectual attempts, he was obliged to desist — to dismiss the congregation — and to sit down overwhelmed with agitation and silent reflection. During the ensuing week he reviewed his creed with impartial scrutiny; and the result was, he resolved that, if God should spare his life to see another sabbath, he would preach his love to all mankind; and to encourage him to persevere, God crowned his labors with more abundant success.

Another circumstance happened at this time that greatly assisted Dr. Coke in obtaining peace of mind. He had occasion to visit a respectable family in Devonshire. Among the laborers employed by this family, there was a poor but pious man, who for a considerable time had been a member of the Methodist society, and was the leader of a small class. The doctor soon found him out, and they conversed very freely on the nature of pardon and the evidences that accompany it, the witness of the Spirit, and the manner in which we must come to God. After conversation they joined in prayer, and were so united in spirit that Dr. Coke wished to know something more about the Methodists, of whom he had heard so many strange reports. To all his inquiries the old man gave him such satisfactory replies as convinced him that he had been blinded by false representations, and he resolved to be the dupe of prejudice and imposition no longer. It was to the pious and communicative simplicity of this happy rustic, that Dr. Coke declared he owed greater obligations, with respect to finding peace with God and tranquillity of soul, than to any other person.

On returning to his parish, he discovered that his discourses were not so evangelical as he could wish. He accordingly endeavored to make them more consistent with his present views of the plan of redemption. He also endeavored to infuse the ardent spirit by which he was now actuated into all his addresses from the pulpit. God blessed these sincere efforts of his servant, and he had the happiness of reaping some fruit of his labor, even while he was himself destitute of that inward evidence of adoption that he so earnestly recommended to others.

His pious exertions were not confined within the walls of his church. His parish was extensive, and many among the aged and infirm could not attend service at the church; he therefore appointed meetings and delivered lectures on week-day evenings.

Three years had now elapsed since he had taken the charge of his parish. During this period his views had gradually become evangelical; he had received more divine light, and had obtained a better understanding of the scheme of redemption by Jesus Christ. The morning had indeed begun to dawn; but the Sun of righteousness had not yet arisen upon his soul. But the hour was at hand in which he was to receive a knowledge of salvation by the remission of sins.

One evening, as he walked into the country to preach to his little flock, his heart was in a peculiar manner lifted up to God in prayer for that blessing which he had so long and so earnestly sought. He did not then receive an answer to his petition; but while he was engaged in his public duty, and was unfolding the greatness of redeeming love, it pleased God to speak peace to his soul, to dispel all his fears, and to fill his heart with a joy that was unspeakable and full of glory.

He returned home happy in God, glorifying the Author of all his mercies, and tenderly concerned for his unconverted fellow creatures. From the pulpit he soon announced the blessing that he had experienced, and his language partook of the fervor of his spirit. His custom of reading written discourses was soon succeeded by the more natural and appropriate practice of preaching extemporaneously. In this step, also, God. was pleased to acknowledge his servant, by attending his word with a peculiar unction, and under his first extemporary sermon three souls were awakened.

Pursuing the course that he did, Dr. Coke was soon and painfully to learn that the carnal mind is enmity against God. His preaching without a book, a thing almost unprecedented in those days — the earnestness of his exhortations — the plainness of his reproof — and his establishing evening lectures in the village — all conspired to give offense, and to create a general ferment in the parish and its vicinity.

The neighboring clergy, the genteel, the profane, and the moral, of his own parish, each found some occasion of offense. Above all, as he had introduced into the church the practice of singing hymns, the singers were greatly disgusted, and all parties joined in the general clamor against him.

To put an end to these wild irregularities, as they were termed, a charge was made out against him, and presented to the bishop. The application was unsuccessful, as the bishop, for certain reasons, thought it most prudent for the affair to rest in silence. He gave Dr. Coke no notice of the charge against him.

Another application, made to the bishop of Bath and Wells, was attended with no better success. His enemies were now induced to apply to the rector of the parish, who, to gratify their wishes, promised to dismiss Dr. Coke. The scheme was privately and dishonorably concerted, and on the sabbath appointed, without any previous notice whatever, he was abruptly dismissed before the people: and, in the estimation of his enemies, to complete his disgrace, and their triumph, they caused the parish bells to chime him out of doors.

The disgrace that attended his expulsion gave Dr. Coke but little uneasiness; but he felt severely from the precipitancy of the measure, which had not allowed him the privilege of preaching a farewell sermon to a people whom he never expected to address again. His friends discovered the cause of his trouble, and suggested an expedient to him. This was for him, on the two succeeding

Sabbaths to stand near the church, and to begin to preach just as the people left it. When the day arrived, he took his station, and was soon surrounded by a crowd of enemies and friends; but was permitted to conclude his sermon in peace. When, at the close of his sermon, his enemies learned that he intended to preach again the next sabbath, they were exasperated, and threatened to stone him if he made a second appearance. But he was not to be frightened from his purpose.

The sabbath came, and the doctor, attended by some friends, repaired to the place. He found, among other preparations to annoy the congregation and drive him from the field, that a large quantity of stones had been collected, and placed in hampers near where he was expected to stand. Among his friends present were a young gentleman and his sister who belonged to a respectable dissenting family near Petherton, by the name of Edmonds. When the doctor began, these two placed themselves, the one on his right hand and the other on his left, and waited the impending event. To them were joined a considerable number of real friends, who rallied around him in this moment of danger; and with these associated the enemies of persecution, so that only an inconsiderable party of the common rabble were left to patronize the hampers. It being broad daylight, the persons of all present could be easily recognized. Under such circumstances, it became a matter of prudent calculation with every one to avoid casting the first stone. The event was, that the doctor proceeded with his discourse, and finally concluded it without any interruption. The services being concluded, the young Mr. and Miss Edmonds took the doctor with them to their father's house, where he was kindly received by their parents. From this time he always made this house his home when in Petherton.

Dr. Coke would not consent to hear Mr. Wesley preach in any other place than a church, but rode twenty miles to enjoy the benefit of his conversation.

He became connected with Mr. Wesley some time between August, 1776, and August, 1777, and at the conference of 1778 was stationed in London. The report of his conversion, of his energetic manner of preaching, his ill treatment at Petherton, and his having joined Mr. Wesley, soon spread far and wide. It had reached London long before his appointment there, and had excited strong prepossessions in his favor. His popularity in London was very great, and his congregations were exceedingly large; and what was of infinitely more consequence, the Lord owned and blessed his labors with success.

In the year 1780 Dr. Coke began to travel extensively, under the direction of Mr. Wesley, for the purpose of visiting and regulating the societies; and from this time he continued traveling almost incessantly, by land or water, until death ended his earthly career. In the course of his journeyings he visited Petherton, the place of his former residence, and the scene of his disgraceful treatment. During his absence, time had wrought a considerable change in the dispositions of the inhabitants, and procured for him a gratifying reception. "Well," said some of his former opponents, "we chimed him out, and now we will atone for our error by ringing him in."

From the increase of the numbers, and the accumulation of business in the societies in Ireland, Mr. Wesley judged it necessary to hold a separate conference for the Irish preachers. The first session of this conference was in Dublin, in the year 1782. By Mr. Wesley's direction, Dr. Coke presided in

it; and from this time until his departure for India, a period of nearly thirty years, he generally filled the presidential chair in the Irish Conference, and presided with honor, approbation, and great utility.

At the conference of 1771, Mr. Francis Asbury and Mr. Richard Wright were appointed missionaries to America. They arrived, and joined those already engaged in the vineyard of the Lord. The first conference of Methodist preachers in America was held in Philadelphia. There were at this time eleven traveling preachers, and one thousand one hundred and sixty members, in society. Soon after the commencement of the revolutionary war, all the missionaries, except Mr. Asbury, returned to England.

Notwithstanding the numerous embarrassments under which they labored, God gave success to the efforts of the preachers who continued in the work during the war of the revolution, and the societies received yearly additions. At the tenth annual conference, held in 1783, there were eighty-three preachers and 13,740 members in society.

The preachers being unordained, the societies were left destitute of the ordinances, the ministers of the Church of England, from whom they had previously received them, having nearly all left the country; nor could they obtain them from the ministers of other churches, but at the expense of a sacrifice that they could not conscientiously make. This state of things gave great uneasiness to both preachers and people, and Mr. Wesley being made acquainted with the state of the societies, was urgently requested to make provision for their relief; which, after mature deliberation, he resolved to do, and to ordain ministers for America.

The zeal, the activity, and the piety which Dr. Coke had for several years manifested, both in England and Ireland, in conjunction with his being a regularly ordained minister of the Church of England, all combined to point him out to Mr. Wesley as the most suitable person in the connection to engage in this arduous work, and to assume that character with which he was about to invest him. Accordingly, in the month of February, 1784, he called Dr. Coke into his private chamber, and, after some preparatory observations, introduced the important subject to him in nearly the following manner: "That, as the revolution in America had separated the United States from the mother country for ever, and the Episcopal Establishment was utterly abolished, the societies had been represented to him in a most deplorable condition. That an appeal had also been made to him through Mr. Asbury, in which he was requested to provide for them some mode of church government, suited to their exigencies; and that having long and seriously revolved the subject in his thoughts, he intended to adopt the plan which he was now about to unfold. That as he had invariably endeavored, in every step he had taken, to keep as closely to the Bible as possible, so, on the present occasion, he hoped he was not about to deviate from it. That, keeping his eyes upon the conduct of the primitive churches in the ages of unadulterated Christianity, he had much admired the mode of ordaining bishops which the church of Alexandria had practiced. That, to preserve its purity, that church would never suffer the interference of a foreign bishop in any of their ordinations; but that the presbyters of that venerable apostolic church, on the death of a bishop, exercised the right of ordaining another from their own body, by the laying on of their own hands; and that this practice continued among them for two hundred years, till the days of Dionysius. And finally, that, being himself a presbyter, he wished Dr. Coke to accept ordination from his hands, and to proceed in that character to the continent of America, to superintend the societies in the United States."

Dr. Coke was at first startled at a measure so unprecedented in modern days; and he expressed some doubts as to the validity of Mr. Wesley's authority to constitute so important an appointment. But the arguments of Lord King, which had proselyted Mr. Wesley, were recommended to his attention, and time was allowed him to deliberate on the rest. Two months, however, had scarcely elapsed, before he wrote to Mr. Wesley, informing him that his objections were silenced, and that he was ready to co-operate with him in any way that was calculated to promote the glory of God and the good of souls.

At the ensuing conference, which was held in Leeds, 1784, Mr. Wesley stated his intention to the preachers present; and from that period he considered the appointment as actually made, although the ratification did not take place until a few days afterward. At this conference Mr. Whatcoat and Mr. Vasey offered their services to accompany Dr. Coke in the character of missionaries; and being accepted, they became his companions in his first voyage to America. It is to this measure that Mr. Wesley alludes in the following observations, which he has inserted in page 71 of his twentieth journal.

"On Wednesday, September 1st, being now clear in my own mind, I took a step which I had long weighed, and appointed three of our brethren to go and serve the desolate sheep in America, which I verily believe will be much to the glory of God." And that he did not, on calm deliberation, reflect with sorrow on the step he had now taken, may be gathered from his own language; inserted in the minutes of conference for the year 1786.

"Judging," says he, "this (namely, the peculiar condition of the societies in America after the war) to be a case of necessity, I took a step which, for peace and quietness, I had refrained from taking many years; I exercised that power which I am fully persuaded the great Shepherd and Bishop of the church has given me. I appointed three of our laborers to go and help them, by not only preaching the word of God, but likewise administering the Lord's supper, and baptizing their children throughout that vast tract of land."

When the conference at Leeds, in 1784, ended, Mr. Wesley repaired to Bristol, and Dr. Coke to London, to make arrangements for his departure. He had not, however, been long in London, before he received a letter from Mr. Wesley, requesting him to repair immediately to Bristol, to receive fuller powers; and to bring with him the Rev. Mr. Creighton, a regularly ordained minister, who was then officiating in Mr. Wesley's chapels in London, and assisting him in various branches of his ministerial duties. "The doctor and Mr. Creighton accordingly met him in Bristol, when, with their assistance, he ordained Mr. Richard Whatcoat and Mr. Thomas Vasey presbyters for America; and being peculiarly attached to every rite of the Church of England, did afterward ordain Dr. Coke a superintendent "giving him letters of ordination under his hand and seal." Of these letters of ordination the following is a faithful copy, carefully transcribed from the original in Mr. Wesley's own handwriting, preserved among the papers of the late Dr. Coke:—

"To all whom these presents shall come, John Wesley, late fellow of Lincoln College, in Oxford, presbyter of the Church of England, sendeth greeting:

"Whereas many of the people in the southern provinces of North America, who desire to continue under my care, and still adhere to the doctrine and discipline of the Church of England, are greatly distressed for want of ministers to administer the sacraments of baptism and the Lord's supper, according to the usage of the same church: and whereas there does not appear to be any other way of supplying them with ministers. Know all men, that I, John Wesley, think myself to be providentially called at this time to set apart some persons for the work of the ministry in America. And therefore, under the protection of almighty God, and with a single eye to his glory, I have this day set apart, as a superintendent, by the imposition of my hands, and prayer, (being assisted by other ordained ministers,) Thomas Coke, doctor of civil law, a presbyter of the Church of England, and a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern, as a fit person to preside over the flock of Christ. In testimony whereof, I have hereunto set my hand and seal, this second day of September, in the year of our Lord one thousand seven hundred and eighty-four.

John Wesley"

Mr. Wesley wrote the following letter, which Dr. Coke was directed to print and circulate among the societies on his arrival in America:

Bristol, September 10, 1784.

"To Dr. Coke, Mr. Asbury, and our brethren in North America

"By a very uncommon train of providences many of the provinces of North America are totally disjoined from the mother country, and erected into independent states. The English government has no authority over them, either civil or ecclesiastical, any more than over the states of Holland. A civil authority is exercised over them, partly by the congress, partly by the provincial assemblies. But no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation some thousands of the inhabitants of these states desire my advice, and in compliance with their desire I have drawn up a little sketch.

"Lord King's account of the primitive church convinced me many years ago, that bishops and presbyters are the same order, and consequently have the same right to ordain. For many years I have been importuned, from time to time, to exercise this right, by ordaining part of our traveling preachers. But I have still refused; not only for peace' sake, but because I was determined, as little as possible, to violate the established order of the national Church, to which I belonged.

"But the case is widely different between England and North America. Here there are bishops who have a legal jurisdiction. In America there are none, neither any parish ministers; so that for some hundreds of miles together there is none either to baptize or administer the Lord's supper. Here, therefore, my scruples are at an end; and I conceive myself at full liberty, as I violate no order, and invade no man's right, by appointing and sending laborers into the harvest.

"I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents over our brethren in North America; as also Richard Whatcoat and Thomas Vasey to act as elders among

them, by baptizing and administering the Lord's supper. And I have prepared a liturgy, little differing from that of the Church of England, (I think the best-constituted national church in the world,) which I advise all the traveling preachers to use on the Lord's day in all the congregations, reading the litany only on Wednesdays and Fridays, and praying extempore on all other days. I also advise the elders to administer the supper of the Lord on every Lord's day.

"If any one will point out a more rational and Scriptural way of feeding and guiding these poor sheep in the wilderness, I will gladly embrace it. At present I cannot see any better method than that I have taken.

"It has indeed been proposed to desire the English bishops to ordain part of our preachers for America. But to this I object: 1. I desired the bishop of London to ordain one, but could not prevail. 2. If they consented, we know the slowness of their proceedings; but the matter admits of no delay. 3. If they would ordain them now, they would expect to govern them. And how grievously would this entangle us! 4. As our American brethren are now totally disentangled, both from the state and the English hierarchy, we dare not entangle them again either with the one or the other. They are now at full liberty, simply to follow the Scriptures and the primitive church. And we judge it best that they should stand fast in that liberty wherewith God has so strangely made them free.

John Wesley"

Being now prepared for the great work before him, Dr. Coke, with his companions, Messrs. Whatcoat and Vasey, embarked on board a vessel bound to New York. They sailed from Bristol on the 18th of September, 1784, and, after a very boisterous passage, landed in New York on the 3d of December. The effects of their pious example and faithful preaching during the voyage were seen in the general seriousness and good behavior of all on board.

Dr. Coke soon left New York, to meet Mr. Asbury. On Sunday, the 14th of December, he preached at Barret's chapel, in the state of Delaware, and afterward administered the sacrament of the Lord's supper to a large number of communicants. He had hardly finished his sermon, when he saw a plainly-dressed, robust, but venerable-looking man, moving through the congregation toward the pulpit. On ascending the pulpit, he clasped the doctor in his arms, and, without making himself known by words, he accosted him with the holy salutation of primitive Christianity. This venerable man was Francis Asbury.

Dr. Coke having communicated Mr. Wesley's plan to Mr. Asbury and the preachers in the vicinity, it was judged prudent to appoint a conference, and the 24th of December ensuing was fixed for the commencement of its session.

In the interim, Dr. Coke commenced a tour of several hundred miles, to preach and visit the societies, Mr. Asbury having provided for him, as a guide, a colored man named Harry. Harry had experienced the power of divine grace, and now warned his sable brethren to flee from the wrath to come; and, through the blessing of God, had been instrumental of much good among them.

During this journey Dr. Coke was received in some places as an angel of God; but in other places his reception was entirely the reverse.

He arrived at the town of Cambridge, on the Eastern Shore of Maryland, on Sunday, the 5th of December. In this place, notorious for persecution, the doors of the church were closed against him. There had been no service performed in this church for several years previous to this time; and before Dr. Coke's arrival, it had been thrown open as a common receptacle for cattle and hogs, although they would not allow it to be profaned by the preaching of the gospel by a Methodist minister. But a vast multitude assembled at the door of a private house, to whom he preached without interruption.

After the completion of his tour, he proceeded to Baltimore, where the conference was to be held.

The preachers met on Christmas eve, according to previous appointment. There were nearly sixty present. In this assembly the plan devised by Mr. Wesley for the organization of the church was fully developed and adopted. Dr. Coke was unanimously received in the office of general superintendent, for which he had been set apart by Mr. Wesley, and Mr. Asbury was unanimously elected and subsequently ordained to the same office, having been first ordained deacon and elder. They then proceeded to the ordination of the deacons and elders, who had been elected to these orders by the conference; and the Methodist societies in America were constituted an independent association, with the title of the Methodist Episcopal Church.

During this visit, Dr. Coke and Mr. Asbury published the first edition of the "Doctrines and Discipline of the Methodist Episcopal Church."

After this conference was ended, Dr. Coke took his leave of Baltimore, and proceeded on an extensive tour through the United States, preparatory to his return to Europe. The destitute condition of the inhabitants of Nova Scotia now deeply interested his heart; and during this journey he frequently solicited contributions for the support of missionaries, to be sent to them. Through his unabated exertions, two missionaries, Messrs. John and James Mann, were sent. In procuring pecuniary assistance for their support he was quite successful, and it was his intention, after having returned to England, and made a representation of the moral condition of the Nova Scotians, to visit them himself. Providence, however, prevented the execution of this design.

He was also much interested in the welfare of the rising generation, and, with a view to promote their religious education, he united with Mr. Asbury in soliciting means for the establishment of a college. They succeeded in the erection of a college edifice, suitable instructors were provided, and the prospects of the institution were very flattering. The building, however, was burned to the ground in 1792, having been set on fire, as was supposed, by an incendiary. A second edifice, in Baltimore, purchased for the same purpose, shared the same fate, together with a church which was connected with it. This fire happened by accident. These circumstances so dispirited them, that they relinquished the design for that time.

The following account of an escape from great danger is given in Dr. Coke's own words. It occurred, during this tour, on the 8th of March, 1785.

"We had this day a very sudden thaw. I had two runs of water to cross between Alexandria and Colchester, which swell exceedingly on any thaw or fall of rain. A friend who lives in Alexandria came with me over the first run, and everybody informed me that I could easily cross the second, if I did the first. When I came to the second, I found I had two streams to pass. The first I went over without much danger; but in crossing the second, which was very strong and very deep, I did not observe that a tree, brought down by the flood, lay across the landing place. I endeavored in vain to drive my horse against the stream, and go round the tree. I was afraid to turn the horse's head to the stream, and afraid to go back. In this dilemma, I thought it most prudent to lay hold on the tree and go over it, the water being shallow on the other side of it. No sooner did I execute my purpose so far as to lay hold on the tree, (and that instant the horse was carried from under me,) than the motion I gave it loosened it, and down the stream it instantly carried me.

"Some distance off there grew a tree in the midst of the stream, the root of which formed a little bank, or island, and divided the stream; here the tree which I held was stopped. Instantly there came down with the flood upon my back a large branch of a tree, which was so heavy that I thought it would break my back. I was now jammed up for a considerable time, (a few minutes appearing long at such a season,) expecting that my strength would soon be exhausted, and I should drop between the tree and the branch. Here I pleaded aloud with God in good earnest. One promise which I particularly urged I remember well, 'Lo I am with you alway, even to the end of the world.' I felt no fear at all of the pain of dying, or of death itself, nor of hell; and yet I found an unwillingness to die. All my castles which I had built in the air, for the benefit of my fellow creatures, passed in regular array before my mind, and I could not consent to give them up. It was an awful time. However, through the blessing of my almighty Preserver, (to whom he all the glory,) I at last got my knee, which I had long endeavored at in vain, up upon the tree which I grasped, and then soon disengaged myself, and climbed up the little bank. Here I panted for breath some time, and when I recovered, perceiving the water between the little island and the shore to be not very deep, nor the current very strong, I ventured through it and got to land. I was obliged to walk a mile shivering before I came to a house. The master and mistress were both from home, and not expected to return that night. But the principal negro lent me an old ragged shirt, coat, vest, &c., and the negroes made a large fire, and hung my clothes up to dry.

"Before bedtime, a man who came to the stream, perceiving my horse, concluded the rider was drowned; but, mounting him, and being acquainted with the stream, he came over in safety. Following my steps, he brought my horse and bag safe to me. As he seemed a poor man, I gave him half a guinea. Thus was I wonderfully preserved, and I trust I shall never forget this awful, but instructive lesson."

Dr. Coke continued to travel and to preach, with various degrees of success, until his tour had extended to several thousand miles. During these journeys he was exposed to all the changes of weather, to all the difficulties of bad roads, and to all the inconveniences of imperfect accommodations, incident to traveling in newly settled countries. In performing such labors, and submitting to such inconveniences, it can hardly be conceived that he was influenced by any other considerations than love to souls, and a desire to promote the divine glory.

Having accomplished his design in coming to America, he embarked for England on the 3d of June, 1785, and arrived in safety.

In the early part of the year 1786, Dr. Coke traveled through a considerable part of England, preaching, and endeavoring to awaken a general interest in favor of the inhabitants of Nova Scotia. He also visited Ireland, Scotland, and the Norman Isles.

On his return to England, he prepared for a second voyage to America, intending first to visit Nova Scotia, and, having established a mission there, to proceed to the United States, for the purpose of making a second tour through them.

He had procured three missionaries, Messrs. Hammet, Warrener, and Clarke; and had received contributions for their support.

Dr. Coke, with his companions, the three missionaries, sailed on the 24th of September, on board a vessel bound to Halifax. During the first five days contrary winds prevented their making any progress. On the 28th they narrowly escaped being run down by a large coal ship. On the 30th they were obliged to put into a harbor, and lay at anchor eight days more. Having rode out a tremendous storm, and the weather becoming more settled, they weighed anchor, and got off the Land's End on the 14th of October. The wind being now fair, they anticipated a short and pleasant passage, but were soon deprived of that hope.

On the 17th they were greatly alarmed to find that the vessel had sprung a leak: on examination, it was found to admit of no remedy while at sea, and yet not so large as to endanger the ship, provided it did not increase. But the weather was menacing, and it was evident that danger was apprehended; for this evening, for the first time, the crew attended family prayer with the missionaries. The wind rose and blew a gale, which lasted several days.

On the 25th of November the vessel sprung both masts, and such was the state of the weather, that severer storms were anticipated.

"On the 30th," says Dr. Coke, "at ten at night, I heard the captain's wife cry out in a most dreadful fright; and presently one of the passengers came running and crying, 'Pray for us, doctor, pray for us; we are just gone!' I came out of my room, and found that a dreadful hurricane had just arisen. The ship was on her beam ends. They were about cutting away the mainmast as the last remedy, expecting every moment that the ship would fill and sink. At this awful moment my brethren and myself retired into a corner to pray, and I think we felt a perfect resignation to the will of God. Through grace, I think I may assert that I was entirely delivered from the fear of death. But brother Hammet was superior to us all in faith for the occasion. His first prayer, if it may be called by that name, was little less than a declaration of the full assurance he possessed, that God would deliver us; and his second address was a thanksgiving for our deliverance." The ship now righted without cutting away the mast.

The 4th of December was succeeded by a dreadful night. The leak increased, and the vessel was now so much strained as to admit considerable water; the sails were torn, and some of the rigging was carried away; in short, the ship was but little better than a wreck.

On the morning of the 5th, a council was held, when, as the only means of saving the vessel, and preserving the lives of those on board, it was determined that they would immediately alter their course, and bear away for some of the West India Islands. Twenty days after this, on the 25th of December, they cast anchor in a harbor in the island of Antigua.

During the whole of this tempestuous voyage, whenever the weather would permit, divine service was regularly performed by one of the missionaries.

It was while the storm raged with its greatest violence, that Dr. Coke and his associates addressed themselves to God in prayer for the preservation of the ship, and of the lives of all on board. But the captain of the vessel, instead of approving their piety, and joining their devotions, became visibly agitated, and, walking the deck, muttered,

"We have a Jonah on board — we have a Jonah on board;" and, consequently, it was natural for him to conclude that the Jonah deserved a Jonah's fate. In this condition he continued until his fears, superstition, and agitation had wound him up to such a pitch of frenzy, that he entered the doctor's cabin in a paroxysm of fury, and, seizing his books and papers, threw them immediately overboard. He was about to proceed further, but, on seizing the "Jonah," he satiated his vengeance by grasping him with angry violence several times, and by giving vent to his passions in expressions of horrible imprecations. He did not offer any further violence, yet, on retiring, he swore, that if ever the doctor made another prayer on board his ship, he would throw him overboard, as he had done his papers. But when the gale subsided, reason resumed her empire, and he was as calm as usual during the remainder of the voyage.

Amid all the dangers and distresses of this perilous voyage, and with eternity full in view, Dr. Coke found his mind stayed on God. He made the following entry in his journal during the season in which their situation was the most critical: "This morning we found that the leak let in more water than it did yesterday. I retired in the morning seriously to meditate on that circumstance. I considered, What reason have I to desire to live? I have really forsaken all for Christ, and have neither motive nor desire to live but for the church of Christ, and why should my desires be so strong on that account? With what perfect ease can the Lord fill up my province with one that is infinitely better qualified! I am therefore willing to die. I do love my God, and have an indubitable assurance that whatever is wanting he will fully supply before he takes me into a world of spirits." But God saw fit to spare him for further usefulness.

About thirty years prior to Dr. Coke's arrival, Methodism had been introduced into Antigua by Nathaniel Gilbert, Esquire, the speaker of the house of assembly of this island. While on a visit to England for his health, Mr. Gilbert had been converted to God under the preaching of Mr. Wesley. On his return home he warned blacks and whites to flee the wrath to come. But, amid much reproach, for preaching the gospel to the poor negroes, God made him instrumental in raising a society of nearly two hundred. Mr. Gilbert's death left the society in a forlorn condition. For several

years they were without a minister, but were kept together by two black women, who met them regularly, and prayed with them.

In 1778 Mr. John Baxter, who was a class-leader and a local preacher, arrived at Antigua, as a workman in the dock-yard. He began to preach, and had the pleasure of addressing multitudes, and the still greater pleasure of seeing the work of God prosper in his hands. Unwearied in his exertions, and favored with the smiles of an indulgent Providence, Mr. Baxter persevered until the year 1783, when a Methodist chapel was erected. This was the first ever built in the torrid zone.

Although Mr. Baxter had only devoted a small portion of his time to the work, having continued in his local capacity, yet in eight years after his arrival there had nearly two thousand persons joined his society. Such was the state of things when Dr. Coke arrived.

On walking up the town of St. John's, Dr. Coke met Mr. Baxter in the street, on his way to the chapel to perform divine service, it being Christmas day. Although personally strangers, their mutual joy on this unexpected meeting can be conceived with greater ease than it can be described.

The duties of the day devolving on Dr. Coke, he readily engaged in his Master's service. His reception on the island was of the most flattering kind. Very liberal offers were made him by the inhabitants to induce him to remain. But although he could not be persuaded to take up his residence in Antigua, he was so far satisfied that Mr. Baxter needed assistance, that he consented that one of the missionaries should remain on the island.

Having received invitations to visit other islands, he accordingly visited and preached in Dominica, and afterward at Kingston, in St. Vincent. At Kingston the prospect was so good that he established a mission, and left Mr. Clarke in charge of it. They next visited St. Christopher's, where Dr. Coke preached to a large and respectable congregation. Here Mr. Hammet was stationed under very favorable circumstances. His attempts to introduce the gospel into the islands of Nevis and St. Eustatius were at this time unsuccessful; although at the latter place some free blacks, having notice of his intended visit, had prepared a house for his reception, and united together to defray the expenses of the voyage. These blacks were awakened by the preaching of a slave named Harry, who had been imported from America some years before this time.

Harry had been a member of the Methodist society previous to his removal to St. Eustatius. On his arrival here he found himself without any spiritual companions, and destitute of every public means of grace. He soon assumed courage, and bore public testimony for Christ among his fellow slaves. The novelty of his preaching drew many to hear; and among them the governor of the island, on one occasion, paid a visit to his humble temple, and, by expressing his approbation of Harry's preaching, indirectly sanctioned it, and screened him from persecution.

Harry continued to preach until his word was attended with great power; many of the slaves were so deeply affected as to fall prostrate under its influence, and to remain in a state of helplessness for several hours. This created alarm among the planters, and the propriety of allowing him to preach was questioned. It happened one night, not long before Dr. Coke's arrival, that, during Harry's preaching, sixteen were affected in this extraordinary manner. This gave the finishing blow to his

ministry. He was ordered to appear immediately before the governor, and was forbidden by him to preach any more, under very severe penalties. But for the interference of a very humane judge, he would have been flogged as well as silenced. His preaching had been instrumental in deeply awakening about twenty souls. Dr. Coke arrived the same day on which Harry had been silenced.

Harry remained silent a considerable time; when, supposing that the ferment had subsided, he again ventured to pray with his associates, not conceiving this to be a breach of the orders which he had received. In this he was deceived. A complaint against him was lodged with the governor, and he was cited before him to receive his sentence. His sentence was, that he should be publicly whipped; after which he was to be imprisoned for a given time, and when released, to be banished from the island. Harry received his sentence with submissive meekness; and, as his crime was considered of a flagrant nature, he received a most unmerciful whipping. He bore the lacerations of the whip with Christian fortitude, and being remanded to prison, he remained in confinement the appointed time. At the close of this term he was secretly removed, but to what place his friends could not learn. Many thought that his fate would remain an impenetrable secret until the sea should give up its dead. But in the year 1796, when Dr. Coke was in America, he saw Harry alive and free. He gave the following account of this interview with him: "One evening, after preaching at a certain place, a black man followed me into my chamber, whom I immediately recognized to be Harry of St. Eustatius. He informed me that the ship in which he was transported from the island, brought a cargo of slaves to the continent, where he has since resided without being exposed to that brutality which he had suffered in former years. Through all these changes, and the lapse of time, he seemed to have retained his piety and his zeal. He is useful in the society of which he is a member, and in the prayer meetings. And thus an answer has been given from heaven to the petitions of many thousands in England, who at one time, with great fervor, spread his case before the Lord."

The invisible hand of God had guided Dr. Coke into an extensive field of labor, and having as far as possible supplied the present demand, and also surveyed the unoccupied fields of usefulness, he was prepared to give an interesting account of the state of religion in the West Indies, on his return to Europe.

On the 10th of February, 1787, Dr. Coke sailed from St. Eustatius in a Dutch ship bound to Charleston, S. C. On board this ship the greatest order and decorum prevailed. His accommodations were highly pleasing. The morals of the sailors were truly respectable; nor was this surprising, as the captain made it an invariable rule, when practicable, to perform some religious service morning and evening. In addition to this, they always had a sermon on the sabbath.

After a pleasant passage of eighteen days, Dr. Coke landed in Charleston. He now learned that during his absence the work of God had experienced a gracious revival in several of the states.

When on his former visit to the continent, he had frequently spoken in public against slavery. This had exasperated many of the inhabitants of the slave-holding states against him, and exposed him to many dangers. Among those who were thus offended, there was one who resolved to take effectual means to prevent his speaking in future against slavery. This man had armed himself with a gun, and had actually followed Dr. Coke with a fixed determination to take his life as soon as a favorable opportunity should present itself. But God preserved the life of his servant, and brought this

nefarious design to light in such a manner as tends to exalt the riches of divine grace. During the doctor's absence this man had been converted to God, and now made a voluntary confession of the whole affair. At a subsequent visit, finding it prudent to say nothing on the subject of the slave trade, Dr. Coke prosecuted his journeys without further interruption.

Having taken a general survey of the work of God on the continent, he now made arrangements to return to Europe. He was desirous of co-operating with Mr. Wesley in sending missionaries into those places which appeared to have been opened by divine Providence. He also intended to travel through Great Britain, to solicit contributions for their support.

After taking leave of his affectionate friends and numerous hearers, by a farewell sermon, on the 27th of May he went on board a vessel at Philadelphia, and, after an agreeable voyage of twenty-nine days, arrived in Dublin on the 25th of June, 1787.

He arrived at Dublin during the session of the Irish conference, to which he immediately repaired. At this conference Mr. Wesley presided. Having heard the account of Dr. Coke's voyage, the circumstances under which he was driven to visit the West India Islands, his reception there — the moral condition of the inhabitants, especially the slave population — all concurred with him in acknowledging the hand of Providence in the result of his voyage. All were therefore ready to admit the propriety of sending missionaries thither as soon as suitable persons could be procured, and adequate means provided for their support.

On leaving Ireland, Dr. Coke, in company with Mr. Wesley and eleven other preachers, embarked for England. This voyage, though short, was attended with much danger. The vessel struck a rock, and there was a remote probability of their escape from a watery grave. But these servants of God betook themselves to prayer, and God heard them and delivered them from death.

Having attended the English conference of 1787, Dr. Coke, in company with Mr. Wesley, visited the Norman Isles. The gospel had been introduced into these islands in the midst of violent opposition. In most places persecution had ceased, and the work of God had greatly prospered; in others it still raged, as appears by a circumstance which occurred at this time. On his second visit to these islands, a friend took him into the country to hold a meeting at St. Mary's, in Jersey, that he might have an opportunity of noticing the various characters and objects which might present themselves. The tempest of persecution here had not yet wholly subsided. At this meeting the ringleader of a daring mob was present, and assailed the doctor in a most brutal and ignominious manner, almost lifting him from the ground by his ears. But, bearing these indignities with the most exemplary patience, the more sober part of the congregation were rather edified by the spirit which he manifested than injured by the disturbance that the rioters had occasioned.

On his return to England, his whole soul being absorbed in the work, he cheerfully undertook the cause of the poor negroes, and engaged to travel through the country to represent their condition to the benevolent of all denominations, and to beg for them from door to door. He accordingly devoted his time to preaching in the principal towns, and in recommending the unhappy moral state of the slaves to the benevolent attention of his congregations, and to the compassion of wealthy individuals.

In thus making provision for the support of the missions, he spent his time until the conference of 1788, soon after which he intended to revisit the West Indies.

At this conference three missionaries were appointed for the West Indies, in addition to those already there. These were placed under the direction of Dr. Coke, who was to accompany them. They took passage in a ship bound to Barbados, an island he had not yet visited.

This voyage was very pleasant. The captain feared God, and the crew were worthy of their captain. When the missionaries parted from them, on their arrival at Barbados, their regret and attachment were manifested by their tears. "And when our boat dropped astern," says Dr. Coke, "they gave us three as hearty cheers as were ever given by a company of sailors."

The missionaries who accompanied Dr. Coke on this expedition were, Messrs. Lumb, Gamble, and Pearce. On their arrival, Messrs. Lumb and Gamble immediately left Barbados for St. Vincent. Dr. Coke and Mr. Pearce remained, though they had no personal acquaintance with any individual on the island. But it soon occurred to Mr. Pearce that a regiment of soldiers from Ireland was stationed in this island, and that there were in this regiment, when in Ireland, several pious persons with whom he was then acquainted. On making search, Mr. Pearce soon found a pious soldier, whom he brought to the inn where they had stopped. A pious sergeant, who belonged to the same regiment, soon joined them. For a few moments the sergeant gazed on Mr. Pearce, when, recollecting his features, he clasped him in his arms with all the warmth of affectionate brotherly love.

From these soldiers they learned, that after their arrival on the island, having continued for some time silent, the love of Christ constrained them to call sinners to repentance. Their singular conduct soon excited the attention of Mr. Batton, a merchant, who provided a large room for their accommodation, in which they regularly assembled for public worship. Mr. Batton soon visited Dr. Coke, invited him to his house, and entertained him and his companion in a very friendly manner.

It was through a train of providential circumstances that, in a few days, a fair opening was made for the introduction of the gospel into an island which contained seventy thousand blacks, and nearly thirty thousand whites. Mr. Pearce was appointed to the charge of this mission.

Dr. Coke, after joining his companions in St. Vincent, visited different parts of it, and preached in various places. In most of these places he and his associates were received with marked attention and respect, and their preaching met with tokens of approbation. Messrs. Gamble and Pearce were appointed to labor in the English division of the island, and Mr. Baxter, formerly of Antigua, who had now joined them, was to attempt the establishment of a mission among the Caribs, who at this time resided in a part of this island.

Dr. Coke and Mr. Lumb now sailed for Dominica. On their arrival they found a lady waiting to entertain them. She had received knowledge of their intention to visit the island, and had made preparations for their accommodation, and for their preaching. The treatment they received in this island was not less inviting than that which they had experienced in others. They stayed but five days, and yet during this short period their preaching had been so far successful that many souls appeared truly awakened, and before they left the island they formed a class of twenty-five members.

On revisiting Antigua they learned that the work of God had so prospered, that there were now 2,800 members in society. The change that the preaching of the gospel had produced on the moral conduct of the slave population was very great and very beneficial. Of this fact the following circumstance is proof. Christmas and the two days following were days of festivity among the negroes. On these occasions martial law had always been deemed necessary to prevent irregularities and to repress disturbances. The slaves being now governed by the high principles of gospel morality, martial law was considered an empty form.

In the island of St. Christopher's, which they next visited, the mission was in a prosperous state. The labors of the missionary had been greatly blessed, and the society consisted of seven hundred members, most of whom appeared truly devoted to God. On the second morning after their arrival they felt the shock of a tremendous earthquake, which lasted several seconds.

From St. Christopher's they visited St. Eustatius. It was in this island that black Harry was flogged and imprisoned for the crime of praying. Here a law had been passed avowedly against religion. It enacted: That if any white man should be found praying with his brethren, that for the first offense he should be fined fifty pieces of eight; for the second offense he should be fined one hundred; and for the third he should be whipped, his goods confiscated, and he should then be banished from the island. The punishment for a free colored man who should be guilty of praying was thirty-nine lashes for the first offense, and whipping and banishment for the second. But a slave who should be guilty of praying was to be whipped for every offense.

On finding the door thus completely shut against his ministry, Dr. Coke left St. Eustatius on the 1st of January, 1790, amid the tears of an affectionate society that, under these storms of persecution, amounted to two hundred and fifty-eight.

They had scarcely got under weigh, before Dr. Coke discovered that the captain and all the crew were so intoxicated as to be unable to manage the vessel. Having run foul of two ships, and received considerable damage, they succeeded in getting back to the harbor, where the doctor and his companions, by paying the captain ten dollars, prevailed on him to set them on shore on the island which they had left.

Various circumstances now induced Dr. Coke to believe that he had a loud call from Providence to bear a public testimony for God in this island. He accordingly hired a large room for a month, with the intention of occupying it as a place of public worship. Here he preached once to a quiet and attentive congregation. But such were the violent measures that were taken and threatened against him, that, upon consultation, it was deemed prudent to desist.

Leaving this island of intolerance, the doctor and his companions returned to St. Christopher's, and from thence to Nevis; in both places the prospects of success were truly flattering. He next visited the island of Saba, where they were most cordially received. The governor and family and the council joined in an earnest request to have a missionary stationed among them, having been destitute of a regular ministry for seventeen years. To their request for a missionary they joined the promise to make provision for his support, and to appropriate the long-forsaken church for his accommodation. Dr. Coke complied with their request, and appointed a missionary to labor among

them. But these pleasing prospects soon faded. The intolerant governor of St. Eustatius, being governor-general of the Dutch islands, and having jurisdiction over Saba also, no sooner learned that a missionary was about to be established here, than he issued orders for the expulsion of the missionary from the island. With this mandate the governor of Saba was obliged to comply, and the missionary, though with evident reluctance, was dismissed.

The island of Tortola was next visited; the doctor landed on it on the 17th of January, 1790. The prospect of introducing the gospel among its 9,000 inhabitants was very fair.

From Tortola Dr. Coke proceeded to visit St. Croix, an island which belonged to the crown of Denmark, and contained about 30,000 inhabitants. In this island he was received by the governor-general with great politeness; and from his offers of protection and encouragement, he taught Dr. Coke and his associates that they might rely on his friendly cooperation in their benevolent designs. A Quaker lady also opened her house for preaching, and the congregations which assembled were of such a character as gave great encouragement to further exertions

The inviting prospects which thus appeared, both in St. Croix and Tortola, induced Dr. Coke to determine that the only missionary now unemployed should remain here, and divide his labors between the two islands.

The providence of God having prepared the way, the gospel was thus introduced into these islands by the indefatigable zeal of Dr. Coke. In ten of them, the aggregate of whose inhabitants was 260,000 souls, and four-fifths of whom were in heathenish darkness, the prospects of success were truly flattering.

Dr. Coke returned from St. Croix, and engaged a passage in a ship bound to Jamaica. This was the last island he intended to visit before he proceeded to the continent. The ship being ready for sea, at a late hour in the evening he was directed to go on board, as the captain intended to sail early the next morning. The vessel at this time lay at anchor about a mile from the quay, from which the doctor took a boat in order to go on board. This undertaking nearly cost him his life. When about half way from the quay to the ship, it was discovered that the boat was very leaky, and that the water came in rapidly over the stern. Thus situated, it is probable that if the discovery had not been made the boat would soon have sunk, and all on board might have perished. But, providentially, their danger appeared just in time to prevent its consequences, so that by using every exertion the water was baled out, and they reached the vessel in safety.

The doctor landed at Port Royal, in Jamaica, on the 19th of January, and repaired to the house of a gentleman to whom he had letters of recommendation. His reception was favorable, and after some time his preaching was attended by large congregations. But flattering prospects are not always a sure criterion of future success. The persecutions that, since this period, have arisen in this island furnish indubitable evidence of human depravity; for in few places has the gospel met a more decided opposition than in Jamaica. No mission was at this time established in the island.

Having completed his intended tour through the West India Islands, Dr. Coke sailed for the continent, and arrived in Charleston, S. C., on the 24th of February. He immediately traveled

northward, and attended the several annual conferences in company with Bishop Asbury. In several of the conferences there had been considerable additions to the societies during the past year.

Dr. Coke continued in the United States from the 24th of February until the 5th of June, 1789. During this period, besides attending the conferences, he had traveled through nearly all the states, and had frequently preached; having also learned the general state of the work on the continent, he prepared to take his leave on his return to England. He embarked at New York, on board a ship bound to Liverpool. His voyage was pleasant, and his companions agreeable. They landed at Liverpool on the 17th of July.

On his arrival at Liverpool, Dr. Coke hastened to the conference, then in session, to give Mr. Wesley and the preachers attending it a statement of the success of the gospel in the West Indies and the United States. Here he pleaded the cause of the unhappy negroes with such affecting eloquence that all became deeply interested in their spiritual welfare. The necessity of sending missionaries to them was readily admitted; but how to provide for their support was a question easy to propose, but very difficult to answer. The rapid progress of the work, both in England and in Ireland, appeared to outrun its pecuniary resources, without allowing any room for a rival charity to divide the public benevolence. But the appeal in favor of the West India negroes was irresistible.

It was well known that Dr. Coke was ready and willing to travel through the kingdom, and to solicit charity from door to door in their behalf. To this service, and to endeavor to excite a general interest in favor of the slaves, it was the wish of the conference that he should devote himself. At the close of the conference he therefore entered upon this work of honorable servility.

During the sixteen succeeding months he traveled through the principal parts of England, preaching and soliciting assistance for the support of the gospel among the slaves of the West India Islands. As he was admirably calculated to represent their condition in an interesting manner, his success in collecting money more than equaled his most sanguine expectations. And, what was still more valuable, his artless tale, which always consisted of a simple statement of naked facts, without any embellishment, awakened an interest which is felt to the present day.

Dr. Coke, having procured the necessary pecuniary aid, once more set his face toward the West Indies, to carry the light of the gospel to those who were sitting in darkness and the shadow of death.

He sailed from Falmouth on the 16th of October, 1790, in company with Messrs. Lyons and Werrill, two missionaries, who were to be stationed in such places as most needed their labors.

After a very agreeable passage of thirty-seven days they landed at Barbados. Soon after his arrival, Dr. Coke learned that Mr. Pearce, the missionary who was stationed on the island, had been exposed to severe persecution by an unprincipled mob. The magistrates had indirectly encouraged this persecution by refusing to punish its agents. Peace was at length procured, but the interruptions to which they had been subject had nevertheless injured both the society and the congregation. But, as they had erected a preaching house, and as tranquillity was restored, the dawn of returning prosperity was again visible. The Methodists in this island had obtained the singular appellation of Hallelujah. Even the little negroes in the streets called them Hallelujah as they passed along.

Dr. Coke, having preached to increasing and peaceable congregations in the capital of the island, next visited St. Vincent's. Here he found the work of God prospering, especially among the negroes; but the effort to introduce the gospel among the Caribs had proved unsuccessful, and was abandoned.

From St. Vincent's the doctor proceeded to Grenada, where he was introduced to the Rev. Mr. Dent, a pious and worthy clergyman. This gentleman rendered him essential service in establishing the missions. In this island he found a society of twenty members, who were earnestly seeking the salvation of their souls. This society had been formed by the instrumentality of a free mulatto, a Methodist, who had removed from Antigua. The existence of this society, the friendship of Mr. Dent, and the favorable concurrence of the principal men in the island, prepared the way for the establishment of a mission, which still flourishes.

After visiting the mission in Antigua and Nevis, he attended the conference which was held in St. Christopher's, and received very pleasing accounts of the progress of religion in the different stations.

He soon sailed from St. Vincent's for Montego Bay, in the island of Jamaica. He landed in company with Mr. Werrill on the 5th of January, 1791. They were without letters of recommendation to any person in this part of the island, except to a gentleman who lived in the country. On visiting him they could procure no further assistance from him than what an elegant dinner afforded.

Application having been made to the proprietor of the large assembly room, he generously granted the request, and opened it for preaching. This place had been formerly occupied as a church; it was afterward frequently occupied as a theater, then as an assembly room, and it was now about to accommodate Dr. Coke as a plain Methodist preacher. Multitudes flocked to hear, and behaved with as much decorum as could be expected. They seemed pleased with what they heard, and evidenced their approbation by clapping their hands, and crying out, "Encore! encore!" But the interference of some gentlemen imposed silence on the "encore," and afterward all was attention and peace.

In this town an elegant church had been recently built, at an expense of nearly twelve thousand pounds, (\$52,280.) But such was the indifference of the people toward the worship of God, that on a Sunday morning when Dr. Coke attended there were only six persons present. This deficiency, he was informed, was occasioned by a little rain that fell just at the time of assembling. The minister availed himself of this circumstance, and, by instantly quitting the church, escaped a congregation which within ten minutes after his departure would probably have amounted to twenty persons.

From Montego Bay Dr. Coke and Mr. Werrill proceeded by land to Kingston. Mr. Hammet, who had been appointed to Jamaica, had taken residence at this place. Here also a chapel had been erected, at which large congregations had attended for worship. But persecution had arisen and triumphed to such a degree that, on Dr. Coke's arrival, he found Mr. Hammet reduced to a most deplorable condition, through excessive fatigue and violent opposition. On several occasions his life had been exposed to imminent danger; and he had been compelled to guard the chapel to prevent its being torn down. Against him, and against the Methodists, the newspapers teemed with the most bitter invectives; and almost every calumny that malice could invent or ignorance believe was propagated to irritate the public mind, and make them appear as objects of detestation. Dr. Coke

shared in the common defamation. It was gravely asserted that he had been tried for horse-stealing in England, and had fled to America to escape the punishment of the law!

To apply for justice in this place was useless. Some of the rioters were prosecuted, but the juries acquitted them against the most unquestionable evidence; and the grand jury gave it as their public opinion, that both the preacher and the chapel ought to be indicted as public nuisances.

Dr. Coke's presence and preaching very much lessened the violence of persecution. In his last address he informed the congregation "that notwithstanding the opposition his friends had endured, and were likely to endure, it was their full determination to go forward in preaching the gospel; and that in case they were perseveringly insulted, molested, and disturbed, he was resolved to appeal to the justice of the country for legal redress. And, finally, if the avenues to justice were shut in Jamaica, he would apply in England at the fountain head, where he was fully assured he should not apply in vain. That as to himself, his own personal feelings were of remote consideration. He considered himself as in the hand of God, and had no objection to suffer martyrdom, if this would tend to display the divine glory, and promote the Redeemer's kingdom."

He now learned that soon after he had left St. Vincent's a mob had broken open the Methodist chapel in the night; and, after damaging the seats, had taken away the Bible, which on the ensuing morning was found suspended from the public gallows. This detestable act so exasperated the magistrates that they offered a reward of one hundred pounds for the discovery of the miscreants.

Dr. Coke, in company with Mr. Hammet, sailed from Port Royal for Charleston, S. C., on the 27th of January, 1791. This voyage was long and very dangerous. Their first exposure was to a long range of rocky islets, called the Martyrs. These extended along the Florida shore, and are nearly one hundred and forty miles long, and about forty miles in breadth. They ran among these in the night, and were two days in getting clear of them.

Scarcely had they escaped the Martyrs when the watch on deck discovered, about daybreak, that they were almost on shore on the rocky coast of the island of Cuba. If the darkness of the night had continued half an hour longer, they must inevitably have been wrecked.

On the 21st of February, it being very foggy, they ran ashore on Edisto Island, about fifty miles south of Charleston. As the weather was moderate and the land but three miles off; the passengers and crew were all saved. The vessel was now deserted, but a subsequent gale having driven her off the shore, she was brought safely into port.

After remaining on the island a few days, the doctor and his companion reached Charleston, and joined the preachers who had assembled at the conference.

Having journeyed and preached in various places, near the close of March he visited a tribe of Indians on the Catawba River. "Their general," says Dr. Coke, "who is a tall, grave old man, walked with a mighty staff in his hand. Round his neck he wore a piece of leather, which hung down before, and was adorned with a great variety of bits of silver. He also had a silver breastplate. Almost all the men and women wore silver nose rings, hanging from the middle gristle of the nose; and some of

them had little silver hearts hanging from the rings. A few of the men were quite luxuriant in their dress, even wearing ruffles, and very showy suits of clothes, made of cotton."

On the 30th of March a young man who had lately commenced preaching gave the doctor the following account. Some time in the year 1785, when Dr. Coke was traveling through Virginia, he happened to call at the house where this young man then resided. The family consisted of himself, his mother, and six brothers and sisters, all of whom were ignorant of God and destitute of religion. On leaving them the doctor presented them with an extract of Mr. Law's Treatise on the nature and design of Christianity. The perusal of this book was the means of awakening the whole family. The result was, that the mother, the young man, six children who were all married, and their husbands and wives, being fourteen in number, were all converted to God, and had become members of the Methodist Church.

Dr. Coke continued his tour, and observed with great pleasure that the work of reformation and true holiness was very generally advancing. Being in Virginia on the 20th of April, he heard of the death of Mr. Wesley. As this event entirely deranged his plans, he set off the next morning for New York, to procure a passage to England. He arrived at Baltimore on the 1st of May, and in the evening he preached to a crowded audience on the mournful occasion, from an appropriate passage in 2 Kings ii, 12, "And Elisha saw it, and he cried, My father, my father, the chariot of Israel and the horsemen thereof." Illness prevented his reaching New York in season to take the packet. He eventually sailed from Newcastle for London on the 14th of May, and after a pleasant voyage landed at Falmouth.

At the ensuing session of the English conference Dr. Coke was elected secretary, and bore an active part in the formation of the new system of government by which the Methodist societies in the British connection were to be governed.

Still keeping in view the grand object of his life, the spreading of the gospel by the establishment of missions, Dr. Coke now meditated the introduction of the gospel into France; having received intelligence which induced him to believe the present period to be auspicious to his design. Taking with him a missionary and a friend, he visited Paris. But, on making trial, he was completely disappointed, and returned unsuccessful.

He spent the following months in London, preaching, soliciting aid for the foreign missions, and in preparing, in conjunction with Mr. Moore, a Life of Mr. Wesley. This work was finished and published in 1792.

Soon after the conference of 1792, Dr. Coke sailed from England for America. He had previously collected sums sufficient to relieve the missionary fund from its embarrassments, and to enable him to take another missionary to the West Indies.

On his arrival in the United States, he was employed much in the same manner as in former visits. After having traveled extensively, and attended the conference, he sailed for St. Eustatius on the 12th of December. Having arrived, he found that persecution still raged in this island; and but a short time

previous to this period two negro women had been severely flogged, merely because they had attended a prayer meeting. Liberty to preach could not possibly be obtained.

From St. Eustatius Dr. Coke proceeded to St. Vincent's, where he found Mr. Lumb closely confined in prison, in company with a malefactor. A law had been passed, forbidding any person to preach without license from the legislature, excepting rectors of parishes; and no person could receive license until he had resided twelve months on the spot. The first offense was punishable by a heavy fine, or imprisonment from thirty to ninety days. The second, by discretionary corporeal punishment, and banishment from the island; and a return from banishment was inevitable death! Mr. Lumb had preached in the chapel, and was now in prison for a breach of this wicked and tyrannical law.

In the course of this tour Dr. Coke visited his pious friend, the Rev. Mr. Dent, of Grenada. While he was on this island an affecting circumstance occurred, which he thus related:—"Mr. Dent thought his family needed another servant girl; he therefore went one day to a sale of negroes, and fixing his eye on a girl about ten years of age, said to her, 'Will you come with me?' The poor child, who was totally unacquainted with the English language, seemed nevertheless to understand him, and nodded her head. He then conversed with the proprietor about some other negroes, but afterward recollecting himself, he turned round again to the girl, and said to her, 'Well, will you come with me?' The little naked child immediately threw her arms around him, and burst into tears. His heart was exceedingly touched, and he purchased her, and brought her home. She was immediately well clothed, and before I left the island could speak several words of English, and had begun to sew."

The following circumstance of a similar character happened in the island of Nevis, and was related to Dr. Coke. A gentleman had purchased a number of slaves recently from Africa, among whom was a little girl. Not long afterward he purchased a number more who had just arrived. When the slaves last purchased were conducted to the plantation, a girl in this company fixed her eyes with much earnestness on her who was bought with the first one; and seemed much affected. Their eyes met, and they stood motionless for some time, surveying each other with attentive silence. At length, as if animated by an instinctive impulse, they rushed into each other's arms, and with tears evidenced all the endearments of natural affection. On inquiry it was found that they were sisters.

On the 9th of February a conference was held in Antigua. There were now twelve missionaries who occupied stations on ten of the islands. The whole number of members in society was 6,570.

Pursuing his design, Dr. Coke visited Jamaica, and preached in different parts of the island. Persecution still continued in some places, while in others the prospects were bright and pleasing.

While in this island he heard of the following awful incident, which occurred in the state of New Jersey. At a certain place in which the Methodists had erected a church they had frequently been disturbed by mobs; but on making application to the magistrates they had obtained such effectual relief, that the rioters were obliged to have recourse to some new expedient to accomplish their purposes, without rendering themselves amenable to the laws. The method to which they now resorted was to meet in a place of their own, in order to turn experimental religion into a farce. In

this burlesque on religion the persons present acted band meetings, class meetings, and love feasts, to the great entertainment of the profane assembly.

It happened one night, while they were performing a band meeting, that a young actress stood upon one of the benches to speak her pretended experience. At length, after having said much to command the mirth of the delighted audience, she exclaimed, with mock solemnity, at the same time beating her breast, "Glory to God, I have found peace; I am sanctified; I am now fit to die." Scarcely had this unhappy girl uttered these words, when she actually dropped from the bench, and was taken up a lifeless corpse.

Struck with consternation and dismay, the assembly at once broke up; and with the consciousness of having gone beyond the bounds of common profaneness, they silently retired to their respective habitations. From this time persecution ceased in Salem, and not a tongue was afterward heard against the gospel or its friends.

As Dr. Coke had completed his tour on the continent, and had now paid his intended visit to the West Indies, he sailed for England; and having very narrowly escaped capture by a French privateer, he landed June 6th, 1793.

It has been already observed, that when Dr. Coke paid his last visit to St. Vincent's he found Mr. Lumb immured in the common jail for preaching the gospel. On his departure from the island, he was obliged to leave him in the same state of confinement; and it was not in his power to procure his enlargement but by paying an exorbitant fine, which would seem to acknowledge the justice of the law, and they scorned to do an action which could admit of such an interpretation.

Immediately on Dr. Coke's arrival in England, he laid a plain statement of the facts in the case before the proper authority; and on the 31st of August following he was informed by one of the secretaries of state that the act was repealed under which Mr. Lumb was imprisoned.

Mr. Lumb having continued in jail during the period assigned by law, the magistrates ordered him to be set at liberty, on condition of paying the common fee. But having resolved to do nothing that should imply a voluntary compliance with this edict of legal injustice, he peremptorily refused to accept his liberation on such terms. Exasperated at his unconquered resolution, the magistrates who had committed him, and who had offered to pay two-thirds of the penalty which he had incurred at the time of his imprisonment, sent him word that unless he paid the fee he should "rot in jail." He was in consequence kept in confinement one day after the expiration of his sentence; but, remaining inflexible, he was then discharged. But the law being still in force, he had left the island before the notice of its repeal reached him.

To open the way for the establishment of a mission in St. Eustatius, Dr. Coke visited the seat of the Dutch government, and presented a memorial soliciting their official interference. His application was in vain, and St. Eustatius remained closed to missionary operations until the year 1804.

By the request of the conference of 1792, Dr. Coke had commenced a commentary on the Holy Scriptures, and had devoted to it such portions of his time as could be spared from his other

engagements. On his return from Holland he spent the remaining part of the year 1794 on his commentary, in traveling and preaching, and in begging for the missions. In soliciting subscriptions for the support of the gospel among the slaves in the West Indies he was very successful. He embraced every opportunity which promised him the least encouragement. His address was almost sure to command attention, and his solicitation was too importunate to be long withstood. The following is an instance of his perseverance and success.

Calling one day on the captain of a man-of-war, he pleaded the cause of the negroes so powerfully that he obtained a much larger sum than he had expected; this he gratefully received, and retired. The captain, who knew nothing of Dr. Coke, happened to call on a gentleman to whom the doctor had made several successful applications in behalf of the missions. After some conversation, "Pray sir," said the captain, "do you know any thing of a little fellow who calls himself Dr. Coke, who is going about begging money for missionaries to be sent among the slaves?" "I know him well," was the reply. "He seems," rejoined the captain, "to be a heavenly minded little devil; he coaxed me out of two guineas this morning."

In the year 1795, Dr. Coke projected a mission to Africa. His plan was, to send some pious mechanics, who might at once instruct the natives in the domestic arts, inculcate piety by their example, and occasionally preach the gospel of Jesus Christ to them. The company which was intended to make a settlement into the Foulah country sailed in February, 1796. They subsequently landed in Africa; but for reasons which need not be detailed, this project utterly failed.

On the 6th of August, 1796, Dr. Coke sailed once more for America. He had been but a short time on board when he discovered that he had fallen into company of the most abandoned kind. The captain of the vessel, and another captain who had been wrecked and was now a passenger, appeared to rival each other in their attempts at brutality. "The obscenity and blasphemy," says Dr. Coke, "of the two captains, with the various means which they used to make my passage painful, are not easy to describe. The treatment I received brought on a fit of illness which confined me to my bed three days." And although he had paid a high price for his passage, his accommodations and provisions were of the meanest kind.

The following circumstance occurred during this voyage, and the account of it is given nearly in the words of Dr. Coke.

"About six weeks after we sailed, on a Sunday morning, when perfectly calm, we saw a wreck. It proved to be a ship bound to London from Honduras Bay, in the Gulf of Mexico. She had been capsized and dismasted in a storm five or six days before this; but as she was loaded with mahogany and logwood she did not sink, although she filled. The ship's company consisted of the captain, mate, four white sailors, three negroes, an Indian, and a boy. There was also a lady passenger on board, who was returning to visit her friends in England, after an absence of twenty years.

"Before the ship had filled with water, they brought up all their provisions, and placed them on the most secure part of the deck; but the wind rising higher, a few tremendous waves carried the whole overboard, and the poor woman also.

"For five days and five nights the men remained in this dismal situation, without the least food of any kind, except some bits of leather which they cut off from the skylight: during all this time they had nothing to drink but salt water. Bad as our captain was, he took them off from the wreck. Their looks were exceedingly affecting, and their eagerness for water was excessive. It was with difficulty that they could be persuaded to swallow a little bread before they drank. The captain only was an exception. He behaved like a hero; his face was serenity itself; nor could any one have imagined by his countenance that he had suffered any hardship. He walked down to the cabin, and without the least expression of uneasiness waited until food was prepared for him. One of the negroes, I found, was a child of God, a leader of a class, and a preacher. He had been considerably useful at Honduras Bay.

Dr. Coke landed from his floating dungeon about the 7th of October, having had a tedious passage of sixty-three days. He now spent four months in his tour, traveling, preaching, and attending the sessions of the conferences.

On the 6th of February, 1797, he sailed from Charleston for Europe; and having a fair and very strong wind, they reached the Irish Channel in twenty-five days. Such was the state of the vessel and of the weather that he was not on deck during this period. A calm succeeded the gale, and they made scarcely any progress for sixteen days. The captain attributed this continued calm to Dr. Coke's reading a folio volume which he had on board. In the early part of the calm he would sometimes hint his wishes that the book were finished. At length he told Dr. Coke, plainly and seriously, "We shall never have a wind until that book is finished." The doctor replied, "Sir, I will put it aside." "No," rejoined the captain, "that will not do; it must be finished, or we shall have no wind." Dr. Coke continued reading; and "I doubt not," he observes, "that the captain was confirmed in his opinion; for just as I had finished the book the wind sprang up, and in six and thirty hours it brought us into harbor."

While in America the last time, Dr. Coke determined on fixing his residence on the continent as soon as he should have settled his affairs in England. On his return he accordingly kept his purpose in view. The English conference which he now attended could hardly consent that he should leave them; the preachers therefore prepared an address to the brethren in America, in which they were requested to cancel the doctor's engagement to reside among them, that he might return and take up his final abode in England.

Having procured a passage in a vessel bound to America, he sailed from Liverpool on the 28th of August, 1797. Five days out they sprung a leak, and were obliged to put in to repair. On Sunday, the 29th of October, they were chased by a vessel which proved to be a French privateer. They were boarded, and the ship was taken possession of, and declared a prize. After being a prisoner a few days, and having been plundered, Dr. Coke was set on shore, and eventually arrived in safety among his friends on the continent.

Dr. Coke continued in America until the spring of 1798, attending in the mean time to the duties of his station. His engagements to reside in America were suspended with for a season by the consent of the General Conference.

On his return to England, in 1798, Dr. Coke resumed his usual labors of preaching, soliciting aid for the support of the foreign missions, and writing his Commentary.

During this year he designed and executed a plan for the introduction of the gospel among the degraded peasantry of Ireland. Notwithstanding he met with much opposition, and received but little encouragement, yet he persevered, and his exertions were crowned with success. These missions are still in a flourishing condition.

Dr. Coke was in Ireland at the time of the rebellion. During this period the following event happened. The night before the rebellion broke out, one of the united Irishmen came to his brother in Dublin, about eight o'clock in the evening, and entreated him to leave the town with his wife and children that night; but without assigning any reason for his extraordinary request. His brother, who was a class-leader in the Methodist society, withstood his entreaties for about half an hour, and finally compelled him to retire in tears, from the absolute refusal in which he persisted to the last. On being alone, he began to reflect that the length and importunity of his brother's request seemed to be accompanied with an air of mystery, which excited something more than idle curiosity. Under these impressions he went to the marshal provost, and informed him of the whole affair. The marshal went immediately to the castle, and laid the suspicious circumstances before the lord lieutenant. He was alarmed, as he had for some time anticipated an insurrection. To prepare for the worst the castle guns were instantly fired, the drums beat to arms, and an army of regulars and volunteers assembled about eleven o'clock that night, and soon after midnight they marched out of the city. About three in the morning they met the rebel army nearly three miles from the city, approaching it in full force. A battle ensued, and the insurgents were defeated.

At different times the Methodists have suffered under the imputation of being inimical to civil government. The following incidents prove the contrary, and deserve a place here as being connected with the West India missions, in which Dr. Coke took an active part, and felt the deepest interest.

During the war with France the acting governor of Tortola learned that an expedition was fitting out against his island. As a last resource for its defense, he meditated arming the negroes; an expedient which induced the most serious apprehensions. Confiding in Mr. Turner, the missionary, he sent for him, and inquired of him whether the slaves could be armed with safety. Mr. Turner was willing to vouch for the loyalty and good conduct of those who belonged to the Methodist society. Relying on this, and on the influence of their example, the governor declared himself willing to arm the slaves upon condition that Mr. Turner would accompany them in their military expedition. At first, the latter conceived a compliance with this request to be inconsistent with his station as a minister of the gospel; but finding the case to be urgent, and the loss or preservation of the island to depend on his decision, he consented to the condition. The negroes were armed, and trained as far as the time would allow. The French squadron arrived, but did not think it prudent to venture an attack, and retired without making any attempt to land. The slaves behaved with the utmost order, and, when directed, laid down their arms and retired to their usual employments.

Soon after this time the governor of the Leeward Islands requested the Methodist missionaries in Antigua and St. Christopher's to make returns of all the negroes in their societies who were capable of bearing arms, as he had received satisfactory information of their loyalty and fidelity. The returns

were made, and the negroes so returned were immediately armed and incorporated among the defenders of their respective islands.

In the island of St. Vincent's a plot had been laid among the negroes to rise in one general insurrection, and murder all the white inhabitants. Not long before this plot was to have been carried into execution, some intimation of their design was communicated to a negro belonging to the Methodist society. The negro gave immediate information to the missionary. Both at once repaired to the governor, who, taking decisive measures for the security of the inhabitants, prevented the intended insurrection and massacre.

In order that all the inhabitants might learn the use of arms, and bear them for the defense of the islands, a municipal law had been passed in Guernsey and Jersey in the fall of 1798. This law designated the sabbath as the day for military trainings. The penalty for refusing to perform the customary military duty on a Sunday was banishment from the island. On hearing that this law had passed, Dr. Coke made use of every effort to obtain its repeal. His remonstrances were heard with attention, by his majesty in council, who was pleased to put a negative to the coercive operation of the law, and, after considerable delay, it was officially announced that the law stood repealed. Since that time the pious inhabitants of these islands have enjoyed their privileges in peace.

Dr. Coke had visited these islands, and, being about to return, the following incident occurred. As the boat in which he was to sail could not be brought sufficiently near to the shore for him to get on board, a sailor, through pretended kindness, offered to take him on his back and carry him on board; but, after getting into the water with him, he contrived to make a false step, and plunged him headlong into the sea. The doctor escaped with only a complete drenching and the loss of his passage.

Intently devoted to the great and growing interests of the foreign missions, the support of which depended almost entirely on himself, Dr. Coke spent his time almost exclusively in their service until his departure on his next voyage to America. After spending several months on the continent and in the West Indies, he returned to England near the close of the year 1800.

About this time a violent persecution commenced against the missionary stationed in Bermuda. A law had been passed with direct reference to Mr. Stephenson, and he was committed to jail for preaching the gospel. On trial he was found guilty of the offense charged against him, with the aggravating circumstance of having shaken hands with some of the blacks after preaching. He was sentenced to confinement in the common jail for six months, to pay a fine of fifty pounds, and to discharge the fees of court. On learning Mr. Stephenson's situation, Dr. Coke immediately took such measures as resulted in the repeal of this unjust and oppressive law. It however continued in force until Mr. Stephenson had suffered its penalty in prison. When he was liberated he was so emaciated by his long confinement in this sultry climate that he never fully recovered from the injuries which he had received.

Dr. Coke now turned his attention to the inhabitants of Wales, and formed a plan for introducing the doctrines of the Wesleyan Methodists among them. The plan was, to send missionaries to preach to the Welsh in their native tongue. At first the scheme was considered romantic; but God favored

his servant, and crowned his exertions with great success. The work was small in its commencement, but within the short space of ten years sixty chapels were erected, and filled with large and attentive congregations. Societies were formed which embraced 5,218 members, and among these thirty-six traveling preachers were raised up to carry on the work by preaching in the same language, and these were accompanied by a still greater number of local preachers.

The publication of his Commentary, and raising supplies for the support and enlargement of the missionary department, occupied Dr. Coke's time and care during the years 1801 and 1802.

In the fall of 1803 he made his ninth and last voyage to America. After remaining a few months of the year 1804, he took his leave of America to visit it no more.

On his return to England he again traveled to solicit aid for the missions. With this object in view he visited Bristol in 1805. Here he called on a Miss Smith, a lady who was at once rich, generous, and truly pious. On making the object of his visit known, Miss Smith, with a countenance beaming with generosity, immediately subscribed one hundred guineas. As it was not convenient for her to pay the amount at that time, she requested him to call on her at her residence in Wiltshire. On seeing the amount of her subscription, the doctor found it difficult to express his gratitude for this evidence of her attachment to the cause of God. When he called on her at Bradford for the payment of her subscription, instead of repining at her former liberality, she doubled the amount of her subscription, and gave him two hundred guineas. From these interviews an acquaintance began, which led to their marriage in April, 1805.

This lady was eminently pious, and was the only surviving child of a gentleman who, at his death, had bequeathed to her an ample fortune. This being at her own disposal, she was ready to devote it to the cause of God; and being much interested in the prosperity of the missions, she was desirous of promoting the work of God by supporting them. Dr. Coke enjoyed her valuable society but about six years. She died in London on the 25th of January, 1811.

Ever conceiving plans for the benefit of his fellow-men, and for the spread of the gospel, in the year 1805 Dr. Coke formed and executed the design of establishing the home missions. These were intended to convey the gospel and its attendant blessings to the inhabitants of those parts of the kingdom which were destitute of the means of grace. Difficulties but inflamed his zeal, and the divine blessing gave him success.

The four succeeding years of his life Dr. Coke spent in preparing several works for the press, in preaching, and in soliciting pecuniary aid for the missions.

In the early part of the year 1809 he was employed in preventing the sanction of a law which had been passed in Jamaica with a direct design to prevent the instruction of the slaves by the Methodist missionaries.

During the period immediately following the passage of this law, and before the chapel was closed, freemen were permitted to attend worship in it, but sentinels were stationed at the doors to prevent slaves from joining the assembly. On some of these occasions the language of the negroes

thus excluded was truly pathetic; and it was rendered still more affecting by its being accompanied with tears. "Massa, me no go to heaven now." "Black man got no soul." "Nobody teach black man now." "White men keep black man from serving God." Such were their expressions as they hovered round the door, or pensively retired from the interdicted spot.

Dr. Coke had now spent sixteen months in London, waiting the decision of the privy council on this important subject. At length, to his great joy, a member of the council officially announced to him that the law was disallowed, and, of course, its effect ceased. The news of this pleasing decision was immediately transmitted to all the Methodist societies in the British connection, that all might partake of the general joy.

Europe and America had hitherto engaged the most active exertions of Dr. Coke, but he had frequently reflected on the condition of the Africans in their native land, and, although he had been unsuccessful in one attempt to evangelize them, yet he resolved to make another effort. Various circumstances designated the present time as being favorable for the introduction of the gospel among them.

In the year 1792 upward of eleven hundred liberated negroes were taken from Nova Scotia to Sierra Leone, as a climate more congenial to their constitutions. Among these there were a number of Methodists, who, on their arrival, established the worship of God after the form to which they had been accustomed. Some of them acted as class-leaders, and watched over the little classes which were formed. Two or three of them officiated as preachers; and, as their lives were exemplary, and their preaching was regular, their congregations soon increased, and several persons were converted to God, and added to the original society.

During the lapse of nineteen years Dr. Coke had received many letters from them, requesting him to send them a missionary. Circumstances prevented his compliance with their request until the year 1811.

At this time Messrs. Warren, Haley, Reyner, and Hurst volunteered to undertake this perilous service. These men of God arrived safely, after a passage of more than thirteen months. Mr. Warren fell a martyr to the work within a few months after his arrival. At subsequent periods the African missions have greatly prospered. It is to the exertions of Dr. Coke, under God, that this mission is indebted for its existence. To carry the design into immediate operation he advanced six hundred pounds (about \$2,666) from his own personal property, in order to meet a part of its expenses.

To procure a friend to whom he could unbosom all his cares, and also to supply the deficiency in his domestic comforts occasioned by the death of his amiable wife, Dr. Coke married Miss Ann Loxdale, of Liverpool.

Miss Loxdale was worthy of his affections, his confidence, and his character. She possessed an excellent understanding, which had been highly cultivated. For a number of years she had been highly esteemed as a member of the Methodist society. She was extensively known as a lady of the most eminent piety and usefulness in the church.

But Dr. Coke had once more to learn that all sublunary happiness is precarious. In one year after their marriage this amiable woman was taken from him by death. She died at York on the 5th of December, 1812, and was buried by the side of his first wife, in the family vault, at Brecon, in Wales. With their ashes it was his full determination to mingle his own whenever death should terminate his mortal career, even if this event should happen in a remote region of the globe.

In the early part of his life Dr. Coke had considered India as a region which offered an ample field for missionary enterprise; and in the year 1784 he wrote to a gentleman residing there, to obtain information in reference to the establishment of a mission. His letter was answered by a very long, very full, and detailed account of the moral state of the inhabitants, with such collateral information as was requested. The difficulties which then existed were too formidable to be encountered; nor was it until the year 1813 that the signs of the times would justify Dr. Coke in prosecuting his design. In the mean time he gathered all the information on the subject which was within his reach.

When he had nearly resolved to visit India, he opened a correspondence with the late Dr. Buchanan, from whom he received much additional intelligence. Dr. Buchanan directed his attention to the island of Ceylon, as being the most favorable place for the commencement of his enterprise. The representations of Dr. Buchanan fully persuaded Dr. Coke to undertake a mission to India, and he considered Ceylon as the point to which his views should be primarily directed.

As the work of providing for the support of the missions had principally devolved on himself, Dr. Coke had taken into serious consideration the state to which they would be reduced on his leaving England; and to make provision for their permanent support, he projected the plan of forming missionary societies throughout the kingdom. Succeeding years have given increasing evidence of the utility and success of this scheme.

At the conference of 1813, Dr. Coke introduced his design of visiting India, and stated at large the providential concurrence of circumstances which at this time rendered a mission to the east particularly feasible. At the same time he introduced to the conference seven preachers who had volunteered to accompany him. Their names were James Lynch, William Ault, George Erskine, William M. Harvard, Thomas Squance, Benjamin Clough, and John McKenny.

To silence effectually whatever opposition might be made to the mission from pecuniary considerations, he generously offered to bear the whole expense of the outfit from his own private property, to the amount of six thousand pounds, (about \$26,660,) if that sum should be found necessary.

It was finally determined that a mission under the superintendency of Dr. Coke should repair to Asia, that the seven missionaries who had been proposed should be accepted, that three thousand two hundred and ninety-one pounds should be borrowed of Dr. Coke, and that such assistance should be immediately rendered to the noble undertaking as their circumstances would allow.

Soon after the close of the session of conference, Dr. Coke and the missionaries associated with him proceeded to London to make arrangements for their departure for India. As the Portuguese language was extensively used in Ceylon, their first care was to obtain all the knowledge of it of

which their time would admit. They were also fully provided with books, and whatever was necessary to their comfort during their voyage, and their subsequent intended residence in India.

Having completed the necessary preparations, on the 10th of December they left London for Portsmouth to embark. They had engaged their passage on board of the *Lady Melville*, Captain Lockner, and the *Cabalva*, Captain Birch, it being inconvenient to receive them all on board of either of these ships. Dr. Coke, Mr. and Mrs. Harvard, and Mr. Clough were on board the *Cabalva*; the remainder of the company took passage in the *Lady Melville*.

They continued in Portsmouth until the 30th, when, taking an affectionate leave of their friends, the parties separated to meet no more till they should greet each other in the world of spirits. Very early on the next morning they weighed anchor, and put to sea with a favorable breeze, and amid the prayers of the pious who witnessed their departure from their native shores.

When they set sail the fleet consisted of a seventy-four, two frigates, a sloop of war, eight Indiamen, and twenty-five smaller vessels; several of these smaller vessels were bound to different ports, and sailed in company to certain latitudes, thereby availing themselves of the protection of a convoy.

On board of the *Cabalva*, in which Dr. Coke embarked, there were about five hundred souls. Of this number two hundred and fifty were soldiers, and about fifty were Lascars. The cabin company numbered twenty-six.

On the 4th of January, 1813, they entered the Bay of Biscay, and encountered continued storms until the 24th.

On the 9th of February, Mrs. Ault, the wife of one of the missionaries, bade adieu to this world. She died in possession of a strong confidence in God, through the atoning merits of Christ. She was indisposed before she left England, and had been assured by her physician that a sea voyage was the only probable means of preserving her life. Fully sensible of her approaching dissolution, she had requested to be buried in the ocean. Dr. Coke thus describes the ceremony observed at her funeral.

February 10th. As we were all at breakfast, an officer of our ship came down, and informed us that several ships in the fleet had hoisted their flag half-mast high, as a signal of death. Ours was immediately hoisted. Having previous knowledge of Mrs. Ault's illness, we concluded that the signals were on account of her death. This proved to be the case. The signals continued at half mast until half an hour before sunset, when the *Lady Melville*, on board of which Mrs. Ault died, raised her death signal, topmast high, which was followed by all the fleet. This was the signal that the officiating minister (who was Mr. Squance) had begun to read the fifteenth chapter of the First Epistle to the Corinthians. When the *Lady Melville* dropped her signal, the rest of the fleet followed her example; and thus ended the ceremony."

In passing the Cape of Good Hope, about the 20th of April, they were exposed to violent storms, during which, and the rest of the voyage, several sailors fell overboard and were drowned. On the 23d of April they passed the isle of Bourbon, and distinctly saw the flames issuing from a volcano.

During the voyage, thus far, Dr. Coke had enjoyed good health, and appeared cheerful and animated with the prospect which spread itself before him. He had made constant exertions in his study to prepare himself for the work on which he had entered. But his work was nearer to a close than he had anticipated.

On the first day of May, Dr. Coke just hinted that he found himself a little indisposed; but his complaint was of so trifling a nature that neither himself nor his companions indulged any serious apprehensions as to its result. On the 2d he continued much the same; his indisposition was not removed, nor did he perceive it to increase. He conversed as usual, and walked the deck at his accustomed hour. In the evening, as he was about to retire to rest, he requested Mr. Clough to give him a little medicine from their chest. Mr. Clough directly complied with his request, and also offered to sit up with him during the night. But this offer the doctor declined, as he did not think himself so much indisposed as to render such attention necessary. On retiring to rest, he took his fellow missionaries by the hand, and in his usual manner commended them to God.

To improve his time to the utmost, it had been his constant practice during the voyage to rise regularly at half past five o'clock in the morning; and to prevent his sleeping beyond his accustomed hour, the servant who attended him had received orders to call him at the appointed time.

On the morning of the 3d of May, the servant knocked as usual at his cabin door. But, after several efforts, hearing no reply, he ventured to open the door, when, to his utter astonishment, he found Dr. Coke stretched upon the cabin floor, lifeless, cold, and nearly stiff.

On making this discovery, he hastened first to inform Captain Birch, who immediately communicated the distressing intelligence to the missionaries on board. As soon as the agitation occasioned by the sudden shock had a little subsided, they requested the surgeon of the ship to examine the body, in order, if possible, to ascertain the cause of his death. The result of the examination was an opinion that his death was caused by a fit of the apoplexy, to which, from some circumstances, he appeared to have been predisposed; but, as he died suddenly and alone, no satisfactory evidence of its truth could be obtained. It was fairly presumed that he died without a struggle or a groan.

The Lady Melville being near, the intelligence was soon communicated to the missionaries on board of her. These, being requested to meet the brethren on board the Cabalva, immediately repaired to her, and joined the afflicted company.

After the first transports of grief had abated, they consulted on the means proper to be used in order to preserve the body, and, in compliance with Dr. Coke's will, to send it to England, that it might be interred at Brecon with his wives. On communicating their intentions to Captain Birch, they learned that this was morally impossible. The intense heat made it necessary that the funeral should take place on the evening of the same day.

The captain afterward sent them a polite note, requesting to know how they intended to proceed, and also expressing a desire "to show every token of respect to the memory of so worthy and excellent a man." The funeral rites were conducted after the following manner: The ship's carpenter

made a large thick deal coffin, with holes in the bottom, that the air might not prevent its sinking. In this coffin the body was decently laid; and to accelerate its descent, four cannon balls, enclosed in separate canvass bags, were introduced, two being placed at the head, and two at the feet of the corpse. The cover was nailed down, and a little before five o'clock in the afternoon the coffin was carried on deck, and laid on the leeward gangway, it being the starboard side; it remained here some time, covered with signal flags. The awning was spread, and the soldiers were drawn up in order on deck, when the tolling of the ship's bell called the passengers and crew together. The deck was quite crowded with serious spectators, and all was as still as the house of death. Mr. Harvard then read the funeral service, and the body was consigned to its watery grave in silent solemnity, to be seen no more till "the trumpet shall sound, and the dead shall be raised incorruptible." The funeral service being ended, Mr. Ault delivered an address appropriate to the occasion; after which Mr. Lynch read the funeral hymn which commences with these words: "Hark, a voice divides the sky." He then concluded the service with prayer. The whole scene was awfully interesting, and deeply impressive. This event occurred nearly in the center of the Indian Ocean, on the 3d of May, 1814.

Dr. Coke died in the sixty-sixth year of his age.

Viewed as an insulated circumstance, the death of Dr. Coke would appear to indicate the divine disapprobation of the mission to India. But his fellow missionaries reached the place of their destination in safety, and commenced their labors under the most favorable circumstances; and the success which has since attended this mission amply proves that it was undertaken and prosecuted under the divine sanction. To God be all the praise.

Dr. Coke was low in stature, and, as he advanced in years, he was inclined to corpulency; but he was finely proportioned, and exhibited a pleasing figure. He was remarkably handsome, having a very fair complexion, dark hair, and dark, lively, piercing eyes. His voice was soft and melodious. In private life his manners were highly polished, and his address was peculiarly polite and obliging. In all places he was alike at ease. In domestic life he was cheerful, animated, and free.

His understanding, although naturally good, was not of the first order. In early life his literary acquirements were respectable; but his subsequent engagements prevented a further cultivation of the sciences, which he ardently loved. To him, public usefulness was of much higher value than literary attainments; and he only sought these in subservience to his great work of saving souls.

As a Christian, he gave all the evidences of piety which reason or revelation has taught us to expect. His piety is discoverable in all his writings, in his labors, and through his whole life. Besides the gratuitous devotion of his time to the cause of God, he expended large sums of his own property in its support; and finally bequeathed nearly all the property of which he was possessed for the benefit of that cause, in a strong attachment to which he both lived and died.

As a preacher, Dr. Coke occupied a very respectable station. His delivery was rapid; perhaps in some instances rapid to a fault. He was frequently eloquent and powerful. He was generally popular, and rarely failed to command respectable and crowded audiences. In ministerial labors he was "more abundant." Of his zeal in spreading the knowledge of the gospel among the destitute and the heathen, no evidence can be more decisive than the travels, voyages, difficulties, and perils with which his

life abounds. He crossed the Atlantic eighteen times, besides making other subordinate voyages. And on the continent of America he traveled with the offers of salvation from the Penobscot Bay to the waters of the Mississippi.

The numerous missions which, through the divine blessing, have been established by him, and also the means by which they have been supported, offer the most convincing proof of his general usefulness. This is acknowledged by the voice of the British conference in their Minutes for the year 1815: "From the year 1786 Dr. Coke had the principal direction of our missions, and to this glorious cause he entirely yielded up all his time, strength, and talents. It has been truly stated, that for many years he 'stooped to the very drudgery of charity, and gratuitously pleaded the cause of a perishing world from door to door.'"

We cannot conclude this sketch of his life, labors, and character, more appropriately than by quoting the testimony of Dr. A. Clarke: — "For nearly thirty years the late indefatigable Dr. Coke conducted these missions (the Methodist) under the direction of the Methodist conference; and by his rare and scarcely paralleled labors, and those connected with him in that work, many thousands of souls have been brought to the knowledge of God who bought them. He gave his life to the work; it was his meat and his drink: and the convulsive effort which terminated his days was a missionary exertion to take the gospel to the heathens of Serendib."

May God of his infinite mercy grant that with him we may enter the rest which remains for the people of God.

**MEMOIRS OF MR. WESLEY'S
MISSIONARIES TO AMERICA**

Compiled By
Rev. P. P. Sandford

DEDICATION

Richard Whatcoat, to the bishops, ministers, preachers, and brethren of the Methodist Episcopal Church, greeting:

Whereas the Lord, in great mercy, has preserved my life these sixty-eight years, and providentially led me through various parts of Europe and America — for some time past it has been impressed on my mind, to leave a few traces of my experience and travels, as a grateful acknowledgment of the unmerited mercies and favors I have received from my gracious God, and the people among whom I have sojourned. However I may have failed in judgment or practice, this I can say with cheerfulness, I have followed with sincerity the way that appeared to me to be right; and I hope, through the all prevailing merits and mediation of Christ my Saviour, shortly to arrive where all the ship's company meet, and glory crowns what grace begun.

If this short history meets with your approbation, I wish it may be published, and a copy or the manuscript sent to the book steward and committee, at the new chapel, City Road, London, as my last token of respect to my brethren, kinsfolk, and countrymen in Europe.

**MEMOIRS
of the
REV. RICHARD WHATCOAT**

The bishop says, — My father and mother, Charles and Mary Whatcoat, were members of the Established Church. The Rev. Samuel Taylor, minister of the parish, was a converted man; and besides preaching regularly twice on the Lord's day, frequently held meetings in his parsonage house, and other places. I believe my mother walked in the form, and enjoyed the power of godliness, more than thirty years, and died in the triumph of faith in the year 1771. My father died when I was young, but not without hope. He left a widow, with two sons and three daughters; the children were all brought under a wonderful work of grace about the same time of life, beginning with the eldest, and so down to the youngest.

I was born the 23d of February, 1736, in the parish of Quinton, Gloucestershire, England. As my father left but a small estate, to support his rising family, my mother judged it best to put the boys to trades; so that when I was thirteen years old I was bound an apprentice to Mr. Joseph Jones, then living in Birmingham, Warwickshire. Soon after, he removed to Darlaston, in Staffordshire, where I served the greatest part of my apprenticeship. At the age of twenty-one, when I had served my time, I removed to Wednesbury, into a family where nothing was wanting but the fear of God. Therefore,

I soon moved to another house, where the fear of God rested, and where I found the Christian's God, to the unspeakable comfort of my soul.

From the earliest period I can remember, I had the fear of God, so as to keep me from the gross sins of the age; but in July, 1758, when I was about twenty-one years and five months old, I attended Methodist preaching regularly, and soon found the word was made light and power to my soul; for when the preacher was describing the fall of man, I thought he spoke as if he had known every thing that was in my heart. When he described the nature of faith, I was conscious I had it not; and though I believed all the Scriptures to be of God, yet I had not the marks of a Christian believer: and I was convinced, that if I died in the state wherein I then was, I should be miserable for ever. Yet I could not conceive how I, that had lived so sober a life, could be the chief of sinners. But this was not long; for I no sooner discovered the spirituality of the law, and the enmity that was in my heart against God, than I could heartily agree to it. The thoughts of death and judgment now struck me with terrible fear. I had a keen apprehension of the wrath of God, and of the fiery indignation due to sinners: so that I could have wished myself to be annihilated, or to be the vilest creature, if I could but escape judgment.

In this state I was, when one told me, "I know, God, for Christ's sake, has forgiven all my past sins: and the Spirit itself beareth witness with our spirit, that we are the children of God." This gave me great encouragement. And I determined never to rest until I had a testimony in myself, that my sins also were forgiven. But in the mean time, such was the darkness I was in, such my consciousness of guilt, and the just displeasure of the almighty God, that I could find no rest, day or night, either for body or soul: so that life was a burden; and I became regardless of all things under the sun. And many discouraging thoughts were put into my mind, as, "Many are called; but few chosen." "Hath not the potter power over the clay, to make one vessel to honor, and another to dishonor?" From which it was suggested to me, that I was made to dishonor, and so I must inevitably perish.

On the 3d of September, 1758, being overwhelmed with guilt and fear, as I was reading, it was, as if one whispered to me, "Thou hadst better read no more; for the more thou readest, the more thou wilt know. And he that knoweth his Lord's will and doeth it not, shall be beaten with many stripes." I paused a little, and then resolved, Let the consequences be what they may, I will proceed. When I came to those words, "The Spirit itself beareth witness with our spirit, that we are the children of God," as I fixed my eyes upon them, in a moment my darkness was removed, and the Spirit did bear witness with my spirit, that I was a child of God. In the same instant I was filled with unspeakable peace and joy in believing: all fear of death, judgment, and hell, suddenly vanished. Before this, I was kept awake by anguish and fear; so that I could not get an hour's sound sleep in a night. Now I wanted no sleep, being abundantly refreshed by contemplating the rich display of God's mercy, in adopting so unworthy a creature as me, to be an heir of the kingdom of heaven!

This peace and joy continued about three weeks: after which it was suggested to me, "Hast thou not deceived thyself? Is it not presumption, to think thou art a child of God? But if thou art, thou wilt soon fall away: thou wilt not endure to the end." This threw me into great heaviness: but it did not continue long. For as I gave myself unto prayer, and to reading, and hearing the word of God at all opportunities, my evidence became clearer and clearer; my faith and love stronger and stronger, and

I found the accomplishment of that promise, "They that wait upon the Lord shall renew their strength."

Yet I soon found, that though I was justified freely, yet I was not wholly sanctified. This brought me into a deep concern, and confirmed my resolution, to admit of no peace nor truce with the evils which I still found in my heart. I was sensible both that they hindered me at present in my holy exercises, and that I could not enter into the joy of my Lord, unless they were all rooted out. These considerations led me to consider more attentively the exceeding great and precious promises, whereby we may escape the corruption that is in the world, and be made partakers of the divine nature. I was much confirmed in my hope of their accomplishment, by frequently hearing Mr. Mather speak freely upon the subject. I saw it was the mere gift of God; and, consequently, to be received by faith. And after many sharp and painful conflicts, and many gracious visitations also, on the 28th of March, 1761, my soul was drawn out and engaged in a manner it never was before. Suddenly I was stripped of all but love. Now all was love, and prayer, and praise. And in this happy state, "rejoicing evermore, and in every thing giving thanks," I continued for some years, with little intermission or abatement; wanting nothing for soul or body, more than I received from day to day. For about eight or nine years I exercised as a band-leader, class-leader, and steward of the society in Wednesbury, Staffordshire. In the fall of the year 1766, I took a journey to the city of London, hoping to make some improvement: I did so, and was soon seized with a violent intermittent fever, which brought me very low, and pressed very hard upon me for about six months, until I returned into the country again.

About the latter end of 1767, I began to hold religious meetings in the country places adjacent, and exhort and preach to the people: and I found such encouragement therein, that I resolved to give myself wholly to the work of the ministry. Therefore, about July, 1769, I informed Mr. John Pawson, the assistant preacher, of my intention to join the traveling connection, if he and the conference thought proper. From Leeds he wrote, to let me know, that he had proposed me at the conference, and that I was accepted as a probationer, and stationed on Oxford circuit. Having settled my temporal affairs, with all the expedition I could, I went into the circuit, where I traveled until about Christmas, and then removed to Bedford circuit.

In August, 1770, I attended the conference held at London, and was appointed to Bedford circuit again; where I labored in peace and harmony.

At the conference held in Bristol, 1771, I was appointed for Inniskillen circuit, in the north of Ireland. Now my trials came on, for I had great aversion to sea voyages. But what troubled me most, was, when I called to see my dear old mother, to find that she was very far advanced in a dropsy. I stayed with her for a fortnight, and then took my final farewell of her, until we should meet where congregations never break up, and parting is no more: she knew and loved the work I was engaged in; and therefore gave me up willingly. She lived a few weeks after, and then died in the triumph of faith.

This circuit took us eight weeks to go through it; we commonly preached two or three times a day, besides meeting the societies and visiting the sick. By this year's labors and sufferings my strength was exhausted; but what sweetened labor, and made affliction tolerable, was a blessed revival for

we had nearly three hundred souls turned to the Lord this year, most of whom found "redemption in the blood of Christ, the forgiveness of sins."

When I was appointed for Armagh circuit, in the year 1772, before I could reach that appointment, I was taken with an entire loss of appetite, a violent bleeding at the nose, and profuse night sweats, so that my flesh was consumed from my bones, and my eyes sunk in my head; my sight also failed me, so that I could not distinguish my most intimate acquaintance at the breadth of a room. I was confined by this affliction twelve weeks, with that dear family of Armstrong's, at Sydare — after which I removed into Armagh circuit. But going out before I had sufficiently recovered my strength, the cold seized upon me, and caused such a humor to settle in my legs, that for some time I could not set my feet to the ground. But my mind being set upon my work, I little regarded the pain of my body, so long as I was able to sit on my horse, or stand and speak to the people. Therefore, in a fortnight I went on my circuit again: but in two weeks the humor returned so violently, that I was stopped from traveling eight weeks more. But these afflictions were all sweetened by the peace of God which I enjoyed, and the exceeding kindness of my friends, who nursed and comforted me in all my afflictions. May the gracious and merciful Giver of every good and perfect gift remember them and theirs for good!

Although for some time my life was despaired of yet, by the kind providence and blessing of Almighty God, I was restored to a better state of health than I had enjoyed for some years past: the secondary means of my restoration was a course of diet, (for I lived on fresh diet only,) riding, change of air, and a respite from preaching, with the use of the cold bath.

I attended a conference Mr. Wesley held in Dublin, and after that, one held in London, after which I rode to Pembroke, in Wales, where I was appointed to labor for the year 1773: this was an easy, agreeable, and profitable station to me, and I trust to the people also; for Mr. Charles Boon and I spent this year very agreeably among a few loving people.

At the conference held in Bristol, August, 1774, I was appointed to Brecknock circuit, in Wales. Here I labored two years with Stephen Proctor and John Broadbent. Some fruit appeared, but nothing great.

August, 1776, I attended the conference held in London, and was appointed to Launceston circuit, in Cornwall. Here our congregations and societies were large and lively.

At the conference which was held at Bristol, August, 1777, I was appointed to St. Austle circuit, in Cornwall: here my faith and patience were strongly exercised; for I felt so sensibly for some disorderly members at Plymouth Dock, that my poor heart was almost broke; but I called upon the Lord, and he proportioned strength according to my day.

I attended the conference held at Leeds, August, 1778, and was appointed to Salisbury circuit, in Wiltshire. Here I felt agreeably united with the people. We had some old, faithful members, who were ornaments to their Christian profession; here I labored two years.

I attended the conference held in Bristol, August, 1780, and was appointed to Northampton circuit. After ten years' absence, I had the pleasure of visiting some of my old friends, with whom I had taken sweet counsel how to gain the haven of eternal rest. I was pleased to find the work had spread considerably during my absence.

I attended the conference held in Leeds, August, 1781, and was appointed to Canterbury circuit. An awful circumstance happened at Fetherstone: the magazine of gunpowder, of about seventy barrels, was blown up, and three men blown to atoms, and the town greatly shaken.

I attended the conference in London, August, 1782, and was appointed to Lynn circuit, in Norfolk county: here I sold my horse, and walked the circuit. We had great harmony, and some increase.

At the conference held in Bristol, August, 1783, I was appointed to the city and circuit of Norwich, with Adam Clarke and William Adamson, —two young men of promising abilities; we passed the time in peace. This year closes my race of fifteen years' traveling in the itinerant line in Europe, and the forty-seventh of my life.

July 28th, 1784. "Lord, what is man, that thou art mindful of him?" My God, thou hast been very gracious to me, thy servant, through every period of my life. I bless thee, for that salvation thou hast made known to me, and for the dispensation of the gospel thou hast committed to me, and for that success given to my small endeavors; for that perfect resignation thou hast given me to every dispensation of thy providence.

Dr. Coke and some others offered themselves as missionaries for North America. Although brother Shadford expressed his desire that I might go, at first it appeared to me as though I was not concerned in the matter; but soon my mind was drawn to meditate on the subject: the power of God came upon me, and my heart was remarkably melted with love to God and man.

A prospect of some travels I was like to go through, if I engaged in that part of the Lord's work, appeared to me, — upon which I set apart a day for fasting and prayer, after which, seeing nothing in my way but the cross, and my own inability for so great a work, I offered myself, if my dear aged father, John Wesley, and my brethren thought proper.

As we passed through our societies from Leeds to London and Bristol, our friends showed us many kindnesses; so that nothing was wanting to make our voyage as comfortable as the nature of things would admit.

September 1st, 1784, Rev. John Wesley, Thomas Coke, and James Creighton, presbyters of the Church of England, formed a presbytery, and ordained Richard Whatcoat and Thomas Vasey, deacons. And on September 2d, by the same hands, &c., Richard Whatcoat and Thomas Vasey were ordained elders, and Thomas Coke, LL. D., was ordained superintendent, for the church of God, under our care in North America. ^[7]

September 28th, at ten o'clock, we embarked from King's Road, Bristol, for New York, in a ship called the "Four Friends," John Parrot, captain, Mr. Phips, mate. For four days we were very sick;

after which we were preserved in great temperance of body and peace of mind. Bless the Lord, O my soul!"

The captain and sailors behaved with great civility. We had prayers morning and evening, and preaching twice on the sabbath day. The evenings we spent chiefly in reading over the preachers' lives, The Saints' Rest, and other books of divinity.

We saw a whale about fifteen yards long; it played about the ship some time; we caught a dolphin, about six pounds' weight, which tasted very well. We saw a great number of porpoises. "Great are thy works, thou Parent of good!"

Two nights we had great thunder and lightning. We were out six weeks, and had no sight of land, the wind being much against us; so that, according to the sailor's measure, we sailed over four thousand miles of water.

We arrived at New York, on Wednesday, the 3d of November, at 11 o'clock, 1784. We were kindly received by our Christian friends, Messrs. Sands and others. On Friday we set out for Philadelphia, in the stage wagon, and arrived on Saturday evening at seven o'clock. It is one of the best-constructed cities I ever saw. Our friends received us kindly. On the 11th we borrowed two horses, and rode to Wilmington, from thence to the Cross Roads, where Mr. John Coles received us. From thence to Dover, where Mr. Basset gave us a hearty welcome. We rode to Munderkill, in Kent county. Dr. Coke preached, and we gave the sacrament to some hundreds. We held a love-feast, and a more comfortable time I have not enjoyed in some years. Monday Dr. Coke baptized sixteen people, and I returned with Mr. Asbury to Dover. Tuesday we went to Mr. Thomas's; Wednesday, to Deer Creek; Thursday we began a quarterly meeting, which was not so large and lively as that on Sunday and Monday last; but here are some happy and loving people.

Saturday, the 20th, Mr. R. Dullam lent me a horse, and we rode to Abingdon; where I related a little of the Lord's dealings to a few and attentive people Sunday morning I expounded on the 5th of St Matthew in the evening I told them plainly that "the wages of sin is death." 24th, preached at the Point; but my spirit was not so free as I could wish it to be. Rode to Mr. Gough's: it rained nearly all the way, and I was detained by the heavy rain. I set forward to revisit Abingdon, where I met brother Black from Nova Scotia, who informed me of the work of the Lord in those parts; that three hundred are in the society, but for want of proper watchmen many go astray. Lord of the harvest, send faithful laborers into that part of thy vineyard! 30th, we rode to Walter Waters', and met a few kind people; Dr. Coke rode to Richard Waters' and preached with freedom. Brother Black preached at six o'clock in the evening, and I hope not in vain. Rode to Mr. Dullam's, and preached, and brother Black met the class. I rode to Deer Creek, spoke on perfect love, read the account of the death of William Adams, (a young preacher raised in America,) a blessed witness of perfect love, who was soon ripe and gathered into the heavenly garner. First Sunday, in December, I rode to Mr. Jonas Grover's, and preached at noon and at night: here I met with Michael Ellis, to whom I gave an account of our mission: he was greatly pleased: he is a member of conference: we were greatly comforted together: we preached at several places, and met class; their feelings appeared better than mine. I rode to Thomas Cromwell's my spirit somewhat depressed, I believe for want of stirring up the gift in me. December 19th, I preached in Hunt's chapel, and rode to Mr. Henry Gough's; spent the evening with

Dr. Coke, Mr. Asbury, and brother Vasey, in great peace. Twentieth, my rheumatism returned; we began to prepare for our conference, and to consider some of our rules and minutes, as necessary to the helping forward the Lord's work in our connection, with great deliberation and impartiality, in the fear of God, may we hope to the end — 21st, we went through some more of our minutes — 22d and 23d, we continued in the same exercise — 24th, we rode to Baltimore; it was a severe frost; at ten o'clock, we began our conference, in which we agreed to form a Methodist Episcopal Church, in which the Liturgy (as presented by the Rev. John Wesley) should be read, sacraments to be administered by a superintendent, elders, and deacons, who shall be ordained by a presbytery, using the episcopal form, (as prescribed in the Rev. Mr. Wesley's prayer book.)

Persons to be ordained are to be nominated by the superintendent, and elected by conference; and ordained by imposition of the hands of the superintendent and elders; the superintendent has a negative voice. ^[8]

Twenty-fifth, Francis Asbury was ordained deacon; 26th, he was ordained elder, and on the 27th, superintendent; 28th, we deliberately considered some rules of discipline, and elected several to holy orders; 31st, fourteen deacons were ordained.

January 1st, we considered and proceeded on some resolutions to build a college at Abingdon. January 2d, twelve elders and one deacon were ordained, and we ended our conference, in great peace and unanimity, on the 2d day of January, in the year of our Lord 1785. May the good Lord follow our endeavors with a never ceasing shower of heart-reviving love!

I traveled nearly five months in Queen Ann's, Talbot, and Dorchester circuits: here the people seemed ripe for the gospel. Preaching almost every day, and sometimes twice a day, with the administering of the ordinances of baptism and the Lord's supper, kept me in full employ. The 22d of May, 1785, I preached at Worton, in Kent county, in the morning, and baptized thirty-six children, and in the afternoon I preached at John Anger's, and baptized fifty more. At the conference held at Baltimore, the 1st of June, I was appointed as elder to Baltimore and Frederick circuits: here we had a few honest, faithful souls.

At a conference held at Abingdon, in May, 1786, I was appointed elder for Kent, Talbot, and Dover circuits, where I labored for about three months. In Talbot and Dorchester the work revived; we had a precious time at a quarterly meeting held on Kent Island, August 5th and 6th, especially at the sacrament. Several professed justification, and some sanctification. In September I was removed to Philadelphia circuit: here I labored about seven or eight months.

In May, June, and July, 1787, I traveled in Baltimore circuit, and then removed to Allegheny, Bath, and Berkley circuits: here I labored nearly fourteen months; went regularly through the circuits, and administered the ordinances in every place where it was convenient.

At a conference held at Baltimore, in September, 1788, I was appointed to Cecil, Kent, Talbot, Dorchester, Annamessex, Somerset, Northampton, Caroline, and Dover circuits, as presiding elder; here I labored in the Lord's vineyard between six and seven months.

The 26th of April, 1789, at a quarterly meeting, held at the old meeting-house, near Cambridge, Dorchester county, the Lord came in power at our sacrament; the cries of the mourners, and the ecstasies of believers were such, that the preacher's voice could scarcely be heard, for the space of three hours: many were added to the number of true believers. At our quarterly meeting, held at St. Michael's, for Talbot circuit, the power of the Lord was present, to wound and to heal. Sabbath following, our quarterly meeting, held at Johnstown, for Carolina circuit, was yet more glorious; the power of the Lord came down at our love-feast. The house was filled with the members of our societies, and great numbers of people were on the outside; the doors and windows were thrown open, and some thronged in at the latter. Such times my eyes never beheld before

May 5th and 6th, we held quarterly meetings for Dover circuit, at Duck Creek Cross Roads; the 7th and 8th, at Dudley church, for Queen Ann's circuit; and on the 10th and 11th, at Georgetown, for Kent circuit. The power of the Lord spread from circuit to circuit. O, how delightful it is to preach glad tidings, when we see souls "coming home to God, as doves to their windows!"

In the latter part of May, and in June, July, and August, I traveled with Bishop Asbury to Philadelphia, New York, the Nine Partners, and through New Jersey to Philadelphia, and from thence to Fort Pitt, and attended conference at Uniontown, and returned to Baltimore the 15th of September. On the 28th I attended a watch-night at Captain Ridgley's, which was highly blessed. After that, I took a tour through the Peninsula, and returned to Baltimore on the 9th of December; the 14th, Bishop Asbury preached at Annapolis, and we pursued our course to the south, through Virginia and North Carolina, to Charleston in South Carolina, where we arrived on the 11th of February, 1790.

After spending a few days in the city, we held a conference, February 15th, and the Lord was present in power; the saints were glad, and the wicked were offended. We passed on to the west, and held conference in Georgia the 3d of March. We had blessed times; some souls were powerfully converted.

After preaching at several places in Georgia and North Carolina, we passed on for Kentucky. As we journeyed toward Holston, night overtook us, and we were shut in between two mountains. We gave our horses a little provender out of our sacks, and let them loose, and struck up a fire; but the thunder-gust nearly put it out. The next day we pursued our journey toward General Russel's, and there we were kindly entertained. After a few days' rest, we traveled on to the last station, in the Grassy Valley, expecting to meet a company to conduct us through the wilderness, according to appointment; but no company was heard of, and next morning our horses were gone. That day, diligent search was made, but no horses were found; so the next day we packed up our saddles and baggage, on brother T. Henderson's horse, and returned ten miles back into the settlement. After we had been there a little while, two boys followed us with our three horses. We traveled about the settlement, and held meetings for about a fortnight.

One morning Bishop Asbury told me that he dreamed that he saw two men well mounted, who told him they were come to conduct him to Kentucky, and had left their company in the Grassy Valley: so it was; after preaching, they made their appearance; we then got our horses shod, mustered up a little provision, joined our company, and passed through the wilderness, about one hundred and fifty miles. The first day we came to the new station: here we lay under cover; but some of the

company had to watch all night. The next two nights we watched by turns; some watching while others lay down. As there was not a good understanding between the savages and the white people, we traveled in jeopardy; but I think I never traveled with more solemn awe and serenity of mind. As we fed our horses three times a day, so we had prayer three times. Bishop Asbury preached at Henry Reynolds', on the 12th of May, and the 13th at Lexington, and on the 14th our conference began at Richard Massterso's, near Lexington. We stayed about two weeks, and traveled about one hundred miles through the settlement, preached thirteen sermons, and then returned through the wilderness. Suspecting danger from the savages, we traveled one night and two days without lying down to rest. We called at General Russel's, who informed us that he and his lady had found peace with God. We came to George McKnight's, on the Yadkin, the 3d of June: here the preachers were waiting for the bishop to hold conference with them. After the conference closed, we passed on, and came to Petersburg the 13th of June, and held conference there, after which we passed by Liberty Court-house.

The 10th of July 1790, Bishop Asbury preached John Tunil's funeral sermon, from Philippians i, 21, at Potter's Creek. We passed on by the Sweet Springs, Greenbriar Court-house, Tygart's Valley, and Morgantown, to Uniontown. Here we held a little conference, and had refreshing times from the presence of the Lord. Most days we have had a congregation to preach to. In the last fifteen months I think we have traveled six thousand miles.

August 2d, I returned by the Warm Springs, Shepherdstown, and Baltimore, to Philadelphia, August 22d — about three hundred miles from Uniontown; and preached fifteen or sixteen sermons as I passed from place to place. Here I stopped about a month, and wanted my horse, to ride with Bishop Asbury to New York: but Mr. Proctor's men had drowned him in the Delaware River. After a short visit to New York, I returned and labored agreeably with this people nine months.

May 26th, 1791, I attended conference at New York, and was stationed here for the ensuing season. I continued until September, 1792; we had great peace among ourselves, and refreshing times among the people.

At the annual conference held at New York, on the 19th of July, I was appointed for Baltimore; I was sick at Philadelphia, and stopped there about three weeks, then went on, and attended the General Conference, held at Baltimore, the 1st of November; after which I took my station in town, and visited from house to house, and labored steadily until the next conference in 1793. We had many refreshing times, and were much united.

At the conference held in Baltimore, October 20th, 1794, I was appointed to preside over Dover, Milford, Somerset, Northampton, Annessex, Dorchester, Talbot, Caroline, Queen Anne, Kent, and Cecil circuits. On this Peninsula I labored until October, 1796. We had large congregations, and many blessed revivals in different parts of the district. Our quarterly meetings were generally comfortable, lively, and profitable. Some things appeared of an extraordinary nature: while many were suddenly struck with convictions, and fell to the ground, roaring out in the disquietude of their spirits; or lay in a state of apparent insensibility, after a while starting up and praising God, as though heaven had come into their souls; others were as much concerned for a clean heart, and as fully

delivered. I had to attend forty-eight quarterly meetings, in the space of twelve months, while on this district.

I attended General Conference held at Baltimore, the 20th of October, 1796, and rode with Bishop Asbury and Bishop Coke to Virginia, and attended the conference held at Mabry's Chapel, the 15th of November, 1796. I then traveled the south district of Virginia, namely, Cumberland, Greenville, Brunswick, Amelia, Sussex, Bertie, Portsmouth, and Camden circuits, with the towns of Norfolk and Portsmouth. On this district we passed through and touched on thirty counties, in Virginia and North Carolina: it took me about six, or between that and seven hundred miles, to go through my district once in three months. We had a great revival in several parts of this district; but the slave trade seems to hinder the progress of Christianity in these regions.

In August and September, 1798, I visited Caswell, Tar River, Goshen, Newbern, Contentney, Pamlico, and Roanoke circuits, on James Rogers's district, in North Carolina, and found a few precious souls even here also. The 13th of October, 1800, I returned to my district in Virginia, and continued on it until April. I filled up my time with a good degree of peace and consolation. I rode with brothers Jesse Lee and William McKendree to Maryland, and attended the conference held at Robert Carnan's the 1st of May: five were ordained to the elder's and one to the deacon's office: we rode to Baltimore on the 5th.

At our General Conference, held at Baltimore, in Maryland, May the 6th, 1800, I was elected and ordained to the episcopal office. We had a most blessed time and much preaching, fervent prayers, and strong exhortations through the city, while the high praises of a gracious God reverberated from street to street, and from house to house, which greatly alarmed the citizens. It was thought that not less than two hundred were converted during the sitting of our conference.

On the 1st of June we held a conference at Duck Creek Cross Roads, in the state of Delaware. This was a glorious time; such a spirit of faith, prayer, and zeal, rested on the preachers and people, that I think it exceeded any thing of the kind I ever saw before. O, the strong cries, groans, and agonies of the mourners! enough to pierce the hardest heart; but when the Deliverer set their souls at liberty, their ecstasies of joy were inexpressibly great, so that the high praises of the Redeemer's name sounded through the town, until solemnity appeared on every countenance: the effect of which was, that on the Thursday following, one hundred and fifteen persons joined the society in that town, while the divine flame spread greatly through the adjacent societies. We visited our societies, and passed on through Philadelphia.

Our conference began at New York the 19th of June, 1800, and closed the 23d; a few souls were converted. We pursued our course to the east, through New London, Rhode Island, and Boston, to Lynn, in the state of Massachusetts; about five hundred and ninety miles, in the way we traveled. Here conference began the 18th of July, and closed the 20th. There is a promising appearance of a good work in these eastern states. From hence we passed through Connecticut, New York, New Jersey, Pennsylvania, Maryland, Virginia, and Tennessee, to Bethel, in Kentucky, partly a south and south-west course of one thousand three hundred and twenty miles. Here we held a little conference on the 6th and 7th of October, 1800; the weather was unfavorable, and our stay very short; so that we had but little opportunity of seeing the country or people. As we journeyed on toward Nashville,

in the state of Tennessee, partly a south course of about two hundred and twenty miles, we heard a strange report about religion. We were told that the Presbyterians work by new rules; that they make the people cry and fall down, and profess to be converted. The 19th of October, William McKendree, Bishop Asbury, and myself preached at Nashville, (the capital of Cumberland settlement, finely situated on the banks of the river,) to a large assembly: the word seemed to be with power; the 20th we attended the Presbyterian sacramental meeting, held at Montgomery meeting-house, on Drake Creek, which continued four days and nights. After a short intercourse with the ministers, they desired us to take the stand, and speak to the people; accordingly brother McKendree, Bishop Asbury, and myself, spoke freely; the power of the Lord was present to wound and to heal; several found peace that evening. It was truly pleasing to see so many gathered together, under the stately beech trees, to worship and adore the great Creator and Redeemer of mankind. We preached at several places, and passed on to Knoxville, where Bishop Asbury and I preached in the state-house, to a large assembly, on the 2d of November; brother McKendree closed the service with prayer. Bishop Asbury ordained John Winton to the deacon's office, and baptized four children. The way we traveled from Nashville to Knoxville, Tennessee, was about two hundred and twenty-three miles, partly a south-east course; but it was trying to our delicate constitutions to ride through the rain a great part of the day, until late in the night, and then encamp on the wet ground, the wind and rain beating hard upon us.

From Knoxville to Augusta, in Georgia, we took near a south course, of about three hundred and thirty-five miles. We preached at several places by the way; but O, what mountains and rocks we had to pass over! When we came within a few miles of the Hot Springs, Bishop Asbury got a friend to lead his horse; but the road being rough and narrow, the horse stumbled or started, and turned the sulky bottom upward, between the Paint Rock, French Broad River; but the horse lay quietly on his back until we released the harness; the carriage rested against a large sapling, which supported it from going down into the river. November 30th, I preached in a dwelling-house in the morning, and Bishop Asbury preached in the church in the afternoon, to a thin congregation: it looked like the "day of small things" August 14th, we rode through several counties in Georgia and Carolina, visited several societies, preached to the people, and were comforted in seeing and hearing of the prosperity of Zion.

After traveling about two hundred and ninety miles from Augusta, we came to Camden, in South Carolina, the 31st of December: here we opened our conference, in Isaac Smith's house, the 1st of January, 1801, preaching every day: very few of the citizens attended, the weather being severe. We had great peace among our selves, and were kindly entertained by two families. Seven preachers were received on trial, six located, five ordained to the deacon's and three to the elder's office; Tuesday the 6th we closed our conference in brotherly love. We passed on nearly in an east course; and stopped at Richard Green's, Kingston, near Little River, the 6th of February. I read a part of Prince's Christian History, containing accounts of the revivals and propagation of religion in Great Britain and America, for the year 1743. Its features, tendencies, and effects were similar to what has appeared in our day. J. A. Robe, minister of the gospel at Kilsyth, observes, that this caused the Rev. Mr. Edwards, minister of the gospel at Northampton, in New-England, to preach and publish a sermon on the distinguishing marks of the work of the Spirit of God; he also observes, there is much reason to conclude that the work of God in converting many in several parishes in the shire of Ayre, and other places, from 1625 to 1630, was attended with much the same appearance.

We continued our travels through a level country, thinly settled, sandy roads, thick set with lofty pines; preached at several places. On the 25th of February, 1801, we dined at General Smith's, and rode to Jesse Fenorett's, Wilmington; 26th, Bishop Asbury preached in the morning, in the Methodist Episcopal church, and in the afternoon in the Protestant Episcopal church; 27th, we traveled on, and came to Newbern the 6th of March; the way we traveled from Camden to Newbern was about five hundred miles. We continued our course through a level, rich, but sickly country, preaching most days, and came to Portsmouth the 28th of March — from Newbern two hundred and twenty miles. After the exercises of the sabbath, we took a west course of about one hundred and thirty miles, to Edward Droomgoole's.

April 9th our conference began: we had peace and good order; three preachers were ordained to the elder's, and seven to the deacon's office. After visiting several societies, we came to Petersburg on the 19th, — from Norfolk, the way we came, about two hundred and sixteen miles. We passed through Richmond, Fredericksburg, Alexandria, and Montgomery, to Pipe Creek. On the 1st of May our conference began at Henry Willis's, and closed the 5th, in great peace; six preachers were ordained to the elder's, and one to the deacon's office. After preaching at Reisterstown, and the stone chapel, we came to Baltimore the 8th of May; — the way we came from Petersburg to Baltimore is about two hundred and sixty-six miles.

Our circuit through the continent since we left Baltimore, 21st of May, 1801, is about four thousand one hundred and eighty-four miles. We had the pleasure of seeing and hearing that pure and undefiled religion is spreading in a general way; in some places it is extraordinary. Baltimore, May 10th, I preached in Old Town in the morning, at the Point in the afternoon, and at Light-street at night. May the 11th we set out for the east, but we took a circuit on the Eastern Shore, through Cecil, Kent, Queen Anne, Talbot, Dorchester, Somerset, Annamessex, and Accomack circuits, and so returned through Delaware state to Pennsylvania. There has been a most glorious revival of religion in this Peninsula: on two circuits, not less than a thousand on each circuit joined the society in the course of one year, and most of them found peace with God.

Conference began at Philadelphia on the 1st of June, 1802, and closed the 6th. We ordained six to the elder's, and seven to the deacon's office. Saturday, the 13th, I left Bishop Asbury under Doctor Physic's care; spent the sabbath at Trenton, and on the 15th rode toward New York. Our conference began Tuesday, the 16th, and closed the 22d, in great peace and harmony; I ordained eight to the elder's, and four traveling, and two local preachers, to the deacon's office; the 23d, started for the east, and passed over a hilly and stony country, thickly settled and much improved, through Reading, East Mountain, Hartford, and Boston, to Lynn, in the state of Massachusetts, preaching at several places by the way.

We began our conference at Lynn, July 17th, and closed the 19th. I ordained two to the deacon's, and two to the elder's office; we had great peace and harmony, preaching morning and evening, and four times on the sabbath; the way we traveled from Baltimore to Lynn is about five hundred and thirty-three miles. From Lynn we took nearly a north-west course of two hundred and twenty miles, to Ashgrove or Cambridge, in the state of New York, over a mountainous but fruitful country. Brother Hutchinson and I traveled on through Milton, Tioga Point, the English Station, Northumberland, Carlisle, Shippensburg, Chambersburg, Green Castle, and Hagerstown, to

Frederick, in Maryland, about five hundred and fifty miles from Ashgrove, through a country of wilderness, uneven and mountainous, and partly thick settled, and fruitful: we found a people to preach to in most places, more or less, by day or night. Bishop Asbury preached in Fredericktown the 28th of August; the 29th he took his tour for Tennessee; and brother Hutchinson and I for Georgia, through the midlands of Maryland, Virginia, and North Carolina; the 30th of October we met Bishop Asbury, and were together a few days.

November 1st, Nicholas Snethen preached morning and afternoon at Augusta, and I preached at night in our new church: the people were greatly attracted by brother Snethen's preaching. The way we traveled from Frederick to Augusta is about seven hundred and sixty-three miles.

Brother Hutchinson and I took a south or south-west course, of about three hundred and thirty-seven miles, from Augusta to St. Tiller's, through a sandy, pine part of Georgia, very thinly settled. We preached at one place where we were informed they had not had a sermon preached in their neighborhood for the space of twelve months. The 29th of November I preached in the meeting-house near John Crawford's, to about fifty or sixty people, from I John iii, 8. From this place to Colerain is ten miles, and to Newtown, on the mouth of St. Mary's, twenty-five ; but the fever was there, and about thirty had died, we were told. From St. Tiller's to Savannah, we took near a south-east course, of about one hundred and sixty-six miles, preaching at eight places, and calling to see the ruins of the Orphan House. O, the waste of fifty years! What are men pursuing? How soon will worlds be thrown into ruins! I was kindly entertained at Mr. John Millin's, Savannah; the Rev. Mr. Holcomb, and the Rev. Mr. Smith, kindly offered me their pulpits for the sabbath. I preached in the Baptist church in the morning, and in the Presbyterian church in the afternoon; the congregations were large and respectable.

December the 15th we passed on through a low, flat country, for fifty or one hundred miles from the sea coast, being much of it covered with water, and thinly inhabited, except by the negroes who work the rice fields. We came to Charleston, in South Carolina, the 18th of December, — about one hundred and thirty miles from Savannah. After spending ten days with the citizens, we rode to Camden, one hundred and thirty miles from Charleston.

Here our conference began the 1st of January, 1802, and closed the 5th, in great peace: We ordained six to the deacon's, and six to the elder's office. On the 7th, brother Hutchinson and I continued our course up the country, until we came to William White's, on John's Run, a branch of the Catawba; then brother Hutchinson took his course for Kentucky, and I continued my course through the hill country, until I came to Samuel Holmes's, Mecklenburg, in Virginia. I preached nearly every day, and ordained eleven local preachers to the deacon's office.

Our conference began at Salem, March 1st, and closed the 4th. I ordained seven traveling, and five local preachers to the deacon's office. It was thought that ten or twelve were converted during the sitting of our conference. On the 7th I preached at Petersburg, and ordained one local preacher to the deacon's office; from Camden to Petersburg, the way I traveled, is about five hundred and eighty-five miles. I visited several societies, preached to the people, and came to Baltimore, in Maryland, the 27th of March, three hundred and twenty-two miles from Petersburg, the way I came:

in my course through the continent, since I left Baltimore the 11th of last April, it is about three thousand seven hundred and seven miles, in the sixty-sixth year of my age.

Our conference began at Baltimore, the 1st of April, and closed the 5th: four traveling, and five local preachers were ordained to the deacon's office, and one to the elder's office; the 6th of April we set out on our course through the Eastern Shore of Maryland, Virginia, and Delaware, and came to Philadelphia the 30th; the way we traveled from Baltimore is about five hundred and sixty-two miles to Philadelphia. Here our conference began on the 1st of May, and closed the 6th; seven preachers were ordained to the deacon's, and three to the elder's office. We visited the societies in N. Jersey, and came to New York the 25th, 1802; about two hundred and four miles the way we took. Our conference began at New York the 1st of June, and closed the 5th: eleven traveling and three local preachers were ordained to the deacon's, and seven to the elder's office; the 7th, we pursued our course through the state of New York, Connecticut, Massachusetts, and New Hampshire, to Monmouth, in the county of Kennebec, in the district of Maine; here our conference began the 1st of July, and closed the 3d: we ordained four preachers to the deacon's, and four to the elder's office; the way we traveled from New York to Boston was about three hundred and three miles, and from Boston to Monmouth, one hundred and seventy-three miles. We had a large gathering of people for this newly settled country, and a good prospect of the spread of religion. Here Bishop Asbury and I parted for a few months; he passed through the country to hold conference in Cumberland, in the state of Tennessee, the 1st of October, and I took a north-west course, through the notch of the mountain, by Dartmouth College, Missisque Bay, Lake Champlain, Balistown Springs, Cayuga Lake, Genesee, Buffalo, Cattaraugus, Chateaugay, and so up the east side of Lake Erie, about one hundred miles; a rich soil, thinly settled, partly by the white people and partly by Indians. I crossed the Ohio near Charlestown, and so passed on, partly an east and south-east course, through Redstone, Pennsylvania, Maryland, and Virginia, to Georgetown: from Monmouth to Georgetown, the way I traveled, it is about one thousand seven hundred and sixteen miles. I attended several quarterly meetings, and ordained twelve local preachers to the deacon's office; our congregations were large and solemn. At Winchester and Fairfax the Lord was powerfully present to wound and to heal: I believe not less than twenty were converted at these two meetings.

On the 21st of December, 1803, I took a circuit through Frederick, Reisterstown, Baltimore, Annapolis, Federal City, [City of Washington] Alexandria, Fredericksburg, Richmond, and Petersburg, so on to Edward Droomgoole's. Here our conference began the 1st of March, and closed the 5th, in great peace. I ordained five traveling, and four local preachers to the deacon's, and three to the elder's office. Sabbath day was a great day: after the love-feast the public service continued from eleven o'clock until nine at night, in the woods: it was thought twenty, if not thirty, were converted. From Georgetown to Droomgoole's, the course I have taken, it is about four hundred and sixty-six miles. The 7th of March I returned, and came to Baltimore the 27th, two hundred and eighty-three miles from Droomgoole's. Our conference began at Baltimore the 1st of April, and closed the 6th. I ordained four preachers to the deacon's, and six to the elder's office; in the city and at the Point about seventy sermons were preached, in the space of six days; strong exhortations followed, and many were converted. In the last twelve months I have traveled about three thousand seven hundred and seven miles, and in the sixty-seventh year of my age, though I have had considerable afflictions, which have greatly shaken this house of clay.

The 11th of April, Bishop Asbury and I set out for the east: we took a little circuit through Harford, Cecil, Kent, Queen Anne, Talbot, and Dorchester circuits, and returned to Duck Creek Cross Roads, in the state of Delaware. Here our conference began May 2d, 1803, and closed the 5th. I ordained twelve traveling and five local preachers to the deacon's, and twelve to the elder's office; we had a very large gathering of preachers and people, and we were indulged with the privilege of holding our conference in the Friend's meeting-house; the 7th we rode to Wilmington, and the 10th to Philadelphia; the way we traveled from Baltimore is about three hundred and fifty-two miles. We left the city the 16th, and preached at Bristol and Burlington; and came to New York the 19th, and after settling some affairs, and the exercises of the sabbath, (though we had little rest that night, the alarm of fire continuing a great part of the night, a bread factory being in flames,) on the 23d we continued our course through White Plains, Bedford, Reading, Stratford, New Haven, Middletown, Hebron, Windham, so on to Boston; the distance from Philadelphia to Boston is about three hundred and seventy-four miles.

Here our conference began on the 9th of June, and closed the 11th; one preacher was ordained to the deacon's, and two to the elder's office; the 12th of June we turned our course to the west, through Waltham, Haverhill, New Marlborough, Portland, Chesterfield, Brattleborough, Bennington, to Ashgrove or Cambridge, in the state of New York, over a hilly, rocky, mountainous country, about one hundred and eighty miles from Boston. Our conference began at John Baker's, the 1st of June, 1803, and closed the 5th: fifteen traveling and two local preachers were ordained to the deacon's, and five to the elder's office. We had a large assembly on the sabbath day. The 6th of July we took a south course by the Half Moon Point, Albany, Coeyman's Patent, Newburgh, Hacketstown, Asburytown, and Trenton, and came to Philadelphia the 19th of July, 1803 — from Ashgrove, about three hundred miles. The 23d we stopped at Jacob Souder's. Bishop Asbury advised me to travel and labor but little, until the General Conference, (as I have had a considerable discharge of blood with my urine, being brought on through bodily weakness and fatigue,) so that we parted, Bishop Asbury passing on to the western conference, and I tarried a few weeks at Soudersburg, Columbia, and Little York, and rode by slow degrees to Baltimore, where I arrived the 22d of August, and continued until the 17th of July, 1804: I preached once on the sabbath most of the time I stayed in the city.

The 7th of May our General Conference began. I sat with them ten days; but the inflammation in my eyes was so violent, that I was obliged to withdraw; but my kind Doctor Wilkins gave me a poultice which checked the violence of the tumor. On the 23d our conference closed in great peace and much love. The 17th of July I set out for the west, and rode by slow degrees to Harry Stevens's, Green county, Pennsylvania, being about three hundred miles, the way I traveled, from Baltimore; Here I found Bishop Asbury laid up with a bilious fever; I stayed with him about thirty-two days; then we rode about ninety miles together; but fearing he had not strength to pass through the wilderness, he returned; and I traveled on by Wheeling, Newel's Town, Muskingum, Hocking, and Chillicothe, staying two nights at Governor Tiffin's, and preaching in town; then rode on for Kentucky, crossing the Ohio at the mouth of Cabin Creek. I stopped a night at Richard Tilton's, also at Martin Hitt's, and preached at Jesse Griffith's the 4th of November. I stopped a night at Lexington; also, at Shevaril Garner's, preaching two sermons at William Jeffers'. We rode to Job Johnson's, Jessamine county, the 12th. Jesse Griffith and I took the wilderness; on the 16th we got safe to Martin Stubblefield's, Grainger county, Tennessee; the 17th, brother Griffith returned, and I continued my course by the Warm Springs, Buncombe, and the head branches of Saluda, to

Columbia in South Carolina. Mr. Reed, a Presbyterian minister, preached in the state-house at twelve o'clock, Dr. Mackey, president of Columbia College, at half-past three o'clock, and I at night; 16th of December, I continued my course to Charleston.

The 1st of January, 1805, our conference began: one was ordained to the deacon's, and four to the elder's office; the 5th we closed our conference: we had good order, and great peace. The way I traveled from Baltimore to Charleston was about twelve hundred and ten miles. January 8th, Bishop Asbury and I set out for the east, by the way of Lumberton, Fayetteville, Wilmington, Newborn, and Washington; but in crossing Tar River the boat filled with water, yet, thank God, we got safe to land: after delivering three discourses, Bishop Asbury preached at Williamstown: we rode through Murfreesboro, and Suffolk, to Portsmouth: after a short visit at Norfolk, we passed on to Petersburg, and so on to Edmund Taylor's, Granville county, North Carolina, where our conference began on the 1st of March: we ordained four to the deacon's, and five to the elder's office; the 8th our conference closed in great peace. On the 9th we traveled on for New London, Lynchburg, Woodville, Wilmington, Front Royal, and Newtown, to Winchester in Virginia, where our conference began the 1st of April, and closed the 5th. We ordained three to the deacon's, and two to the elder's office. It was thought that six souls were converted in one evening. On the 6th we rode to Charlestown, by Harper's Ferry and Frederick, to Baltimore. The way we traveled from Charlestown to Baltimore is twelve hundred and eighteen miles. We generally had great liberty in preaching; and were highly gratified in seeing and hearing of Zion's prosperity. Thanks to the adorable Trinity for such days of grace and gospel liberty! On the 17th we journeyed for the Eastern Shore, and visited several places in the states of Delaware and Maryland; and began our conference at Chestertown, Kent county, Maryland. May 1st we ordained three to the deacon's, and two to the elder's office. We had great searching of hearts, strict discipline, good order, much preaching to large congregations, and very comfortable times. On the 8th our conference closed. Bishop Asbury and I took a north-east course, through Pennsylvania, the Jerseys, and the state of New York. On Friday, the 7th of June, our camp meeting began at a place called Stillwater: about twenty tents were erected, and about five hundred people attended. In the night rain descended, but our meeting continued about thirty hours, notwithstanding the rain. Many continued in singing, prayer, and exhortation, with little intermission. On Saturday there were about forty tents. On the sabbath, it was thought that five or six thousand people attended, and about sixty preachers. Monday, about five o'clock in the evening, we closed our meeting. A considerable number were brought under the powerful operations of grace. Our conference began on the 12th of June, at Ashgrove, Cambridge, Washington county, in the state of New York. We ordained seven to the deacon's, and nine to the elder's office; on the 18th our conference closed in great peace. The way we traveled from Baltimore to Ashgrove is six hundred and seven miles. There Bishop Asbury and I parted: he went to the New-England conference, and I returned to the west. I stopped a few days at brother Freeborn Garrettson's. Having sent my horse to New York, I went down the river in a sloop with brother Garrettson. On the 16th of July I arrived at Little York, three hundred and eighty-two miles from Ashgrove.

Notwithstanding my infirm state of body, through the blessing of God, I have been able to travel three thousand four hundred and sixteen miles the last twelve months, stopping one-fourth of the time at different places by the way.

July 22d, I continued my course through Carlisle, Shippensburg, Bedford, Berlin, Connellstown, Uniontown, Washington, West Liberty, and crossed the Ohio near Wheeling; and have great reason to bless God, who has preserved me these many years as an itinerant preacher, during which time he hath delivered me from many afflictions of body and mind.

The following obituary was published in the Minutes of Conferences for the year 1807:

Richard Whatcoat, — late superintendent or bishop in the Methodist Episcopal Church in America: a native of England, born in Gloucestershire, but early removed to the town of Darlston, in Staffordshire, one mile from Wednesbury, where he became a member of the Methodist society; a society as ancient, well tried, greatly persecuted, and as respectable, according to the number of members, as any in the United Kingdoms. He was a member of that society about eight or nine years. His gravity, sincerity, and simplicity, (virtues in which he greatly excelled,) recommended him very early to the offices of leader, steward, and local preacher. In the year 1769 he gave himself to God, and the oversight of the British Conference, as a traveling preacher. He moved extensively through England, Ireland, and the principality of Wales. In 1784 he came to the United States of America, and served the Methodist connection in various important stations, in cities, towns, circuits, and districts, with the pious fidelity of an apostolic man of God. Upward of six years in the latter part of his life he served in the superintendency of the church, till passed the seventieth year of his age. We will not use many words to describe this almost inimitable man: So deeply serious! Who ever saw him trifling or light? who ever heard him speak evil of any person? nay, who ever heard him speak an idle word? Dead to envy, pride, and praise. Sober without sadness, cheerful without levity, careful without covetousness, and decent without pride. He died not possessed of property sufficient to have paid the expenses of his sickness and funeral, if a charge had been made; so dead was he to the world! Although he was not a man of deep erudition, yet probably he had as much learning as some of the apostles and primitive bishops, and doubtless sufficient for the work of the ministry. He was deeply read in the word of God. His knowledge in the Scripture was so great that one of his friends used to call him his concordance. He gave himself greatly to reading. Notwithstanding he was called to the office of an overseer at an advanced period of life, he magnified his office by traveling annually three or four thousand miles, through all the United States. A complication of painful and irresistible diseases, produced and aggravated by excessive traveling, closed the scene. He was a prodigy of pain and patience for thirteen weeks. He departed this life in the full assurance of faith, July 5, 1806, at the house of Richard Bassett, Esq., in Dover, state of Delaware. He hath proved himself worthy the affection and confidence of the Methodist connection in Europe and America. But we cannot in a few lines speak his Christian and ministerial excellences. Indeed, they cannot be fully enumerated; for the man of deep piety frequently will not let his left hand know what his right hand doeth. He professed the justifying and sanctifying grace of God, and all that knew him well might say, If a man on earth possessed these blessings, surely it was Richard Whatcoat.

March 30, 1807, at the place of his tomb, Wesley Chapel, in Dover, Bishop Asbury made some funeral observations on the death of Richard Whatcoat, his faithful colleague, from 2 Timothy iii, 10: But thou hast fully known my doctrine, manner of life, purpose, faith, long suffering, charity, patience—. " That he had known Richard Whatcoat from his own age of fourteen to sixty-two years,

most intimately, and had tried him most accurately, in the soundness of his faith in the doctrine of universal depravity, and the complete and general atonement. The insufficiency of either moral or ceremonial righteousness for justification, in opposition to faith alone in the merit and righteousness of Christ; the doctrine of regeneration and sanctification; his holy manner of life — in duty, at all times, in all places, and before all people, as a Christian, and as a minister; his long suffering, a man of great affliction of body and mind, having been exercised with severe diseases and great labors: but this did not abate his charity, his love of God and man, in all its effects, tempers, words, and actions; bearing, with resignation and patience, great temptations, bodily labors, and inexpressible pain. In life and death, placid and calm; as he lived, so he died. Richard Whatcoat was born 1736, in Quinton, Gloucestershire, Old England, and became a hearer of the Methodists at twenty-one years of age.

Converted, September 3, 1758.

Sanctified, March 28, 1761.

Began to travel in 1769.

Came to America, 1784.

Elected superintendent in May, 1800.

Died at Dover, in Delaware, July 5, 1806."

The connection paid particular respect to Bishop Whatcoat. The annual conferences requested the surviving superintendent to preach his funeral sermon; and also at the request of some other of his intimate friends, it was preached in different places to a number of congregations, from various texts, but all leading to show the excellence of the man, the Christian and minister. On the above occasions there was apparently as much solemnity and sorrow, as though he had then been personally interred among them.

The following are two of Bishop Whatcoat's letters, which appear to have been written in answer to those of two of his correspondents, who were dissatisfied with some things which then existed in the Methodist Episcopal Church.

Dear Sir, — I have looked over thine which I received last sabbath. No answer was asked but I nevertheless will show thee a more excellent way When men revile you and persecute you and say all manner of evil of you falsely, for Christ's sake 'rejoice, and be exceeding glad for great is your reward in heaven' 'Christ also suffered for us leaving us an example that we should follow his steps, who when he was reviled, reviled not again; when he suffered threatened not but committed himself to Him that judgeth righteously.'

"'Blessed is the man that endureth temptation for when he is tried, he shall receive the crown of life which the Lord, the righteous Judge, hath promised to them that love him.' Thy soul is more to thee than all churches in the world, and the government of thy spirit, than all the disputes in church and state."

"Need I ask thee, whether thy soul is as happy as it was before the separating spirit was raised? As to myself, I thank God that I am what I am. May heavenly wisdom guide us through this world to the blissful regions of bright eternity."

"Shall I say thine, the least of all the saints,
"R. Whatcoat."

"Dear Brother, — The 9th of this month I received yours of the 4th of January; I thank you for the freedom you take in expressing your mind to me, and admire the confidence you place in me, as appears from the proposals you make. I hope I shall always give you some cause to look upon me as your friend and brother in the good cause of religion; I should be sorry to wound or grieve you in any measure; but why such haste, my brother? Did you come to this part of the world, purely to recover your health? or did you come to reform our church? If the former, hath not Providence blessed the means? If the latter, why did you not expostulate with our conference on the subject? It appears to me that we have more need to unite all our forces, and use all our ability to unite, build up, and strengthen those who do stand, also to purge the floor, than to make rents in the body; it is easier to make a breach than to mend one; it is easier to separate than to unite.

As to our seceding from Methodism, or Wesleyanism, I bless God that we have not seceded further than we have; — as to Methodism, I trust we retain the essential part.

"I thank you for your apology respecting my sitting by, tamely consenting to iniquitous acts; but why should I throw myself into the sea to calm the wind?"

"It is one thing to feel the wind pierce you; and another, cordially to consent to it. As to the cruelties (if they may be called so) that I have met with, they are not worthy to be named, when compared to the blessings I have received."

"I bless God, I have not had an hour's uneasiness since I left Europe, about coming to this part of the world; I bless God, I am perfectly willing to spend the few days I have to labor in the connection I am joined with."

"My dear brother, while we see diabolical spirits in others, and hear invectives thrown out, let us take heed that they do not enter into us. May the good Lord bless you with the mind that was in Christ."

"So prays your sincere brother,
"Richard Whatcoat."

**MEMOIRS OF MR. WESLEY'S
MISSIONARIES TO AMERICA**

Compiled By
Rev. P. P. Sandford

ENDNOTES

1 We are in earnest expectation of a Life of Bishop Asbury from the pen of the Rev. Professor Emory, of Dickinson College, which it is presumed will do ample justice to his memory; and supply what is a real desideratum in Methodist literature.

2 This is a mistake; the house would not contain that number of persons.

3 She kept the best inn on the continent, and always received the Methodist preachers.

4 Use the Symbol font (or other as required) on the word in brackets for the Greek spelling.

5 This was Rev. Ural Ogden, D. D., for many years rector of the P. E. Church, Newark, N.J.; and a real friend to the Methodist.

6 For a part of that year he received it, but refused, and left us to form a new and pure church.

7 The following is a copy of Mr. Whatcoat's certificate of ordination: — "To all to whom these presents shall come, John Wesley, late fellow of Lincoln College in Oxford, presbyter of the Church of England, sendeth greeting:

"Whereas many of the people in the southern provinces of North America, who desire to continue under my care, and still adhere to the doctrines and discipline of the Church of England, are greatly distressed for want of ministers, to administer the sacraments of baptism and the Lord's supper, according to the usage of the said Church: and whereas there does not appear to be any other way of supplying them with ministers.

"Know all men, that I, John Wesley, think myself to be providentially called, at this time, to set apart some persons for the work of the ministry in America. And therefore, under the protection of Almighty God, and with a single eye to his glory, I have this day set apart for the said work, as an elder, by the imposition of my hands and prayer, (being assisted by two other ordained ministers,) Richard Whatcoat, a man whom I judge to be well qualified for that great work. And I do hereby recommend him to all whom it may concern, as a fit person to feed the flock of Christ, and to administer baptism and the Lord's supper, according to the usage of the Church of England. In testimony whereof, I have hereunto set my hand and seal, this second day of September, in the year of our Lord one thousand seven hundred and eighty four.

John Wesley"

8 The right of nomination, and to negative the election of an annual conference, do not now belong to the episcopal office.