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CHRISTIAN BIOGRAPHY.

EDITED BY

THOMAS JACKSON.

VOLUME VII.

LONDON:  
PUBLISHED BY JOHN MASON, 14, CITY-ROAD;  
AND SOLD AT 66, PATERNOSTER-ROW.

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1838.

LONDON:—Printed by James Nichols, 46, Hoxton-Square.

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*(Concluded in the next Volume.)*





**THE LIFE**  
**OF THE**  
**REV. FREEBORN GARRETTSON.**

**BY NATHAN BANGS, D.D**

**SLIGHTLY ABRIDGED.**



## INTRODUCTION.

MR. GARRETTSON was among the earliest Methodist Preachers that were raised up in America. Being active and zealous from the commencement of his ministerial career, his life and labours are intimately connected with the rise and progress of Methodism in this country; and his name will therefore ever be associated with those self-denying men who were instrumental in that blessed work of God which has since spread over this continent. On this account, it may not be amiss to introduce him to the notice of the reader, by a sketch of the commencement of the work in this country.

The first Methodist society in America was formed in the city of New-York, in the year 1766, by a few emigrants from Ireland. About the same time that Mr. Philip Embury and his associates were laying the foundation for such permanent good in this city, a similar society was formed in Frederick county, Maryland, through the instrumentality of Mr. Strawbridge, another Local Preacher from Ireland.

Those emigrants, having been connected with the Methodists in their own country, and having tasted of the comfort of religion, not finding here spiritual associates with whom they could "take sweet counsel," were induced to assemble by themselves in a private room. Here, by the earnest entreaties of Mrs. Hick, a pious matron, Mr. Embury very reluctantly commenced preaching the doctrines of the Gospel as taught by the Rev. John Wesley; and God blessed his labours. Some, indeed, have denominated Captain Webb the founder of Methodism in America. This I believe to be a mistake. Though he might have been in America before Mr. Embury and his associates arrived, we have no authentic account of his preaching, much less of his attempting to form a society, until after Mr. Embury began in New-York.

But though Captain Webb, who was a converted soldier attached to the British army which was at that time stationed in Albany, may not be considered the founder of Methodism in this country, he was one of its most zealous and successful promoters. Hearing of the society in New-York, and of the difficulties with which they had to contend, he came to their assistance, introduced himself to Mr. Embury, and appeared before the assembly in his military costume as a Preacher of righteousness. To behold a military officer in the character of an Ambassador of Jesus

Christ was a matter of no small surprise to the citizens who attended the meetings: but when they heard his addresses in the name of his divine Master, coming, as they did, warm from a heart inflamed with the love of God, their curiosity was exchanged for a conviction of the truth.

In consequence of an increased attention to the word preached by Mr. Embury and Captain Webb, the room in which they assembled became too small. They therefore hired a rigging-loft in William-street, which they fitted up for a place of worship. Here they continued for a time to build each other up in their most holy faith. While Mr. Embury remained in the city, working with his hands for a living, and preaching to the people on the Sabbath, attending prayer-meetings, &c., Captain Webb made excursions upon Long-Island, where he preached Jesus Christ to the people with peculiar energy and effect.

It was not long before the rigging-loft in William-street was found too small to accommodate all who wished to assemble with them. To remedy this inconvenience, they began to think about building a chapel. To this undertaking there were many difficulties. The members of the society were mostly poor, few in number, and but little known among the wealthy and influential portion of the citizens. Being encouraged, however, by the exhortations of Mrs. Hick, a

woman of deep piety and great intrepidity of mind, they made an effort to erect a house for the Lord. Meeting with more favour than they had anticipated, they finally succeeded in purchasing some lots in John-street, on which they built a house, sixty feet by forty-two, in the year 1768, calling it, in honour of the Founder of Methodism, Wesley Chapel. While this house was in progress, T. T., in behalf of the society, addressed the following letter to Mr. Wesley:—

“NEW-YORK, *April 11th*, 1768.

“REV. AND VERY DEAR SIR,

“I INTENDED writing to you for several weeks past; but a few of us had a very material transaction in view. I therefore postponed writing, until I could give you a particular account thereof: this was the purchasing of ground for building a preaching-house upon, which, by the blessing of God, we have now concluded. But before I proceed, I shall give you a short account of the state of religion in this city. By the best intelligence I can collect, there was little either of the form or power of it, until Mr. Whitefield came over thirty years ago; and even after his first and second visits, there appeared but little fruit of his labours. But during his visit fourteen or fifteen years since, there was a considerable shaking among the dry bones. Several were converted; and this work was much increased in

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

“The above appears to me to be a genuine account of the state of religion in New-York eighteen months ago, when it pleased God to stir up Mr. Embury to employ his talent by calling sinners to repentance, and exhorting believers to let their light shine before men. He spoke at first only in his own house. A few were soon collected together and joined into a little society,



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

“About this period Mr. Webb, whose wife's relations lived at Long-Island, took a house in that neighbourhood, and began to preach in his own house, and several other places on Long-Island. Within six months about twenty-four

persons received justifying grace, nearly half of them whites,—the rest negroes. While Mr. Webb was (to borrow his own phrase) ‘felling trees on Long-Island,’ brother Embury was exhorting all who attended on Thursday evenings, and Sundays, morning and evening, at the rigging-house, to flee from the wrath to come. His hearers began to increase, and some gave heed to his report about the time the gracious providence of God brought me safe to New-York, after a very favourable passage of six weeks from Plymouth. It was the 26th day of October last, when I arrived. I inquired of my host (who was a very religious man) if any Methodists were in New-York. He answered, that there was one Captain Webb, a strange sort of man, who lived on Long-Island, and who sometimes preached at one Embury’s, at the rigging-house. In a few days I found out Embury. I soon found of what spirit he was, and that he was personally acquainted with you and your doctrines, and that he had been a Helper in Ireland. He had formed two classes, one of the men, and the other of the women; but had never met the society apart from the congregation, although there were six or seven men, and as many women, who had a clear sense of their acceptance in the Beloved.

“ You will not wonder at my being agreeably surprised in meeting with a few here, who have been, and desire again to be, in connexion with

you. God only knows the weight of affliction I felt on leaving my native country. But I have reason now to conclude God intended all for my good. Ever since I left London, my load has been removed, and I have found a cheerfulness in being banished from all who are near and dear to me ; and I made a new covenant with my God, that I would go to the utmost parts of the earth, provided he would raise up a people with whom I might join in his praise. On the great deep I found a more earnest desire to be united with the people of God than ever before. I made a resolution that God's people should be my people, and their God my God ; and I bless his holy name, I have since experienced more heartfelt happiness than ever I thought it possible to have on this side eternity.

“ Mr. Embury lately has been more zealous than formerly ; the consequence of which is, that he is more lively in preaching, and his gifts as well as graces are much increased. Great numbers of serious persons came to hear God's word as for their lives ; and their numbers increased so fast, that our house for six weeks past would not contain half the people.

“ We had some consultations how to remedy this inconvenience, and Mr. Embury proposed renting a small lot of ground for twenty-one years, and to exert our utmost endeavours to build a wooden tabernacle ; a piece of ground

was proposed; the ground-rent was agreed for, and the lease was to be executed in a few days. We, however, in the mean time, had two several days for fasting and prayer, for the direction of God and his blessing on our proceedings; and Providence opened such a door as we had no expectation of. A young man, a sincere Christian, and constant hearer, though not joined in society, not giving any thing towards this house, offered ten pounds to buy a lot of ground, went of his own accord to a lady who had two lots to sell, on one of which there is a house that rents for eighteen pounds per annum. He found the purchase-money of the two lots was six hundred pounds; which she was willing should remain in the purchasers' possession, on good security. We called once more on God for his direction, and resolved to purchase the whole. There are eight of us who are joint-purchasers; among whom Mr. Webb and Mr. Lupton are men of property. I was determined the house should be on the same footing as the Orphan-house at Newcastle, and others in England; but, as we were ignorant how to draw the deeds, we purchased for us and our heirs, until a copy of the writing is sent us from England, which we desire may be sent by the first opportunity.

“ Before we began to talk of building, the devil and his children were very peaceable; but since this affair took place, many Ministers have cursed

us in the name of the Lord, and laboured with all their might to prevent their congregations from assisting us. But He that sitteth in the highest laughed them to scorn. Many have broken through and given their friendly assistance. We have collected above one hundred pounds more than our own contributions; and have reason to hope in the whole we shall have two hundred pounds: but the house will cost us four hundred pounds more, so that unless God is pleased to raise up friends we shall yet be at a loss. I believe Mr. Webb and Mr. Lupton will borrow or advance two hundred pounds rather than the building should not go forward; but the interest of money here is a great burden, being seven per cent. Some of our brethren proposed writing to you for a collection in England; but I was averse to this, as I well know our friends there are overburdened already. Yet so far I would earnestly beg: if you would intimate our circumstances to particular persons of ability, perhaps God would open their hearts to assist this infant society, and contribute to the first preaching-house on the original Methodist plan in all America, excepting Mr. Whitefield's Orphan-house in Georgia.

“There is another point in which I must importune your assistance, not only in my own name, but also in the name of the whole society. We want an able and experienced Preacher; one

who has both gifts and grace necessary for the work. God has not, indeed, despised the day of small things. There is a real work of grace begun in many hearts, by the preaching of Mr. Webb and Mr. Embury : but although they are both useful, and their hearts in the work, they want many qualifications for such an undertaking ; and the progress of the Gospel here depends much upon the qualifications of Preachers.

“ In regard to a Preacher, if possible we must have a man of wisdom, of sound faith, and a good disciplinarian ; one whose heart and soul are in the work : and I doubt not but by the goodness of God such a flame would be soon kindled, as would never stop until it reached the great South Sea. We may make many shifts to evade temporal inconveniences, but we cannot purchase such a Preacher as I have described. Dear Sir, I entreat you for the good of thousands, to use your utmost endeavours to send one.

“ With respect to money for the payment of the Preacher’s passage over, if they could not procure it, we would sell our coats and shirts to procure it for them.

“ I most earnestly beg an interest in your prayers, and trust you, and many of our brethren, will not forget the church in this wilderness.”

In answer to the earnest request contained in this letter, Mr. Wesley sent over Messrs. Board-

man and Pilmoor, and £50 sterling, as a “token of brotherly love.” They were cordially received by the people here, and soon much encouraged in their work; as the following letter from Mr. Pilmoor will fully show:—

“PHILADELPHIA, *Oct. 31st, 1769.* .

“REV. SIR,

“BY the blessing of God we are safely arrived here after a tedious passage of nine weeks. We were not a little surprised to find Captain Webb in town, and a society of about one hundred members, who desire to be in close connexion with you. ‘This is the Lord’s doing, and it is marvellous in our eyes.’

“I have preached several times, and the people flock to hear in multitudes. On Sunday evening I went out upon the common. 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 I 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.”

After continuing a short time in Philadelphia, Mr. Pilmoor made an excursion to Maryland, where he found Mr. Strawbridge, and preached with some success. He likewise visited some parts of Virginia and North-Carolina; and witnessing the happy effects of his labours in the awakening of sinners, he formed some societies. In all places which he visited, he found people eager to hear the word, and kind to those who came to preach it. From hence he returned to Philadelphia, and soon came to New-York, while Mr. Boardman went to Philadelphia; thus commencing, in the early stage of their labours, a regular change from place to place. The society in New-York, under the labours of Mr. Embury and Captain Webb, was in a flourishing state on the arrival of Mr. Boardman, whose godly simplicity and evangelical preaching were made a peculiar blessing to many. In this prosperous state of the society, Mr. Pilmoor entered upon his charge over them. As he thought it most prudent to make a fair trial before he transmitted his account of the state of things to Mr. Wesley, he deferred writing until April 24th, 1770, on which day he wrote the following letter:—

“OUR house contains about seventeen hundred hearers. About a third part of those who attend 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 of the back settlements. I doubt not but an effectual door will be opened among them. The number of the blacks that attend the preaching affects me much."

From these representations of the state and disposition of the people in America, Mr. Wesley was induced to concert measures to send over more labourers. Accordingly, the next year, 1771, Mr. Francis Asbury and Mr. Richard Wright, who volunteered their services, were dismissed under the blessing of God for the help of their brethren in America. They set sail from Bristol, September 2d, 1771, and landed in Philadelphia the 24th of October following. They were received with great cordiality, "the people hardly knowing," says Mr. Asbury, "how to show their love sufficiently, bidding us welcome with fervent affection, and receiving us as the angels of God."

According to a notice in Mr. Asbury's Journal, it appears that when he arrived in this country, he found three hundred Methodists in New-York, two hundred and fifty in Philadelphia, and a few in New-Jersey; probably in all about six hundred. Those in Maryland do not appear to be included in this number. On the arrival of Mr. Asbury, he very properly judged that they could not expect a general spread of the work of God, unless they extended themselves into the country towns and villages. He accordingly led the way,

by which the prospects of usefulness opened before them in every direction.

By the faithful exertions of Mr. Asbury and those who were associated with him, the work of God extended among the people, and it was soon perceived that more help was much needed to supply the calls of the people. Indeed, the people in many places, particularly in the middle and southern provinces,—for so these United States were then called, being a part of the British dominions,—were but poorly supplied with the word and ordinances of Christ, and pure religion was generally at a very low ebb. A taste for experimental religion had, it is true, been created in some hearts, by the powerful preaching of the celebrated Whitefield, who, some time previously to the arrival of the Methodist Missionaries, had travelled through the country, and preached with his usual zeal and success. The fields, however, at this time, “were ripe for the harvest;” and a faithful account of the state of affairs here being transmitted to Mr. Wesley, in 1773, Messrs. Thomas Rankin and George Shadford volunteered their services, and came over to the continent; and the following year Messrs. James Dempster and Martin Rodda were added to the number.

To Mr. Rankin, Mr. Wesley committed the general superintendency of the work; and he called the first regular Conference in the city of

Philadelphia, in the month of June, 1773. At this Conference there were returned on the Minutes ten travelling Preachers, and one thousand one hundred and sixty members of society. From the printed Minutes of the Conference for 1774, it appears there were fourteen Preachers who commenced their itinerant labours in America. The numbers in society this year were two thousand and seventy-three. Mr. Boardman, who was a man deeply devoted to God, and a sound, able Minister of Jesus Christ, and Mr. Pilmoor, it appears, had both returned to England.

This sketch brings us down to the year 1775; at which time, according to the printed Minutes, there were nineteen Preachers stationed, and three thousand one hundred and forty-eight members in society. It was during this year that Mr. Freeborn Garrettson was brought to the saving knowledge of the truth, and commenced his ministerial labours.

# THE LIFE

OF THE

REV. FREEBORN GARRETTSON.

## CHAPTER I.

MR. GARRETTSON was born in the state of Maryland, August 15th, in the year 1752. His parents were members of the Church of England, and educated their children in the same faith. His grandfather was an emigrant from Great Britain, and was among the first settlers in the province of Maryland, on the west side of the Chesapeake-bay, near the mouth of the Susquehannah river. Being surrounded by the aborigines of the country, his situation was so perilous that he found himself compelled to go armed by day and night. The place where he first settled is still designated by his name, and is the residence of a branch of the family.

Mr. Garrettson's father was a man of moral character, and esteemed by his neighbours as a good Christian. His mother truly feared the

Lord, having been enlightened under the ministrations of some of the followers of the Rev. George Whitefield, who itinerated so largely and preached so successfully through the country. Though she did not connect herself with these people, she had frequent intercourse with them ; and “ I have,” says Mr. Garrettson, “ frequently heard her speak of their piety with tears.” He adds, “ Those blessed men of God, the Tennants, in their itinerating tours, often preached through those parts, and their labours were blessed to many.”

The following is the account which Mr. Garrettson gives of his early childhood :—“ I was, as my parents informed me, from my infancy, prone to pride, self-will, and stubbornness. As far as I know of any one predominant principle of my nature, it was a love of freedom and independence. I could easily be led, but it seemed morally impossible to drive me. When I was at school, if ever I got into a difficulty with any of my schoolmates, it was in consequence of my taking part with some poor children, who I thought were not treated kindly. With such it was a pleasure with me to divide my morsel.” “ It would be well,” he adds, “ for parents to be acquainted with the native genius of their children, and to educate them accordingly. Had this been the case with me, perhaps I might have engaged in the work for which I was designed, under more

favourable auspices, as it respects education.' The following account shows the benign influence which parental example and admonitions have on young and tender minds :—

“I was very early taught the Lord's prayer, Creed, and Ten Commandments, together with the Catechism of the Church of England; and was in early life restrained by my tender parents from open sin. It pleased the Lord to remove my dear mother into eternity when I was young. But I shall never forget the admonitions which she gave me. One Lord's day, when I was about seven years of age, my mother was retired, (I was sitting by her side,) and while she was reading the two last chapters of the Revelation, when she came to the place where it speaks of the tree and water of life, she made a full stop, and with eyes uplifted to heaven, and tears flowing down, ‘O!’ said she, ‘that I may be happy enough to eat of that fruit, and drink of that water, in my heavenly Father's kingdom!’ I believe the blessed Spirit was with her, and I felt the divine operations: but I knew him not; for we lived in a dark time. One day when I was about nine years of age, as I was walking alone in the field, it was strongly impressed on my mind, as if I had heard a voice, ‘Ask, and it shall be given you.’ I was immediately desirous to know what it meant; and it occurred to my mind, that this was a scriptural promise. But I, having no ideas

of spiritual things, immediately ran to the house, and told my elder brother it was revealed to me that I should be very rich. Shortly after this I was by myself, and it was suggested to me, 'Do you know what a saint is?' I paused a while in my mind, and answered, 'There are no saints in this our day on earth.' The suggestion continued, 'A saint is one that is wholly given up to God.' And immediately, in idea, I saw such a person who appeared the most beautiful of any I had ever beheld. I was affected, and prayed to the Lord to make me a saint; and it was strongly impressed upon my mind that I should be one; and a spirit of joy sprung up within me: but I had no one to open to me the way of salvation.

"Some time after this, great afflictions befell my father's family: first a sister, then my mother, and then two servants were removed into eternity. The ninth day of my sister's illness, she asked for nourishment, and ate heartily for one in her low state. After she had done, she desired to be raised in the bed. 'I am,' said she, 'about to leave the world.' The family were called together by her request, and were in a flood of tears. 'Weep not for me,' said she; 'for I am not afraid to die. I am going to my Jesus, who will do more for me than any of you can do.' I believe her soul was happy. And the affecting exhortation which she gave will never be forgotten by me. When almost spent, she desired to

be laid down, bidding all farewell ; and within a few minutes, with a smiling countenance, she bade the world adieu. From her infancy her conscientiousness and uprightness were noticed by all who knew her. It was not common to find her on the Lord's day without a Bible ; her old uncle, who was a communicant in the church, used to say, ' Sally lives as she would wish to die.' From this time a melancholy gloom hung over me, and I frequently went alone to weep. I felt that I wanted something, but what it was I knew not ; for I had none to take me by the hand and lead me into the narrow path. I know the blessed Spirit often strove with me, so that I have been melted into tenderness ; but I knew not the way of salvation. About this time I bought a pocket Testament, frequently withdrew to read it ; and was much affected with the sufferings of our blessed Lord. Our unhappy Minister was a stranger to God ; and most of his flock, I fear, were in the way to ruin.

" When I was about twelve years of age I was removed to another school, where after a time I threw off all seriousness, and became as wild as the rest of my young playmates. Most of my school-hours, after I turned fourteen, were taken up in branches of the mathematics and book-keeping ; and the intervals of my time, in the study of astronomy. I have often continued alone in the study of this till after midnight without a serious



thought of God, or my eternal welfare. Between the seventeenth and eighteenth years of my age I left school and began to think of living in the world. But I was careless, and carnal, though what the world calls a moral youth. I was fond of pleasure, and loved this world more than God. O! what reason have I to praise God for his goodness, in pursuing me with the overtures of mercy!

“About this time there began to be much said about the people called Methodists in Baltimore county, where I then lived. The following is the manner in which these people commenced their work of love in this country:—Mr. Strawbridge, a Local Preacher from Ireland, came to this province, and settled at Pipe-creek, in Maryland; and Mr. Williams, another Irish Local Preacher, came over. These two men travelled, and preached considerably, and did much good. Mr. Strawbridge raised a society at Pipe-creek. About the same time Mr. Embury, a Local Preacher from Ireland, came and settled in New-York, and raised a society. All this was before Mr. Wesley sent any regular Travelling Preacher to this country. Mr. Strawbridge came to the house of a gentleman near where I lived to stay all night: I had never heard him preach, but as I had a great desire to be in company with a person who had caused so much talk in the country, I went and heard him converse till nearly midnight; and

when I retired, it was with these thoughts: 'I have never spent a few hours so agreeably in my life.' He spent most of the time in explaining Scripture, and in giving interesting anecdotes; and perhaps one of them I may relate here:—'A congregation came together at a certain place, and a gentleman who was hearing thought the Preacher had directed his whole sermon to him, and retired home after service in disgust. However, he concluded he would hear him once more, and hid himself behind the people, so that the Preacher should not see him. It was the old story: his character was delineated. He retired dejected; but concluded, Possibly the Preacher saw me, and I will try him once more. He did so, and hid himself behind a door. The Preacher happened to take his text from Isaiah, And a man shall be as a hiding-place, &c. In the midst of the sermon the Preacher cried out, Sinner, come from your scouting-hole! The poor fellow came forward, looked the Preacher in the face, and said, You are a wizard, and the devil is in you! I will hear you no more.'

"At the time of which we are now speaking there were several zealous Itincrants in the country, who had been instrumental in the conversion of souls, and in establishing societies.

"Many went out to hear them, and I among the rest; but the place was so crowded I could not get into the house. But from what I could

understand, I thought they preached the truth, and did by no means dare to join with the multitude in persecuting them ; but thought I would let them alone, and keep close to my own church.

“ Blessed be God, it was not long after that his Holy Spirit began again to work powerfully with me. One day as I was riding home, I met a young man who had been hearing the Methodists, and had got his heart touched under the word. He stopped me in the road, and began to talk so sweetly about Jesus and his people, and recommended him to me in such a winning manner, that I was deeply convinced there was a reality in religion, and that it was time for me to think seriously on the subject.

“ Not many days had passed before a little book fell into my hands, called ‘ Russel’s Seven Sermons.’ By this book I was advised to make as exact an estimate of all my sins as possible. I did so, and found they were numerous ; and many were the tears I shed over this book. I promised an amendment of life ; but my repentance was too much like the early dew. The way of salvation was not open to me, and there was an unwillingness in me to submit. But as my blessed Lord was not willing that I should perish, his good Spirit still strove with me. One day as I was passing over a rapid stream, a log on which I had frequently gone gave way, and I was near being

swept down the stream : after struggling a while I got out, though much wounded among the sharp rocks. This question struck my mind with great weight : ‘ What would have become of your soul, had you been drowned ? ’ I wept bitterly, and prayed to the Lord under a sense of my guilt. Still my stubborn heart was not willing to submit, though I began to carry a little hell in my bosom.

In May, 1772, as I was riding out one afternoon, I went down a descent over a large broad rock ; my horse stumbled and threw me ; and with the fall on the rock, and the horse falling over me, I was beaten out of my senses. I was alone, and how long I lay I know not ; but when I had in some measure recovered, I found myself on my knees, with my hands and eyes raised to heaven, crying to God for mercy. It came strongly into my mind, that had I then been taken into the other world, I should have dropped into hell. I felt my misery, and praised God, as well as I knew how, for my deliverance ; and before I moved from the place, I promised to serve him all the days of my life. But before I arose from my knees, all my pain of body was removed, and I felt nearly as well as ever I did in my life. I also felt the drawing of God’s Spirit, and, in a measure, saw a beauty in Jesus : but I did not know that my sins were forgiven ; neither was the plan of salvation clearly open to me ; but I

went on my way determined, by grace, to be a follower of Christ.

“ I now procured a collection of the best religious books that I could ; among which were the writings of Mr. Hervey, the ‘ Travels of True Godliness,’ and Alleine’s ‘ Alarm to the Unconverted ;’ for as yet I had not seen any of Mr. Wesley’s publications, nor conversed on religious subjects with any of the Methodists, except the one above-mentioned.

“ As I lived a retired life, I frequently read, prayed, and wept till after midnight ; and often withdrew to the woods and other private places for prayer. In some measure my name was already cast out as evil, though I was ashamed to let any one know the exercises of my mind, or that I used secret prayer : and in order to conceal it when in company, I have frequently grieved the blessed Spirit, by joining in trifling conversation ; for I was much afraid of being thought a hypocrite. The Holy Spirit still pursued me, and I attended strictly to the duties of the family over which I was placed. I had as yet heard very few Methodist sermons ; and the devil strove very hard to keep me from going among those people. Some time after, Mr. Francis Asbury came to our country : I went to hear him one evening. The place was crowded, but I got to the door and sat down. He had not preached long before I felt the word, and his doctrine

seemed as salve to a festering wound. I heard him with delight, and bathed in tears could have remained there till the rising of the sun, the time passed so sweetly away; I was delightfully drawn, and was greatly astonished to find a person go on so fluently without his sermon before him. I suppose hundreds of thoughts passed through my mind. But I returned home with gladness, fully persuaded that he was a servant of God, and that he preached in a way I had not heard before. I followed him to another preaching-place, and fixing my attentive eye upon him, I found him to be a workman that need not be ashamed, rightly dividing the word. He began to wind about me in such a manner, that I found my sins in clusters, as it were, around me; and the law in its purity, probing to the very bottom, and discovering the defects of my heart. I was ready to cry out, 'How does this stranger know me so well?' After sermon was ended, I wished not to speak to any one, but returned home with my mind very solemnly affected.

“Methodism at this time began in some measure to spread; for the blessed God touched the hearts of several young men, converted their souls, and called them to preach, which appeared to be a new thing in our country. Among the first were W. Watters, R. Webster, two brothers by the name of Rollins, and several others who began to exhort. They were zealous, their labours

were blessed, and persecution arose: the cry began to be, 'Enthusiasm,—false prophets.' Indeed, though I was under conviction, and had felt the drawings of the Spirit, I had my fears that matters were going too far, though I did not dare to open my mouth against the work.

"My father began to be troubled about me, and came to see me. We sat up talking till nearly midnight. 'I have no objection,' said he, 'to your being religious; but why would you turn from the Church?' I replied, 'I have no intention to leave the Church; but whenever persons become serious, they are called Methodists, and their names are cast out as evil.' After we parted, I found great tenderness of heart, and shed many tears in private, and many promises occurred to my mind. I loved the Methodists, and yet the enemy of my soul kept me at a distance from them. Unbelief and pride deprived me of the comforts of assurance.

"In April, 1773, my brother John was taken dangerously ill, so that his life was despaired of. One Lord's day many of our relations and friends came to see him, expecting every minute that he would breathe his last. I was greatly concerned on account of his soul, which seemed to be just lanching into eternity, and I feared that he was unprepared. I went round to the back part of the bed, and kneeling down, I prayed earnestly to the Lord to have mercy on his soul. After I

had done praying, I perceived his lips were moving, but could not hear a word that he spoke, till I put my ear close to his mouth, (apparently he was just going,) and heard him say, 'Lord, thou knowest I am unprepared to die: have mercy on me, and raise me up, and give me a longer space, and I will serve thee. Thy Spirit has often striven with me, but I have rejected thee.' Thus did he plead with the Lord for a considerable time. He knew, and so did I, the moment of time when the Lord answered prayer, and granted him a longer space. Immediately I rose from my knees, and told the waiting company they need not be uneasy, for the Lord would raise him again: instantly the disorder turned, he fell into a doze, and within a few days was able to walk about his room. After his recovery, I conversed with him on the subject; and he told me that he saw death approaching, that he was summoned to appear in the world of spirits, and that hell was his doom. 'I knew,' said he, 'when a reprieve in answer to prayer was sent, the blow was averted, and the tender thread lengthened, on condition that I would give the remainder of my days to the Lord.' A few years after he was really changed in heart; he lived two years and eight months happy in the service of God, and died a witness of perfect love.

"About this time the Lord laid me under his afflicting hand, and I was brought nigh unto



death. During the time of my illness, I was in a very strange way: I lay on my bed singing praises to God without any dread of death; I felt my mind easy; I thought if I was removed I should go to heaven; I was willing to die; I did not know my sins were forgiven; but I felt a strong hope, though I was not fully acquainted with the plan of salvation. Who can tell what state my soul was in? I was a good Churchman,\* but a poor Methodist. Blessed be the name of the Lord! He delights not in the death of a sinner; for he raised me up again: but still the enemy of my soul strove to keep me from among God's despised children.

“The August following, it pleased the Lord to take my father into eternity:—surely it was painful to lose the tenderest of parents. From my earliest knowledge of his family, consisting of about twenty in number, I do not remember ever to have heard an oath sworn either by white or black; and it was a rare thing for him to correct either children or servants, though still there was a trembling at his word. I frequently visited him in the time of his illness; for he had a long and tedious sickness, and he seemed very fond of my company: I have reason to believe he went happy out of this dangerous world. Being now left in the entire charge of a family, and the

\* Religion in the Church of England was at this time in a very low state in Maryland.

settlement of my father's business mostly devolving on me, I was surrounded with many cares and troubles, which were no help to the affairs of my salvation. The devil strove hard to drive away all my good desires; but still I attended constantly to my secret devotions, though at times cold enough. It was not long after the death of my father that I had a particular interview with the new parish Minister, who was a very clever man, of a moral character, and much respected in the place. I was a constant attendant on his ministry, and frequently conversed with him on divine subjects. He told me the Methodists carried matters too far; that a man could not know his sins were forgiven; and that all that we might expect in this life was a hope springing from an upright life. I soon fully agreed with him in sentiment. The grand enemy began now to exercise my mind in another way; namely, to seek a literary qualification for the ministry in the Church. This hung upon me for a considerable time; and I applied myself to reading and study for that purpose, often consulting my new counsellor. The Spirit of the Lord at times strove very powerfully, and I was frequently afraid that all was not well with me, especially when I was under Methodist preaching. To these people I was drawn; but it was like death to me: for I thought I had rather serve God in any way than among them; while

at the same time something within would tell me they were right. Being agitated in mind, I at length came to this conclusion,—to give up my former pursuits, bend my mind to the improvement of my worldly property, and serve God in a private manner. I now set out in full pursuit of business, with an expectation of accumulating the riches of the world.

“During the time of my self-secure state, I had the form of godliness, attended the church constantly, and sometimes went to hear the Methodists: I fasted once a week, prayed frequently every day in secret places, endeavoured to attend strictly to the Sabbath, often reproved open sin, and denied myself of what the world calls pleasure. I was so fast set in my way, that I thought I should certainly go to heaven; and if at any time I was overtaken by sin, I would endeavour to mend my pace and pray more frequently. I cannot say I was always without doubts; for often, under Methodist preaching, my poor foundation would shake, especially under the preaching of brother George Shadford, and I would scarcely recover my hope for many days; then I would be tempted to think they were a deluded people, and I would go among them no more: but still I was drawn again and again. I stood in a manner between the children of God and the world. When I was with the people of God, I would endeavour to confute them; and

when I was among their enemies, I pleaded their cause.

“One day, being at a distance from home, I met with a zealous Methodist Exhorter. He asked me if I was born again. I told him I had a hope that I was. ‘Do you know,’ said he, ‘that your sins are forgiven?’ ‘No,’ replied I, ‘neither do I expect that knowledge in this world.’ ‘I perceive,’ said he, ‘that you are in the broad road to hell; and if you die in this state, you will be damned.’ ‘The Scripture,’ said I, ‘tells us that the tree is known by its fruit; and our Lord, likewise, condemns rash judgment. What have you seen or known of my life that induced you to judge me in such a manner? I pity you,’ said I; and turned my back on him. But I could not easily forget the words of that pious young man; for they were as spears running through me.

“In this state I continued till June, 1775. The blessed morning I shall never forget! In the night I went to bed as usual, and slept till day-break. Just as I awoke, I was alarmed by an awful voice, ‘Awake, sinner; for you are not prepared to die.’ This was as strongly impressed on my mind as if it had been a human voice as loud as thunder. I was instantly smitten with conviction in a manner I had not been before. I started from my pillow, and cried out, ‘Lord, have mercy on my soul!’ As it was about the com-

mencement of the late unhappy war, and there was to be a general review that day near my house, I had promised myself much satisfaction; for I was a professed friend to the American cause. However, instead of giving my attendance, I passed the morning in solitude; and in the afternoon went out and heard a Methodist sermon. In sorrow I went, and in sorrow returned; and in sorrow the night passed away. None but those that have experienced the like exercises, can form an idea of what I underwent for several days.

“The enmity of my heart seemed to rise higher and higher. On the Tuesday following, in the afternoon, I heard Mr. Daniel Ruff preach; and was so oppressed that I was scarcely able to support my burden. After preaching I called in with D. R., at Mrs. G——’s, and stayed till about nine o’clock. On my way home, being much distressed, I alighted from my horse in a lonely wood, and bowed my knees before the Lord. I sensibly felt two spirits striving with me. The good Spirit set forth to my inmost mind the beauties of religion; and I seemed almost ready to lay hold on my Saviour. O unbelief, soul-damning sin! it kept me from my Jesus. Then would the enemy rise up on the other hand, and dress religion in as odious a garb as possible; yea, he seemed in a moment of time to set the world and the things of it in the most brilliant colours before me;

telling me, all these things should be mine if I would give up my false notions and serve him. His temptations of a truth might be compared to a sweeping rain. I continued on my knees a considerable time, and at last began to give way to the reasoning of the enemy. My tender feelings abated, and my tears were gone; my heart was hard, but I continued on my knees in a kind of meditation; and at length addressed my Maker thus: 'Lord, spare me one year more, and by that time I can put my worldly affairs in such a train that I can serve thee.' I seemed as if I felt the two spirits with me. The answer was, 'Now is the accepted time.'

"I had not rode a quarter of a mile, before the Lord met me powerfully with these words, 'These three years have I come seeking fruit on this fig-tree; and find none.' And then the following words were added, 'I have come once more to offer you life and salvation, and it is the last time: choose, or refuse.' I was instantly surrounded with a divine power; heaven and hell were disclosed to my view, and life and death were set before me. I do believe if I had rejected this call, mercy would have been for ever taken from me. Man hath power to choose or refuse in religious matters; otherwise God could have no reasonable service from his creatures. I knew the very instant when I submitted to the Lord, and was willing that Christ should reign over

me: I likewise knew the two sins which I parted with last, pride and unbelief. I threw the reins of my bridle on my horse's neck, and, putting my hands together, cried out, 'Lord, I submit.' I was less than nothing in my own sight; and was now, for the first time, reconciled to the justice of God. The enmity of my heart was slain, the plan of salvation was open to me, I saw a beauty in the perfections of the Deity, and felt that power of faith and love which I had ever been a stranger to before."

## CHAPTER II.

"AFTER I found this pearl of great price, my soul was so exceedingly happy that I seemed as if I wanted to take wing and fly away to heaven. Although alone in an unfrequented wood, I was constrained to sound forth the praise of my Redeemer. I thought I should not be ashamed to publish it to the ends of the earth. As I drew near to the house the servants heard me, and came to meet me at the gate in great surprise. The stars seemed as so many seraphs going forth in their Maker's praise. I called the family together for prayer, but my prayer was turned into praise.

"About midnight I lay down to rest, but my

soul was so happy in God I scarcely wished for sleep. However, at length my eyes were closed; but, behold! about day break I awoke, and was strongly tempted by the devil. 'O!' said the adversary, 'where is your religion now? It was only a dream.' I started from my pillow. I remembered the time and place where I received the blessing; and was enabled to repel that temptation. Again said he, 'It is all a delusion.' This assault pained me to the heart. Not feeling as I had done, I began to conclude, perhaps it might be so; and betook myself to the fields and woods under deep distress. I frequently bowed my knees before the Lord; and, blessed be his adorable name, about nine in the morning my beloved Master visited my heart with his love. And I think I received as great a manifestation as at the first. This visit was attended with an impression to go to such a place, and declare to all who might be there what great things the Lord had done for me. I went to the house, got my horse, and set out. When I arrived at the place, I found a Methodist Preacher and several of my acquaintance; and it was strongly impressed on my mind to deliver my message. I sat down among them, but the cross was too heavy. I sat some hours, and grieved the blessed Spirit till I was brought under heavy trials, yea, deep distress of soul; and in that state I returned home.



“For the good of others, I shall speak of a few days’ exercise on this occasion. The blessed Redeemer left me, or rather hid his face from me; and I had to wade through deep waters. I fasted and prayed, till I was almost reduced to a skeleton; but did not open my mouth to any one. I was sinking into desperation. O how powerfully was I harassed by the devil, day and night! The Saturday following I was walking through the fields; all nature was clothed with beauty and verdure; but I could discover no charms in aught around me; I was under the deepest exercises of mind, and severely tempted of the devil. ‘Ah,’ suggested he, ‘where is your God now?’ He thrust Atheism and Deism against me; and thus suggested to my mind, ‘You see you have been deluded; and if you will now take my advice, you will deny every pretension to this religion. The Methodists are a set of enthusiasts, and you have now a proof of this.’ Then with what splendour was the world exhibited to my imagination! ‘All these things,’ suggested he, ‘will I give you, if you will deny that God you have been attempting to serve, and pray to him no more.’ I was sunk as low as I could possibly be; for my mind was encompassed with darkness, and the most severe distress. I was afraid my lips would be forced open to deny the God who made me. Glory, glory to my Lord! who again

gave me a view of an opening eternity, and a sense of his dread majesty ; the sight of which brought me into the dust, prostrate with my face to the ground, where I lay for a considerable time with language similar to this : ‘ If I perish, it shall be at thy feet, crying for mercy.’ Thus I lay till I recovered a gleam of hope that I should be saved at last.

“ I arose from the earth, and advancing towards the house in deep thought, I came to this conclusion, that I would exclude myself from the society of men, and live in a cell upon bread and water, mourning out my days for having grieved my Lord. I went into my room, and sat in one position till nine o’clock. I then threw myself on the bed, and slept till morning. Although it was the Lord’s day, I did not intend to go to any place of worship ; neither did I desire to see any person, but wished to pass my time away in total solitude. I continued reading the Bible till eight, and then, under a sense of duty, called the family together for prayer. As I stood with a book in my hand, in the act of giving out a hymn, this thought powerfully struck my mind, ‘ It is not right for you to keep your fellow-creatures in bondage ; you must let the oppressed go free.’ I knew it to be that same blessed voice which had spoken to me before. Till then I had never suspected that the practice of slave-keeping was wrong : I had not read a book on the subject,

nor been told so by any. I paused a minute, and then replied, 'Lord, the oppressed shall go free ;' and I was as clear of them in my mind, as if I had never owned one. I told them they did not belong to me, and that I did not desire their services without making them a compensation. I was now at liberty to proceed in worship. After singing I kneeled to pray. Had I the tongue of an angel, I could not fully describe what I felt : all my dejection and that melancholy gloom which preyed upon me vanished in a moment ; a divine sweetness ran through my whole frame.

“ I have since clearly seen the goodness of God in preparing me for future usefulness : I was a babe, and knew very little of the insinuations of our powerful foe. I shall always have an aversion to the practice of holding our fellow-creatures in abject slavery. It was the blessed God that taught me the rights of man.

“ I had now no desire to confine myself to a cell, but wished to spread my Redeemer's glory to the ends of the world. I bless the Lord for leading me safely through such fiery trials ! My late affliction of mind was for my good. It was God, not man, that taught me the impropriety of holding slaves ; and I shall never be able to praise him enough for it. My very heart has bled, since that, for slave-holders, especially those who make a profession of religion ; for I believe it

to be a crying sin. In the forenoon I attended the church ; but I could not find what I wanted. In the afternoon I went to hear the Methodists ; and something told me, 'These are the people.' I was so happy in the time of preaching, that I could conceal it no longer ; so I determined to choose God's people for my people, and returned home rejoicing.

" A few days after, I attended a class-meeting on Deer-creek, for the first time, and was convinced it was a prudential institution ; and my heart was more than ever united to this community. I told a pious man, what the Lord had done for me. I now began again to be pressed in spirit to visit my friends and neighbours, and especially some particular families who lay with weight on my mind. The first visit I made, the man of the house was much enraged against me ; but my Lord gave me one or two of his children. Shortly after I visited another family ; and the master was brought to cry for mercy on his knees before the Lord. The third was nearly twenty miles off. I seemed to go with confidence, and got there a little before night. I told him what God had done for me, and desired he would send out and call in the neighbours, and I would pray with and for them. The person did so, and after prayer I was obliged, for the first time, to open my mouth by way of exhortation ; and the Lord filled it, and sent his arrows to the hearts of three

sinner, one of whom slept very little that night ; and another followed me nearly sixteen miles the next day.

“ Shortly after I was brought into Gospel liberty, I thought it my duty to open religious meetings in several places, principally at my own house, and at the house of my brother John, where a blessed work of God broke out, and I took down the names of those who were awakened and converted, and who expressed a wish to unite together. Though I had not yet joined the Methodists, I was considerably acquainted with them, had read some of Mr. Wesley’s writings, and saw clearly that religious people ought to unite together. I formed a society of about thirty, which I generally met weekly, and several of them were happy in God. I invited Mr. Rodda, a Methodist Preacher with whom I had met, to come and preach a sermon : he did, and after preaching I told him there was a people prepared for him, that I thought him more capable of taking care of them than myself, and that if he would take them in and give them regular preaching, I would deliver them up to his charge ; which he accordingly did. The next day he told me I must travel with him ; which I did for about nine days: he preached, and I exhorted after him. I then told him I must return home : when he asked why, I replied that I was not disposed to be a Travelling Preacher. It was now the enemy

suggested that there was no other way for me to prevent or get clear of those itinerating impressions but to alter my condition in life. The thought was so pleasing, that I employed carpenters to put an addition to my house. I received a letter from Mr. Rodda to meet him in Baltimore: I did so; and after staying with him a few days, he told me that he wanted to stay in town a few weeks, and he wished I would take his Circuit, and he would meet me at such a place. I attended every appointment for which I engaged, and we had precious seasons; but instead of meeting Mr. Rodda at the appointed place, I started for home; I had about fifty miles to go. I called at the house of a pious old gentleman for some refreshments: he looked me in the face, and said, 'Are you the young man that was with Mr. Rodda?' I told him I was. 'Where are you going?' said he. 'Home,' I replied. 'What are you going home for?' 'I do not intend to be a Travelling Preacher,' I replied. 'From every thing that I can understand,' said he, 'God has called you to that work; and if you reject that call, he will pursue you.' I replied, 'I cannot help it. I do not intend to be a Travelling Preacher.'

"I again attended class for the second time at Mr. D.'s; and as they had not heard what had happened to me, some of them were fearful that I had come in to spy out their liberties. I arose from my seat, and, for the first time among the

Methodists, publicly declared what the Lord had done for me. We had a blessed meeting. The Leader offered to give up his paper to me; but I refused, saying, I would visit them as often as I could; and so returned home praising God.

“I felt an impression to go to that brother I have before mentioned, who was raised from the jaws of death. He was seeking the Lord; but did not profess to have found peace with God. I begged of him to call a meeting in his own house; and I found great freedom to speak, and appointed another meeting: about forty people gathered; and while I was speaking, the power of the Lord came down in a wonderful manner; nearly half the sinners that were present were struck to the floor, and cried for mercy to such a degree that they were heard at a great distance. After the meeting was over, many continued crying.

“The next morning a gentleman who lived not far off came to the house to beat me. Soon after he entered, he began to swear, affirming I should spoil all his negroes. I told him, if he did not leave off swearing, God would send his soul to hell. He replied, if I said that again he would level me to the floor. I assured him I would reprove him whenever he took the Lord's name in vain. He then rose up, and struck me on the side of the face, and repeated his blows. There were five of us in the house: my brother, his overseer,

myself, and two enemies. I was afraid we should have had a general battle. My brother was only awakened ; his overseer had no religion beyond a zeal for the truth, and such a love for my brother and myself, that he would almost have laid down his life for us. My mind was perfectly calm, and my soul so happy that I scarcely felt his blows. I saw the Lord's hand in my preservation ; for, though he was in so violent a rage, I had not been exhorting many minutes (with tears) before he was as quiet as a lamb ; and he and his man, bidding us good morning, went away. Not long after he was taken into eternity.

“ I now began to hold evening meetings in different places, several times in a week ; and united those who were awakened into a kind of society ; and several, I trust, were happily united to Jesus. O, what sweet times I used to have ! Frequently we have continued singing, praying, and praising God till after midnight. Many of my relations expressed great sorrow for me : but, glory to God ! I delighted in the cross of my Saviour. I was assaulted by many inward conflicts from the devil and the corruptions of my own heart ; but Jesus was precious to me.

“ I had an appointment one Lord's day, but before I got there a company of Belial's children gathered to prevent the meeting. But, blessed be God ! I was enabled to speak boldly ; and



although some raged, and threatened me, my faith was so strong I did not believe they could hurt me. I shall never forget that day: it was a time of rejoicing to my poor soul.

“I was determined I would have nothing to do with the unhappy war: it was contrary to my mind, and grievous to my conscience, to have any hand in shedding human blood. Accordingly I was brought before the officers at a general muster, because I refused to meet as usual to learn the art of war. The General Officer called me aside, we sat down together, and he asked me why I refused to muster as I used to do. I told him that a recital of the great things God had lately done for me would, perhaps, be the best answer I could give him. I then in a plain manner related to him my experience, and the happy state of my mind. Moreover, I told him that it was useless for me to learn a trade which I never intended to follow; and assured him that it was not from any disaffection to my country's cause, but conscience, and a conviction that there was a greater work for me to engage in. My experience seemed to take some hold on his mind, and he said he did not blame me at all, but he was sorry to lose me from the company, and he could not exempt me; so I was called before the company, and I sat on my horse and exhorted more than a thousand people, whilst the tears flowed down my cheeks. However, a court-mar-

tial sat on my case, and laid a fine of twelve dollars; but they never called for the fine, and I have never since been troubled with their military works.

“It was impressed on my mind to have some conversation with Mr. W——, the Minister of our parish. He had been the means of keeping me from God and his people for a long time. We had a long discourse in the vestry-chamber; where I told him what God had done for me. He desired to know who gave me authority to hold meetings in his parish. I told him I did not do it either for money or honour; that while there were sinners in his parish, and the Lord pressed it on my mind, I should call them to repentance. ‘You have no right to do it,’ said he, ‘unless you are ordained.’ ‘The love of God constraineth me,’ said I, ‘and I must open my mouth in his cause. Having tasted his goodness, I have a longing desire that my neighbours should be made happy too.’ After a conversation of nearly two hours on the new birth, finding his mind disturbed, I told him in a plain manner what I thought of his doctrine, and what effect it formerly had on me; and so our meeting ended. After I withdrew to my home, being young in the way, very few to strengthen, and many to weaken my hands, I was sorely tempted of Satan to give up my confidence in the Lord. Under heavy affliction of mind I withdrew, and wres-

tled in prayer till the Lord visited me and dispersed every doubt and every fear; giving me these words for my comfort: 'Fear not, I am with you, and will support you under all your trials.' O, what consolatory streams flowed into my heart! and how was I strengthened, and enabled to rejoice in the Lord!"

Notwithstanding the natural aversion which it is apparent Mr. Garretson felt to enter the field of itinerant labour, the evident tokens of divine approbation which attended the commencement of his efforts tended to remove his scruples, until his opposition was entirely subdued by the perpetual and powerfully inward calls of the Holy Spirit to this work. Call not this enthusiasm. The sequel of his life, so abundant in labours, so rich in success, refutes the slander, and confirms the assumption, that he was called of God, and set apart by the Holy Ghost for the work of the ministry. It was from a consciousness of this call that Mr. Garretson was enabled to go forward, and willingly devote himself to this labour. Hence also arose that sweet peace of mind of which he so often speaks, notwithstanding the violence of his inward conflicts. To have "fightings without and fears within," is perfectly consistent with a consciousness of the favour of God, and is common to the experience of all true Christians, and more especially to Christian Ministers. Hence he says:—

“ I found great liberty of speech, and the word was blessed to many souls ; for the Lord greatly assisted me, and I had sweet refreshing seasons. O how happy might I have been, had I guarded against my powerful adversary ! But I had not been in the Circuit more than fifteen days, before I gave way to his suggestions ; and, concluding that I was not called to this work, I left the Circuit under deep dejection, and returned home, determined I would never attempt it again. It was suggested that the more I went among the Methodists, particularly the Preachers, the more my mind would be distressed about travelling. I was still willing to speak occasionally about home ; but to go through the world, I knew not where, was a burden, as I thought, too heavy for me to endure.

“ It is not in my power to give a full account of my exercises from the fall till the following spring. It may, however, be necessary to touch on a few particulars. For about four months I spent my time in prayer, reading, and such like exercises, except when I was from home, at preaching, or holding meetings myself. The idea of travelling, and preaching the Gospel, was continually held up to my view. Frequently when riding or walking, I was drawn out on divine subjects, and at times the Bible seemed all open to me : it was not uncommon for me to preach in my sleep. One night the whole world of sinners

seemed to be exhibited as it were in the air, suspended by a slender thread, and the dismal pit beneath them. I saw them careless and unconcerned, in all kinds of ungodly practices, as secure as if in no sort of danger: in my sleep I began to cry aloud to convince them of their danger, till I aroused my brother, who then awoke me: I was sitting up in my bed, trembling, and as wet with sweat as if I had been dipped in a river. I had very little happiness, except at those times when I felt a degree of willingness to labour for my Lord. I have frequently stood astonished, wept and mourned in secret before the Lord, and entreated him to send some one else, that was more sensible and capable than myself; looking around in my mind, and nominating such and such persons, whom I conceived to be more fit for the ministry; saying, 'How can it be, that such an unworthy, ignorant being should be set apart for so great a work?' When on my way to my occasional appointments, I would promise in my mind, that if the Lord attended his word with great power, I would consent to give up and labour for him. And at such times I have had great displays of the goodness of God, and have seen sinners weeping all around; but although my mind at those seasons was resolved, unbelief would again assault and overpower me.

"In the month of March my conflicts were so great I almost sunk under them. The ungodly

amongst my acquaintances knew not what was the matter with me: some would ask if I was sick; for I was much worn away. Others would say behind my back, 'He will come to nothing.' I believe I had a more severe travail of soul before I submitted to be an Itinerant Preacher, than I had gone through for justifying grace. One day, being almost weary of life, and under deep dejection, I thought if the Lord would manifest his will, I would, through grace, obey. I was next led to inquire how I was to expect this desired favour. I kneeled down by the bed, and prayed to the Lord, by some means or other, to make a discovery to me, in the clearest manner, of what he would have me to do. I arose from my knees without any particular answer, much burdened and greatly distressed. I threw myself on the bed again, and in less than two minutes I was in a sound sleep. I dreamed I saw the devil come in at the door, and advance towards me: I thought a good angel came and spake to me, saying, 'Will you go and preach the Gospel?' I replied, 'I am unworthy, I cannot go.' Instantly the devil laid hold of my hand, and I began to struggle to get from him: I saw but one way that I could escape, and that was a very narrow one. The good angel said to me, 'There is a dispensation of the Gospel committed to you; and woe unto you, if you preach not the Gospel.' I struggled for some time to get from

him, but in vain : at length I cried out, ‘ Lord, send by whom thou wilt ; I am willing to go and preach thy Gospel.’ No sooner had I thus submitted, than I saw the devil fly as it were through the end of the house in a flame of fire. I awoke : immediately every cloud was dispersed, and my soul was enraptured with the love of my Saviour. I wanted now to converse with some experienced person on the subject ; my way now appeared so open, I thought I should never have any more doubts to contend with. I believe it was the next day, I received a letter from brother D. R., desiring me to come and take the Circuit a few weeks while he went to Philadelphia. I had no doubt but the Lord directed him to write thus. Before the day arrived that I was to set off, the enemy strove again to prevent me ; telling me I was deluded, that it was only my own fancy, or the vanity of my own heart. After I set out I was pursued to that degree, I was ready to desire my horse might throw me, and put an end to my life, or maim me so that I might not be able to go on. In the evening I got to brother D. R.’s, in Cecil, where he had an appointment for me ; but my exercises were so severe that I could say but little. The next day he left me, and I concluded to go on the Circuit. Of all creatures in the world, I have the greatest reason to be thankful to the Lord, for his tender care of me, a poor weak rebel against

him. At the first and second places to which I went, the Lord was powerfully present; and I believe good was done. I was now quite willing to be an Exhorter; but thought I would not take a text. I had not, however, travelled far before I had a text suggested to me, and I refused, till my gift of exhortation was almost taken away; and my mind was amazingly distressed again.

“One Sabbath I came to a place near Chop-tank-bridge, where I again refused to give out a text, and it pleased the Lord to hide his face, so that I was unable to speak with any degree of freedom. I went to my afternoon’s appointment very low both in mind and body, having taken very little refreshment for several days. I determined if a text opened to me, I would give it out loddly, and trust in the Lord. It was so, and I gave out, ‘Behold the man.’ I shall never forget the afternoon: it was a time of power to me and many others; the whole Bible seemed open to me. The next day I went to my appointment, with some willingness to be a Preacher. I gave out this text, ‘The great day of his wrath is come, and who shall be able to stand?’ I endeavoured to show, as I could, how awful that day would be; who would, and who would not, be able to stand, with the consequences to each class. The power of God, in a very remarkable manner, came down among the people, and hardened sinners were brought to cry for mercy.



When almost spent, I stopped ; but the people continued praying. It was a memorable season ! My soul was happy, and my heart humbled. I was now willing to be a Preacher, and thought, ‘ Surely I shall never doubt again.’

“ When brother D. R. returned, he took the Circuit, and I went out to open a new one. As I passed along through Tuckeyhoe Neck, I called at a house and asked the woman if she wanted to hear the word of the Lord preached ; if she did, to send and call in her neighbours : she did so, and I found great freedom. I gave out that I would preach again the next day. The man of the house was an officer of rank ; and it being a day of general mustering, he marched up all the company, and I spoke to hundreds with freedom ; many tears were shed, and several convicted, one of whom has since become a Preacher. I continued several days in the Neck, and my labours were attended with success.

“ I again met brother D. R. in Cecil county, where we had a Quarterly Meeting, and from thence we set out for Hartford. He solicited me not to fail attending the Baltimore Conference. On the Lord’s day following, an appointment was made for me to preach in my native place : a multitude gathered, among whom were many of my old friends and relations, which made the cross very heavy. I gave out my old text, ‘ The great day of his wrath is come, and who shall be

able to stand?' Just as I had entered on the subject, I fainted under the cross, and fell to the ground, (I was preaching under the trees,) where I lay till water was brought and thrown on me, when I immediately recovered, and was enabled to rise. I then proceeded, the subject opened to me, and we had a solemn season. Tongue cannot express or pen describe what I felt. Some of the careless ones said, 'He is not able to stand.' It seemed as if I could have lain down my life for my relatives and neighbours, had it been required. Thanks be to God! I trust some good was done. The next day I was most severely pursued by the enemy of souls. I was young, and very feeble both in body and mind, and greatly feared lest I should fall under the hand of my powerful foe; but the blessed God had an eye upon me for good. On Monday I had a severe conflict about attending the Conference. The exercise of my mind was too great for my emaciated frame. I betook myself to my bed, and lay till twelve o'clock, then rose up and set off. I got into Baltimore about sunset. The Conference was to begin the next day. I attended, passed through an examination, was admitted on trial, and my name was, for the first time, classed among the Methodists; and I received of Mr. Rankin a written license. My mind continued so agitated, for I still felt an unwillingness to be a Travelling Preacher, that, after I went from the preaching-

house to dinner, I again fainted under my burden, and sunk to the floor. When I recovered I found myself in an upper chamber on the bed, surrounded by several Preachers: I asked where I had been, as I seemed to be lost to all things below, appearing to have been in a place from whence I did not desire to return. The brethren joined in prayer, and my soul was so happy, while every thing wore so pleasing an aspect, that the Preachers appeared to me more like angels than men. And I have praised the Lord ever since, that, though unworthy of a seat among them, I was ever united to this happy family."

### CHAPTER III.

"I WAS appointed to travel in the Frederic Circuit with Mr. Rodda; and, as the Conference ended on Friday, I set out, and the next day got into my Circuit. I preached on the Lord's day with very little freedom or happiness to my own soul, the enemy still pursuing me with his fiery darts. At times I had sweet communion with my blessed Lord; but a consciousness of my weakness and inability for the great work in which I had engaged, caused my hands to hang down. I was a young soldier, and knew but

little about exercising the Christian armour. The goodness of God was great to me, in opening the hearts of the people to receive and bear with my weaknesses.

“ One day on my way to my appointment my difficulties appeared so great, that I turned my horse, three different times, towards home. I was in a solitary wood, entirely alone : I wept, I mourned, and prayed at the feet of my Lord, and was finally encouraged to go forward ; and a sweet and powerful meeting we had. Sometimes when I have been at the appointed place, and the people assembling, I have been tempted to hide myself, or wish that I was sick. At other times I have envied the happiness of crawling insects on the face of the earth ; and I have constantly found that the greater cross it was to speak for God, the greater was the blessing, both to myself and the people. In these cases I seldom opened my mouth to speak in public but the power of the Lord was sensibly felt. My Bible, at particular times, would appear so small that I could not find a text. I remember one day a congregation was gathered, and I was alone, under deep exercise, and it appeared as if there was not one verse in the Bible that I could speak on. All on a sudden, whilst I was on my knees before the Lord, the following text was powerfully applied :—‘ The Spirit of the Lord God is upon me, because he hath anointed me to preach

glad tidings to the meek, to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.' (Isaiah lxi. 1.) I immediately met the assembly, and, after singing and prayer, gave out the text; and the power of God descended in an extraordinary manner. Previously to this the people were so hardened, that we had only four members of society in that place; but before I left the house, twenty, who seemed to be that day broken in heart, were added to them. We continued singing and praying till nearly sunset, and there appeared to be very few in the congregation whose hearts were not touched; my voice being almost lost in the cries of the distressed.

“Some time after I was requested to appoint a watch-night, to which I consented. Mr. Rodda was displeased that I had not consulted him; but I was innocent, knowing very little of discipline. Many people came together, and many of the children of the devil were angry, and stoned the house; but the Lord was powerfully present. His people had a little paradise; and I trust there were several new-born souls, and some poor sinners brought to tremble.

“I continued six months in this Circuit; and, blessed be God! many were added to the society, his children much quickened, and many happily brought into the kingdom of grace. My heart was closely united to the people, and they were

remarkably kind to me. I thought it a great favour to be received as a Preacher; and I verily believe the Lord inclined the hearts of the people to overlook my many weaknesses and want of knowledge, and for the sake of his Son in a small measure owned my efforts.

“I think it was in November I was sent to the Fairfax Circuit, where I stayed three months. I had many happy moments, and preached the Gospel with freedom. I cannot say I met with much success, neither was I so powerfully harassed by temptations. I was now better acquainted with Satan’s devices; and, I trust, had a more steady confidence in my blessed Saviour. I began to preach the word more freely, and was not so easily shaken with respect to my call to the ministry. I was now entirely willing to be a Travelling Preacher; and, blessed be God! he gave me favour in the sight of the people.

“As there were many doors open for us in New-Virginia, and several small societies formed, Mr. Rodda thought it expedient to send me into those parts of the country; and, blessed be my God! I found a willingness to go any where, and to do any thing that would be of the least service to the church of God. I bless and praise the Lord for his goodness to me during my stay in that part of his vineyard; for he wonderfully enlarged my desires after him; he increased my gifts, and opened the hearts and houses of the

people to receive his servant and his word. Many were added to the society.

“ I visited Shepherd’s-town, lying high up on the Potowmac river. On the Lord’s day I attended the church, and heard their Minister preach on, ‘ Keep holy the Sabbath-day.’ Though he was a man slow of speech, I think his discourse took up only fifteen minutes. He said there was no harm in civil amusements on a week-day ; but they ought to refrain from them on the Sabbath. I had no doubt but his discourse was his own composition. I do not remember a word about the fall of man, faith, or repentance. I asked liberty, and went up into the pulpit after him, and gave out, ‘ How shall we escape if we neglect so great salvation ?’ (Heb. ii. 3.) After I had done, one of his hearers asked him what he thought of the doctrine the stranger had delivered. ‘ Why,’ said he, ‘ he seems to bring Scripture to prove it : it may be so ; but if it is, I know nothing of it.’

“ I preached every other Sunday in the church during my stay in this new Circuit ; and at the fourth sermon there were as many people as could crowd into the building. There was a great agitation among the congregation, and the word took such effect on the heart of a woman that she cried aloud for mercy. The people being unacquainted with such things strove to get out ; but the aisle and every place were so

crowded that they could not, unless those at the doors had first given way. In a few minutes the Lord set her soul at liberty. She clapped her hands in an ecstasy of joy, praised the Lord, and then quietly sat down. The whole congregation seemed to be lost in amazement, and the divine presence appeared to run through the whole house : most of the people were melted into tears. The Presbyterian Minister was among the crowd, and most of his congregation came to hear what 'the babbler' had to say. This man with his Deacon I met on the road a few days after. 'I was hearing you preach,' said he, 'and I did not like your doctrine.' 'What was your objection?' said I. 'Why, it was a volley of stuff.' 'Well,' I replied, 'if the Lord makes use of it to bring souls to himself, I wish to be thankful and satisfied.' 'You preach perfection,' said he; 'and that I do not believe to be attainable in this life.' 'Then,' said I, 'you do not hold with the doctrine of our Lord and his Apostles: our Lord says, *Be ye perfect even as your Father in heaven is perfect*; and the Apostle says, *The blood of Christ cleanseth from all sin*. When are we to be made perfect?' 'Not till death,' said he. 'Our Lord,' said I, 'came to destroy the works of the devil; and do you suppose he will call death to his assistance? Death in Scripture is called *the last enemy*; and we learn that as death leaves us, judgment will find us; and that there



is no knowledge or work in the grave ; and if we die in our sins, where the Lord is we cannot come. I want to know how death is to bring this about.' 'Why,' said he, 'at the article of death sin is done away, and not till then.' 'The Papists say we must be refined by the fire of purgatory ; the Universalists, that the last farthing will be paid in hell ; and you say, Nay, death will do it. But we profess to hold with the holy Scriptures, which say, that *his name shall be called Jesus, for he shall save his people from their sins.* Do you not,' said I, 'believe that the Lord is able to wash and cleanse the soul from all sin one minute before death?' To this he agreed. 'And if a minute, why not a day, a month, yea, why not seven years? The Apostle saith, *Behold, now is the accepted time ! behold, now is the day of salvation !* How dare any man limit the Holy One of Israel?' 'I have done with you,' cried he and his Deacon ; and so saying, turned they their backs upon me.

"A few evenings after, I preached near his house, and he and his Deacon were present again : a blessed season we had ; a great shaking among sinners, and I believe the heart of the Minister was also softened. He came to me after sermon, and asked my pardon if he had said any thing amiss.

"Glory to God, he enabled me to travel largely through that country, to preach one, two, three,

and sometimes four sermons a day. The last sermon I preached was from, 'Finally, brethren, farewell,' &c. This was a time not soon to be forgotten. A large congregation seemed to drink in every word: such attention was given, and so much of the divine presence felt, that I continued nearly three hours; and then the people hung around me in such a manner that I could scarcely get from them, begging me with tears not to leave them."

#### CHAPTER IV.

"OUR Conference this year began at Deercreek the 20th of May, 1777, and continued till the Friday following. I was greatly refreshed among the servants of God; some of whom I have never seen since, nor shall again on this side of eternity.

"My appointment was in Virginia, in what was called Brunswick Circuit, with brother W. and brother T. After spending a few days among my relations and old friends, on Monday I set out for my Circuit, and on Tuesday met the Preachers in Fairfax; and the next morning we set out in company on our way. My appointment was much to my mind; and I had a lively

hope that my Lord would be with me, and bless my weak endeavours to promote his cause.

“We travelled several days before we met with any Methodists: but the Lord befriended us; for we had happy times together; and had an opportunity of preaching several sermons before we reached our Circuit: we had a sweet season at the house of a good old man; and I think we were providentially sent thither, not only for the benefit of the family, but likewise of many others.

“June 4th, I parted with my company; and, thanks be to God, my soul was refreshed as with new wine. The same day I was brought to the house of a kind widow, who sent out and called a company together. There was a young growing society in this neighbourhood. I preached from, ‘Fear not, little flock,’ &c., Luke xii. 32. From what I could understand, they had seldom had such a time of refreshing. I could say, ‘It is good for me to be here.’ My confidence still grew stronger with respect to my call to the ministry.

“On the 5th of June I got into my Circuit, and on Saturday, the 7th, began my ministry among a lively people. I was attacked by an officer, who wanted to know my mind respecting fighting. I told him God had taught me better than to use carnal weapons against the lives of human creatures. He intimated something about stopping me. I told him I was not afraid of

man; that if he did not learn to fight with other weapons, he would go to hell.

“On Sunday, the 8th of June, I preached to many serious people. While I was pointing out the Gospel salvation there was a shout in the camp of Israel; and after the meeting ended there was a rejoicing among God’s people. I met the society, and was more than ever confirmed in my belief that the Lord had sent me into that part of the vineyard. I there met with a black boy who was happy in the Lord; and I thought he exceeded all the youths I had ever seen for a gift and power in prayer.

“Monday, June 9th, I preached a few miles off, from these words, ‘Loose him, and let him go.’ There were as many people as the house could contain. After preaching nearly two hours, the cries of the assembly were so great that I desisted. The people continued together a long time after, and I doubt not but several were set at liberty. O Jesus! thou still increasest my faith; thou givest me lively sensations of thy pardoning love; and I feel that thou hast called me to the ministry of thy blessed word. At this meeting we were so wonderfully drawn out that we knew not when to part, having seldom felt the like. The next day I had great freedom to preach, and one soul was born of God.

“Thursday, June 12th, I found liberty in preaching to an attentive, solemn congregation.

I rode to Colonel Taylor's, and met brother F. P. We held a watch-night, and I think I never had more freedom to speak. The word was blessed to the Colonel and his family, and they treated me ever after more like a son than a stranger; yea, I may say, more like an angel than a poor clod of earth. And I, on my part, shall ever respect them for their kindness to me.

“The next day I again crossed the Roanoke river, and had great liberty to preach from these words, ‘For lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in the land,’ &c. After this we had a love-feast, and many spoke freely of the goodness of God. In this place the people wanted to gain me with their kindness; but I refused their obliging offers, being convinced I should do more good in wandering up and down the earth without any incumbrances; and as for riches, I had enough to serve my purposes. The temptation was considerable, and pleasing to nature. Vain world, away with your flattery! I could rejoice in my God, with the testimony of a good conscience, knowing that the oblation was made for the good of Christ's church which he purchased with his own blood. It was no time to think of houses and lands, &c. I passed on, rejoicing in God my Saviour, and was greatly encouraged in the blessed work. But

halcyon days did not always attend me. I again experienced the severe buffetings of Satan: but my exercises proved a blessing to me; for my soul was humbled, and I was made in a measure sensible of the need of a deeper work of grace in my heart before I could be completely happy.

“Sunday, June 22d, in Roanoke chapel I preached to about five hundred whites, and almost as many blacks who stood without. I found freedom of mind, and many tears were shed by both white and black. The next day while I was preaching a funeral sermon we had much of the divine presence. In this way I continued around the Circuit till the Quarterly Meeting, which was held in August. The Lord was with me, blessed my endeavours, and increased my love to him and his people. In this Circuit I conversed with some deeply-experienced Christians; and by their humble walk and heavenly conversation, I was much stirred up to seek a deeper work of grace; especially by the experience of sister B——. I believed there was such a thing as perfect love to be attained in this world; and I likewise knew I was not in possession of it: I saw a beauty in the doctrine, and preached it, but the blessing was at a distance.

“About this time the State-oath began to be administered, and was universally complied with both by Preachers and people where I was; but I could by no means be subject to my rulers in

this respect, as it touched my conscience towards God : so I was informed I must either leave the State, take the oath, or go to jail. I told those who came to tender the oath to me, that I professed myself a friend to my country ; that I would do nothing willingly or knowingly to the prejudice of it ; that if they required it, I would give them good security of my friendly behaviour during my stay in the State. ‘ But why,’ said they, ‘ will you not take the oath ? ’ ‘ I think,’ said I, ‘ the oath is too binding on my conscience ; moreover, I never swore an oath in my life ; and Ministers of the Gospel have enough to do in their sphere. I want, in all things, to keep a conscience void of offence, to walk in the safest way, and to do all the good I can in bringing sinners to God.’

“ We began to labour under heavy political trials, as it was a little after the commencement of what we call ‘ the revolutionary war ; ’ and indeed the clash of arms was a new thing in our country, especially such powerful blows from an overgrown mother, who wanted to keep her children under subjection, in matters wherein they thought they were capable of judging for themselves. It might be asked, ‘ Why did you not comply with the law ? ’ From reading, my own reflection, and the teachings of the good Spirit, I was drawn quite away from a belief in the lawfulness of shedding human blood under the Gospel dispensation ; or, at most, it must be in an extreme

case, touching which, at that time, my mind was in doubt. Again: I thought the test-oath was worded in such a way as to bind me to take arms whenever called on, and I felt no disposition to use carnal weapons.

“Many of my friends endeavoured to persuade me to comply; alleging that I might be more useful among the people: but it was to no purpose. The rulers said, ‘You must leave the State.’ ‘This I cannot do: for, first, the Conference appointed me to labour in this State: and in the second place, I am confident that my appointment is approved of by my heavenly Father; and therefore I dare not leave the State.’ ‘Then,’ said they, ‘you must go to prison.’ ‘That matter,’ I replied, ‘I leave to the God of Daniel; assured he is able to defend my cause, whether in or out of jail.’

“The many trials I had on this occasion drove me nearer to God; and as many thought that every sermon would be my last, more attended than otherwise would, and I found much freedom to preach the word, and good was done.

“At a certain place several of the rulers bound themselves to put me to jail, when I came that way again; my friends persuaded me to decline going there; but I told them I could not be clear if I distrusted so good a God. Before I came round to that place, the Lord laid his afflicting hand on some of those ruling men who had



threatened to imprison me ; so that when I went there, several of them had already made their exit into eternity ; and another was lying at the point of death. I preached with much freedom ; but though I had been chased for several months, there was none to lay the hand of violence upon me. The persecution from this quarter entirely subsided during my stay in the State. In this Circuit I met with a number of inward and outward trials, but I bless God that he ever sent me into this part of his vineyard : so that I can truly say, that the life and conversation of many of my worthy friends (some of whom were older in the grace of God than myself) were made a great blessing to me. O how shall I make suitable returns to my God for the thousands of his favours ?

“In September I went to North Carolina, to travel Roanoke Circuit, and was sweetly drawn out in the glorious work, though my exercises were very great, particularly respecting slavery. Many times did my heart ache on account of the slaves in this part of the country ; and many tears did I shed, both in Virginia and Carolina, while exhibiting a crucified Jesus to their view ; and I bless God that my labours were not in vain among them. I endeavoured frequently to inculcate the doctrine of freedom in a private way ; and this procured me the ill-will of some, who were in that unmerciful practice I would often

set apart times to preach to the blacks, and adapt my discourse to them alone; and precious moments have I had. While many of their sable faces were bedewed with tears, their withered hands of faith were stretched out, and their precious souls made white in the blood of the Lamb. The suffering of these poor outcasts of men, through the blessing of God, drove them near to the Lord, and many of them were truly happy.

“Respecting Christian perfection, I believed such a thing to be attainable in this life. I therefore, both in public and private, contended for it, and had often felt the need of it in my own soul; but I never had such a view of it in my life as while in this Circuit. The Lord, in a very powerful and sudden manner, gave me to see and feel the need of this blessed work. Every heart-corruption was discovered to me by the blessed Spirit, at the house of that dear afflicted mother in Israel, Mrs. Y. I have had many sweet moments with that precious family; but she has since gone to Abraham’s bosom. This discovery was made to me while I was alone in the Preacher’s room. I expected in a few moments to be in eternity; and the cry of my heart was, ‘Lord, save me from inbred sin!’ The purity of God, heaven, and the law, with the impurity of my heart, were so disclosed to my view, that I was humbled in the very dust; and expected never to enter into the kingdom of heaven without a

greater likeness to my blessed Lord. I rejoiced that the cold hand of death was not upon me. For more than a week an earnest struggle continued in my heart for all the mind which was in Christ. My appointments were made, or I am apprehensive I should have declined preaching so pure a Gospel, till the heart-corruptions which I felt were washed away. The enemy strove very hard to rob me of my confidence ; but, although I was at times brought very low, yet I did not let go my hold of the Redeemer, or the witness of my justification.

“One day I went to my appointment, and while the people were gathering, I withdrew about a quarter of a mile from the house, and wrestled with the Lord in prayer : I thought I could not meet the congregation, unless I was delivered from my inbred sins. However, after the people had waited about an hour, I went to the house ; but my struggle seemed to be at the height. I thought I would pray with the people and dismiss them. After prayer my Lord gave me this text, ‘Blessed are the pure in heart ; for they shall see God.’ Never had I such freedom before that time, to describe, first, the impurity of the heart ; secondly, how it is to be purified ; and, thirdly, the blessing resulting therefrom,—that they shall see God. While I was speaking of the travail of a soul for purity, all my inward distress vanished ; and I felt a little heaven on

earth. I know that the Lord deepened his work ; but I did not claim the witness of ‘ perfect love ;’ yet my soul was happy from day to day.

“From this time I began to preach the doctrine of Christian perfection more than ever : the plan seemed as clear to me as the noonday sun. Many were convinced of the need of perfect love ; and some were brought into the possession of it. The word of the Lord prospered in the Circuit ; and some of the children of Belial were stirred up to persecute. One day a very wicked man came into the house while I was preaching : he supposed my discourse pointed at him ; and stood for a considerable time, swelling, and threatening in his heart that he would haul me down and beat me. But before the sermon was ended, he gave heed to the things delivered, and a spirit of conviction took hold of his heart : before he left the house he professed justifying faith, and I trust became a changed man.

“I then went to the house of a Christian man, whose brother, who lived next door, was a violent persecutor. While I was at family prayer in the evening, he ran over with a loaded gun, and stood with it presented for a considerable time, but had not power to draw the trigger. A few days after, he was in a rage with his brother on account of his receiving the Preacher, shot at him, and slightly wounded his body. I was very thankful I escaped him.

“ In this Circuit there was a blessed gathering of souls into the fold of Christ ; many were convinced and converted, and at the spring Quarterly Meeting we had some lively witnesses of perfect love ; others were greatly moved to seek after that deep work of grace. Glory to God ! I can say I had many blessed, happy moments while travelling the Virginia and Carolina forests, endeavouring to gather poor lost souls to the Redeemer’s fold.

“ I have often thought that the consolations afforded me were an ample compensation for all the difficulties and trials I met with, in wandering up and down in an ill-natured world. And I often reflect and bewail my backwardness, when I first entered so unwillingly as a labourer into my Lord’s vineyard. But now, thanks to his name, I go willingly ; and desire cheerfully to obey all his commandments, and do all the little good I can to promote his honour and glory.

“ In May, I left the people to whom I found myself closely united, and in whose sight the Lord gave me great favour, and set out for the Leesburg Conference.”

## CHAPTER V.

“WE had a comfortable Conference in Leesburg; and May 20th, 1778, I set out for my destined place. After preaching a few sermons, and visiting my old friends and relations, on the 30th of May I crossed the Chesapeake; and in the evening had a delightful opportunity of pressing the necessity of holiness on the minds of many. Blessed be God! there was a shout in the camp among our blessed Saviour’s despised followers; and I have no doubt but that the Lord directed my lot into this part of the work.

“On Sunday I spoke in the Kent preaching-house with much liberty, and we had a sweet refreshing season. This was the first Methodist preaching-house that was built on this shore. In the evening I was much drawn out in prayer and self-examination; and felt the sweet beams of the blessed Spirit, and experienced the bliss of prayer, with a comfortable hope that my Lord had deepened his work of grace in my heart. Four Preachers were appointed by Conference for the Peninsula,—brothers H., L., C., and myself. The enemy of souls had stirred up a great persecution against the Methodists. Brother H. was taken by the rulers, and put in confinement. Brother L. thought it his duty to return to Virginia. And poor brother C. was too unwell to travel

much : so that for a considerable time I was left almost alone."

This was a season peculiarly trying to the Methodist Preachers. War knows no mercy ; and the mere circumstance that the first Methodist Preachers were from England, under the direction of Mr. Wesley, whose loyalty to his King and country led him to speak and write against the proceedings of the American provinces, was enough of itself to excite suspicions in the ruling party here against the Preachers. The fact also, as stated by Mr. Garrettson, that most of those who had joined the societies, and especially the Preachers, were from principle averse to war, which led them to refuse to bear arms in their country's defence, tended to strengthen the suspicion, and of course to provoke opposition against them. But the following facts, which are recorded in the manuscript notes to the printed journal by Mr. Garrettson, show that some imprudences on the part of those whose example should have been of a different character, evinced that these suspicions were not without a foundation.

"To human appearance," says Mr. Garrettson, "our prospects were gloomy." In this place what was called a Tory company embodied themselves ; and a backsliding Methodist by the name of Chancey Clowe, who was once thought to be a pious man, of considerable note in the society,

laid aside his religion, and began to raise a company with a view to make his way through the country to the Chesapeake to join the British, whose fleet at that time lay in the Chesapeake Bay. He succeeded in raising about three hundred men. He did much mischief before he was detected and his plans frustrated. It was not, however, before some blood was shed that this mob was dispersed, and the leaders brought to justice. His Excellency Cæsar Rodney, at that time Governor of the State, was friendly to religion. Our enemies were assiduous in their endeavours to prejudice his mind against us; inculcating the idea that we were Tories, and ought to be crushed as a body. He insisted on knowing how many of these insurrectionists there were of each denomination; and when they found there were only two Methodists among them, the Governor's remarks made our enemies look small before the court. They were all pardoned except C. Clowe, the leader, who was hung. This happened in the Peninsula, a tract of country lying between the Chesapeake and Delaware Bays, comprehending a part of Maryland, part of Virginia, and the whole of the Delaware State.

While these things were transacting among this class of people, Mr. Rodda, one of the British Preachers, no doubt thinking he was doing God service, was spreading on his Circuit the King's Proclamation. He fled, however, to the Bay,



and employed a slave or slaves to take him to the British fleet, and thus just escaped with his life. The truth of history requires this record. As Philadelphia was at this time in possession of the British, he was taken there, and from thence to his native land.

“In the midst of these and many more troubles which might be mentioned, God enabled me to go forward through good and evil report, and he stood by me; and, thanks to his blessed name! he fulfilled his promise, and I went on without fear.”

The above circumstances, however, as related by Mr. Garrettson, had a very deleterious effect upon the tranquillity of the societies, as they tended very much to stir up the spirit of persecution against the Methodists. At such times, when men's spirits are excited, they are not very accurate in distinguishing between the innocent and guilty: though the conduct of these few ought not to have implicated the whole body, yet it served as a pretence for those who wished for an excuse to reproach pure religion. “Hence,” Mr. Garrettson observes, “it was soon circulated through the country that the Methodists were enemies to the American cause, and were embodying themselves to meet the English army. A short time before this, the English Preachers had embarked for Europe. During this time Mr. Asbury found an asylum at the house of

good old Judge White ; and I believe none but the Lord and himself knew what he suffered for nearly twelve months. We have since seen the hand of the Lord in his preservation.

“My exercises of mind were very great ; and my friends in Kent, on every side, entreated me to remain with them, and not to travel at large at the hazard of my life. I was ready at first to consent ; but had not remained more than a week among them when my spirit was stirred within me, and I cried earnestly to the Lord to know his will. I felt a strong desire to go, believing that God would stand by me and defend my cause. And I received such a deep sense of God in my heart, and such precious promises of his parental care over me, that I took leave of my Kent friends, and set out without any dread of my worst enemies. I then travelled largely through the country, preaching once, twice, three, and sometimes four times a day, to listening multitudes bathed in tears.

“I shall not soon forget the 24th of June, 1778. O what a wringing of hands among sinners, and crying for mercy ! God’s people praising him from a sense of his divine presence ! O how did my heart rejoice in God my Saviour ! I went through Cecil county and part of Delaware State. A flame was kindled in many hearts, and many were brought to inquire what they should do to be saved. I visited Mr. Asbury at Judge White’s,

and found him very unwell. I had a sweet opportunity of preaching at his place of confinement. After some agreeable conversation with Mr. Asbury, I went on to Maryland, and had much liberty in preaching to our persecuted friends in Queen Ann's.

“In this place they threatened to imprison me; but as they did not take me in the public congregation, I concluded they did not intend to lay hands on me: however, the next day, as I was going to Kent, John Brown, who was formerly a Judge in that county, met me on the road. When I came near him, he made a full stop as if he wanted something. Apprehending nothing, I stopped and inquired the distance to Newtown. His reply was, ‘You must go to jail,’ and he instantly took hold of my horse's bridle. I desired him, in the Lord's name, to take care what he was about to do; assuring him I was on the Lord's errand, and requesting him to show his authority for his proceedings. He immediately alighted from his horse; and taking a large stick that lay in the way, for some time beat me over the head and shoulders. Not being far from his quarter, he called aloud for help. I saw several persons, as I thought, with a rope, running to his assistance. Providentially at this moment he let go my bridle: had not this been the case, it is probable they would have put an end to my life; for they seemed to be in the utmost rage.

I thought the way was now open for my escape ; and being on an excellent horse, I gave him the whip, and got a considerable distance before my enemy could mount ; but he knowing the way better than myself, took a nearer route, met me, and as he passed struck at me with all his might. My horse immediately made a full stop, my saddle turned, and I fell with force upon the ground, with my face within an inch of a sharp log. The blows I had received, together with my fall and bruises, deprived me of my senses. Providentially, at this time, a woman passed by with a lancet. I was taken into a house not far distant, and bled ; by which means I was restored to my senses, but it was not expected I had many minutes to live. My affliction was good for me ; and I can confidently say, nothing induced me to wish to stay any longer in this world, but the thirst I had for the salvation of my fellow-creatures. The heavens, in a very glorious manner, seemed to be open ; and by faith I saw my Redeemer standing at the right hand of the Father, pleading my cause, and the Father smiling as if reconciled to my poor soul.

“ I was so happy I could scarcely contain myself. My enemy was walking to and fro, in great agitation, wishing he had not molested me. I had a heart to pray for him, and desired him to sit down by me, and read such and such chapters. He did so: I told him, if he did not experience that blessed work,

he would surely go to hell. I said, if the Lord should take me away, I had a witness within me that I should go to heaven; that I had suffered purely for the sake of our Lord's blessed Gospel; and that I freely forgave him. I entreated him to seek the salvation of his soul, and never again to persecute the followers of our Lord. The poor unhappy man did not know which way to look. 'I will take you in my carriage,' said he, 'wherever you want to go.' Notwithstanding this, when he perceived I was likely to recover, he went to a Magistrate who was nearly as bitter against us as himself, and brought him to me.

"With a stern look the Magistrate demanded my name. I told him; and he took out his pen and ink, and began to write a mittimus to commit me to jail. 'Pray Sir,' said I, 'are you a Justice of the peace?' He replied that he was. 'Why then,' said I, 'do you suffer men to behave in this manner? If such persons are not taken notice of, a stranger can with no degree of safety travel the road.' 'You have,' said he, 'broken the law.' 'How do you know that?' answered I; 'but suppose I have, is this the way to put the law in force against me? I am an inhabitant of this State, and have property in it; and if I mistake not, the law says for the first offence the fine is five pounds, and double for every offence after. The grand crime was preaching the Gospel of the Lord Jesus Christ, in which I

greatly rejoice. My enemy,' said I, 'conducted himself more like a highwayman, than a person enforcing the law in a Christian country. Be well assured this matter will be brought to light,' said I, 'in an awful eternity.' He dropped his pen, and made no farther attempt to send me to prison. By this time the woman who bled me came with a carriage; and I found myself able to rise from my bed, and give an exhortation to the Magistrate, my persecutor, and others who were present.

"I rode to the house of old brother Dudley, and preached with much delight in the evening to a few despised disciples, as I sat in the bed, from John xvi. 33: 'These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.'

"I can truly say, what I suffered was for my good, and I think it was rendered a blessing to the people in the vicinity: for the work of the Lord was carried on in a blessed manner, and I met with very little persecution in that county afterwards. Some time after, I preached the funeral sermon of the wife of the above Magistrate, and he was very much moved. In the morning, I awoke about four, and desired the friend of the house, if possible, to prepare a carriage for me by six; as I had a long way to go and to preach twice. But being disappointed in getting a conveyance,

though scarcely able to turn in bed, my body being so bruised, I looked to the Lord for help, which was granted with sweet consolation. I mounted my horse about seven o'clock and rode about fifteen miles, and preached at eleven o'clock. O, what a nearness I had to the Lord, while I held up a crucified Jesus to upwards of five hundred persons! my face bruised, scarred, and bedewed with tears! The people were for the most part much affected. I rode afterwards ten miles farther, and preached to hundreds with great freedom. O, how good my Saviour was to me! It seemed as if I could have died for him.

“After a few days' respite, I went to the place where I was beaten, and found that the persecuting spirit had in a measure subsided; and that my way was surprisingly opened. I had many hearers, and the word was much blessed to many souls. The language of the hearts of many was, 'Surely this must be the right way.'

“The Lord was very kind to me in making a discovery, in a vision of the night, of the things I was to pass through; and they came to pass just as they were made known to me.

“From Queen Ann's, I again travelled through the Delaware State, and had many blessed opportunities of enforcing the truth on the attentive multitudes that flocked together from various quarters. In the neighbourhood of Mr. S. the people had been deprived of the privilege of hear-

ing for some time, so that when I came among them I found them hungering for the word. I preached from, 'Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?' (Cant. vi. 10.) I was so wonderfully drawn out, and my spirit so taken up with divine things, that I almost thought myself in heaven; and many of the persecuted children of God seemed as if they would take wings and fly away. It was a great day of awakening power. The love-feast was also remarkable for the sanctifying operations of the blessed Spirit. Many of our happy friends came from afar, and returned with their hearts all on fire for God. Many happy moments have I had among those loving followers of our blessed Lord.

"Sunday, July 19th, I visited and preached to the people of Marshey-Hope. I was sorely tempted of the devil all the morning before preaching: he strove to destroy or weaken my faith. I was afraid I should not be a means of doing any good. I wept and mourned in secret, and sensibly felt the power of darkness tempting me to believe I never had a commission to preach the everlasting Gospel. There was an unexpected congregation; and shortly after I stood up before the people, the devil and unbelief fled; and I gave out, 'How shall we escape, if we neglect so great salvation?' (Heb. ii. 3.) The word ran through all the con-



gregation, and there was a great shaking among the people. Among the rest, a woman was struck under conviction, and she cried for mercy until she fell to the ground. Her husband was much offended, and I was informed that he threatened me, as he said, for killing his wife. After sermon I spent some time in praying for the distressed. In the afternoon, accompanied by many, I rode four miles, and preached from, 'Cut it down; why cumbereth it the ground?' and I found myself greatly at liberty. In this place a few months ago, the people were fast asleep; but now many are awaking up, and several united to Jesus.

"After travelling and preaching with great freedom and success in the Delaware State, I was brought on my way in the heat of July to Talbot county, in Maryland; where I laboured for about two weeks night and day with tears. Many souls were refreshed, and I thought it good for me to be there. Sweet refreshing seasons had I among those loving people. I shall not soon forget those mothers in Israel, sister Parrot and sister Bruff, who are now lodged in Abraham's bosom. They, I trust, lived and died witnesses of perfect love.

"In August I left Talbot, and accompanied by several friends went to Kent Island. I preached frequently to a very gay, high-minded people, with freedom. An admirable change for the

better has since taken place in that island. From thence I attended the August Quarterly Meeting in Kent, and had none to assist me except a few Local Preachers ; but the Lord was powerfully present, both in public worship and at the love-feast.

“ I cannot help thinking the circumstance I am going to relate very remarkable. One day after meeting, my brother John came up to me and shook hands ; and looking me very wistfully in the face, without any explanation, said, ‘ I shall never see you again in this world.’ It was even so ! for by the time I got round as far as Cecil, he was taken very ill ; and a few hours before I got to his house, he was interred on the east side of the preaching-house, at the place where he bade me his last farewell, not more than two weeks before. He was my second spiritual son ; and there was an uncommon intimacy between us. His dissolution was revealed to him some time before he died. An eminent Physician was with him the evening before his death ; and when his wife, speaking low to the Doctor, inquired how soon he supposed her husband would die, and was told that his life would not be prolonged until the morning ; he overhearing them, said, ‘ Doctor, I shall not go till eight o’clock in the morning.’ He had his senses perfectly in his last moments, and the exhortation which he gave was striking. After exhorting his

wife, and a brother who lived with him, to stand fast in the faith, and entreating the servant to love the Lord; in a very affecting manner, he said, 'Now there is but one thing which lies heavy on my mind, and that is the case of two unconverted brothers. Tell them,' continued he, 'from me, I never expect to see them in heaven,' (they lived on the western shore,) 'unless they repent and turn to the Lord.' This he said to my brother Richard. Not long after they heard the message, they both sought and found the Lord. Thus were his prayers answered. At eight o'clock, as he had said, he resigned his spirit to his God, a witness of perfect love. He was beloved by all the people of God, and spent much of his time in the public and private exercises of religion.

"This is the brother who so solemnly covenanted with God, on a sick bed, that if his life were prolonged, he would give himself to the service of his Maker. To show the mercy of God, I must say, after his recovery, he was as careless as ever. I did not at that time enjoy the liberty of the Gospel, yet at times I endeavoured to talk to my brother, and impress his mind with the solemn promises he had made, and how merciful his heavenly Father was in sparing him; but he would not hear, was rather displeased, and gave me to understand that he did not wish me to revive that subject.

“Shortly after I was brought to the enjoyment of salvation by the forgiveness of sin, my brother John lay with great weight on my mind. I accordingly visited him ; and while I was telling him my experience, I believe God touched his heart. With his consent I appointed a prayer-meeting at his house ; many attended, and among others, he was powerfully awakened and cried for mercy. About three months after this, he received a clear evidence of his acceptance with God, and walked humbly before him. In the spring of 1775 he married a pious young lady in Cecil county ; after which I saw very little of him for two years, as I was travelling in distant parts ; but I have every reason to believe, that he maintained a heavenly walk with God.

“In May, 1778, I came to his house, and found him an humble follower of Jesus, and had sweet communion with him. He had the charge of three classes, in which there were about sixty members, walking in love and harmony, and they esteemed him as a father and guide.

“He gave the greater part of his time to meeting the classes, and visiting from house to house as long as he was able. In his last sickness he praised God wonderfully, testifying to all around that he had found the blessing he had been long seeking for, the perfect love of God. So my dear brother John lived, and so he died. I was about forty miles off: they sent for me, but a

little before I arrived he was interred : so I did not, according to his word, see him again ; neither shall I, till I see him in a better world.

“In September, 1778, I returned to Delaware State ; and on the 5th, for the first time, preached at Mr. Williams’s in Muskmelon, a kind man, who had been a Quaker. I had for several days suffered deep exercises of mind, especially while on my way to this place. The enemy of my soul suggested that the Lord was a hard master. The whole Sabbath morning I was sorely tempted in this way. This appointment was made for Mr. Asbury, which caused my trial to be greater. At the meeting there were between five hundred and a thousand people ; many of whom came out of curiosity. I preached under a large spreading tree ; but the wind being high, I concluded to preach the second sermon in the house ; but the house could not contain half of the people. I gave out, ‘One thing I know, whereas I was blind, now I see.’ Glory to God ! Jesus makes use of clay, in this our day, to open the eyes of the blind. While I was in the first place describing the blindness of the human mind, the Lord displayed his almighty power. There was a great weeping and mourning among sinners : I likewise felt much happiness, while describing the Lord’s method in bringing sinners to himself, and in showing the blessed privileges they enjoy. How many were then convinced, and how many

converted, I will not undertake to say ; but I believe the number of both was great. I shall take notice of one instance of the power of God displayed at this meeting. A man noted for wickedness came cursing and swearing, as he has since told me, but under the first head of the discourse, his sins fell, as it were, with the weight of a millstone on him. 'I would,' said he, 'have run out ; but I was afraid to put one foot before the other, lest I should drop into hell ; for the pit was disclosed to my view, and I saw no way to escape it. I thought every minute I should fall ; but I held myself up by the chair. O !' said he, 'under the second head of your discourse, while you were holding up Christ, I saw a beauty in him ; and without any dependence on myself, I cast my soul on Jesus : in a moment the burden fell, my soul was happy, and I went home rejoicing in my Saviour.' I knew him six years after, and had no cause to doubt the soundness of his conversion. Among the rest an officer was cut to the heart, who soon after gave up his commission, and became a pious follower of Christ. I do not think I ever saw a more powerful day in a new place. After meeting, the people all around were begging to have preaching at their houses. Among other places, I appointed to speak at Mr. Lewis's, whose heart the Lord had touched : he lived in Mother-Kill, a place famed for wickedness. Previously to my entering this

place, the Lord awakened a woman of distinction by an earthquake: she found peace to her soul shortly after I came to the place; and about a year after, she died a witness of perfect love. I preached at a variety of places in the country, and the work of the Lord went on prosperously.

“When first I preached at Mr. Lewis’s, only a few came to hear; but the numbers gradually increased; souls were awakened, and I joined many to the society. In the second sermon, among others, a youth by the name of Caleb Boyce was awakened, and, after a time, became a light in the church of God. I preached at his father’s; and the work of the Lord prospering, a large society was raised in that neighbourhood, which did honour to the cause of God.

“I bless God for it, I had many hearts, hands, and houses, opened around me; and many inquired, ‘What shall I do to be saved?’ The people about Mother-Kill were brought up Presbyterians, and their Pastor strove by every means to keep them from the Methodists; but all in vain; they were convinced there was more in religion than a mere form. Multitudes gathered to hear the word, and many large societies were formed in different places.

“September 12th, 1778, was the first day of my entering the town of Dover, quite an irreligious place. I had desired for some time to attack this place, but had no opening, till an old gentleman

came one day and heard me preach at Mr. Shaw's: his heart was touched, and he gave me an invitation to preach in the academy. Scarcely had I alighted from my horse before I was surrounded by hundreds: some cried one thing, some another; some said, 'He is a good man,' others said, 'Nay, he deceiveth the people,'—and I was also accused of being a friend to King George. They cried, 'He is one of Clowes's men: hang him, hang him.' I know not what the event would have been, had not the Lord interposed. There were so many voices heard, that I had no possible chance to speak for myself; and, to all human appearance, I was in a fair way to be torn in pieces every moment. I was, however, rescued by several gentlemen of the town, who, hearing the uproar, ran to my assistance.

“The chief of these were Mr. Pryor, a merchant, who was formerly awakened under Mr. Whitefield, Mr. Lockerman, and the Alderman of the town. The little 'squire pressed through the crowd, Zaccheus like, and, taking me by the hand, led me through the mob, desiring me to preach and he would stand by me. I mounted the stage at the door of the academy: the people flocked round, both within and without. After singing and prayer, I gave out, 'If it bear fruit, well; and if not, then after that thou shalt cut it down.' The Lord was with me in truth. It was not difficult for me to speak so as to be



heard a quarter of a mile. Many, who did not come to the place, heard me from their gardens and windows. We had much of the presence of the Lord with us. We rarely see such a weeping company in a new place. One woman, who sat in her window more than a quarter of a mile off, was powerfully wrought upon. She knew no rest, day nor night, till she found a resting-place in her heart for the God of Jacob. It was thought by some of my Christian friends, who accompanied me, that very few of the extensive congregation were left without a witness on their hearts of the truth of what was delivered: more than twenty got the word of truth so fastened, that they did not desire to lose it, and it terminated, I trust, in a sound conversion of the souls of many.

“The mob hung their heads; many of them were affected; their ringleader said, as I was informed, he would come and ask my pardon if he thought I would forgive him. I understood he betook himself from that day to reading the Bible; and never again, to my knowledge, persecuted the children of God.

“In the evening I lectured at Mr. Smether’s, the old gentleman who had first given me an invitation to the town. Many of the chief people of the place came to hear, and we had a very solemn time. When I withdrew to my room, I was severely buffeted by Satan. I felt as miserable as Jonah under his withered gourd: it

seemed as though I had given all to the people, and had nothing left for myself. ‘Ah!’ said the enemy, ‘the Lord will make use of you for the good of others, and then cast you away, as a parent does a rod after correcting the child.’ I was in such deep exercise, that I could scarcely close my eyes throughout the night, but passed the greater part of it away in sighs and groans and silence before the Lord. I believe I was permitted to be thus tried in order to keep me at the feet of my Saviour, and hope I shall be always thankful for his kind dealings with me.

“Monday, September 13th, I preached a few miles out of town, accompanied by many; and the Lord was with us. In the afternoon I returned, and found many mourning after Christ: but the devil and some of his adherents were striving to make them believe that what I had told them was a delusion; but they were not successful. I joined those who were deeply awakened into a society; and the Lord was with them, spreading his work, and converting the souls of many: among the rest there was an old lady stripped of her own righteousness, who had been a communicant in the Church for many years; also ten of her children, with their husbands and wives, were brought under concern for their souls. I preached at her house, when sixteen or eighteen of her children and children-in-law were present. The old lady was mourning; but several of them the

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Lord had set at liberty ; and before many months he visited her with his forgiving love, as well as the most of her children. Such a family as this I have seldom seen in any part of America.

“ The fields appeared white for harvest ; but the labourers were very few. I was engaged in strong cries to the Lord, to open the way and send out more ; and blessed be his name, he raised up several young men, and sent others from the western shore. I wrote to Mr. Asbury, who was at Judge White’s, informing him how matters were, that his way was open into any part of the State ; and I requested him to make a visit to Dover : he did so, and brought in many whom I could not reach. The Lord gave us great favour in the sight of Dr. Magaw, Minister of the Church ; and he proved a great blessing to the cause of Methodism. The prejudices of the people began to fall astonishingly, and hundreds were enabled to rejoice in the kingdom of grace.

“ The 19th of September, 1778, I attended the funeral of my brother, and a solemn season it was. My youngest brother was there from Baltimore, a wild youth ; but the Lord laid his convincing hand upon him, and he returned a penitent mourner. In a few weeks he returned to see me, and continued with me till the Lord set his soul at liberty.

“ Monday, September 20th, as I was meditating and walking through the fields, I heard the cries of one on the top of a tree : and lifting up

my eyes, I saw a man about taking away his own life. A rope was tied to a limb with a noose in it, and the poor wretch bemoaning himself thus : — ‘ O what a wretch I am ! once I had a day of grace, but now it is a gone case with me ! I may as well put an end to my wretched life ! ’ He then made a motion to put the rope over his head, bidding the world farewell. I instantly called to him, and told him to stop a few minutes while I conversed with him. He did so ; and after some time I persuaded him to refrain from his wicked intention, and come down from the tree. In the course of our conversation, I found the good Spirit had from time to time striven with him, but he had rejected the offers of mercy. At length the fiend persuaded him his day of grace was past, and that he had better know his doom as quickly as possible. My being an instrument (to human appearance) of saving the life of a human being, as well as, perhaps, an immortal soul, was no small comfort to me.

“ Tuesday I rode as far as Queen Ann’s, and found a very prosperous work going on. I was comfortable in my own soul ; and experienced it to be good to wait on God in secret. I found many hungering for the word, and had liberty in preaching.

“ Wednesday, September 22d, I awoke and arose early from my pillow, and felt a great nearness to the Lord. I visited poor John White, a brother of the Doctor, and found him near death,

and in his sins. In his health he was a great persecutor ; but now a penitent, begging the prayers of those he once despised. O how did he exhort his old companions to flee from their sins, and to take warning from him ! I was greatly affected with his situation. ‘ O ! ’ cried he, ‘ I am sleeping over hell ! ’ I prayed with him frequently, and still it was impressed on my mind not to leave him. I had a travail of soul for this young man ; and, retiring into a secret place, I wrestled with the Lord for him a long time, and I thought the Lord would surely grant him favour. When I returned to the house, and called the family together again for prayer, several of them were happy in the Lord. In the time of prayer the Lord set his soul at liberty ; and I do not entertain a doubt but that he went to rest. O, what a blessed thing it is in such a case to have Christian friends. He spoke freely of the love of God which he felt in his soul, and of his willingness to die. Many attended his funeral ; and I preached a sermon with much liberty on, ‘ I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : Yea, saith the Spirit, for they rest from their labours, and their works do follow them.’ (Rev. xiv. 13.)

“ Some persons thought me an enthusiast, because I talked so much about feelings, and having impressions to go to particular places. I

know the word of God is our infallible guide, and by it we are to try all our dreams and feelings. I also know that, both sleeping and waking, things of a divine nature have been revealed to me. One night the state of the people in Somerset and Sussex counties seemed to be shown me. In my dream I thought I had a large Circuit formed, and the people were gathering to the banner of our Lord. On Friday, October 22d, I set out to form a Circuit in those counties. On Sunday, 24th, I arrived, and had an opportunity of preaching in a forest, both morning and afternoon, to hundreds who gathered to hear the new doctrine. I suppose many of them expected to be greatly diverted; for they were a people who had neither the form nor power of godliness. My text was, 'Behold the Lamb of God, which taketh away the sin of the world.' (John i. 29.) The first sermon was only preparatory to the second, which I preached after a few minutes' intermission, from, 'And I saw the dead, both small and great, stand before God; and the books were opened: and another book was opened, which was the book of life: and the dead were judged out of those things written in the books, according to their works.' (Rev. xx. 12.) I was convinced my impressions in respect to this place were not enthusiastic; for the power of God was very manifest in the congregation, and there was weeping on every side. I suppose that more



than thirty were powerfully wrought upon, all of whom not long after joined the society. I had invitations to preach from various quarters. The way was prepared in the same manner in which the Lord had revealed it to me; and sinners flocked to Jesus. Some of the people among whom I went appeared as familiar to me as if I had been there frequently before.

“Monday, September 25th, I preached a funeral sermon in the same neighbourhood, and the devil sent out a woman with a pistol or two to shoot me. While I was preaching from, ‘Acquaint now thyself with him, and be at peace, thereby good shall come unto thee,’ (Job xxii. 21,) she came in, and made so much noise that I stopped till they put her out and shut the door. The divine power was sensibly felt among the people. After the sermon many hung around me in tears, begging of me to pray for them, and likewise to visit them, and not to let the disturbance prevent my coming among them again.

“The wife of Mr. Nellum, a merchant in Salisbury, was powerfully awakened, with many others who came from a distance. This part of the world was famous for gambling and dancing; but, as the word spread, these vices fell, until there was scarcely a frolic heard of in Broadcreek. About this place I joined many broken-hearted sinners in society; many of whom, I trust, became acquainted with the power of religion.

“Saturday, November 7th, on my way to Talbot Quarterly Meeting, I preached at Mr. Parrot’s. Two very gay young women, who came on a visit to their relations, were wounded, and I left them crying for mercy.

“On Sunday, November 8th, our Quarterly Meeting commenced.

“Monday, 9th, the love-feast began in the morning, and it was a refreshing time. Many rejoiced in the Lord, and spoke freely and feelingly of what God had done for them. After the love-feast I found great freedom to preach from, ‘The Lord knoweth how to deliver the godly out of temptation ;’ (2 Peter ii. 9;) and we had a time not soon to be forgotten.

“Tuesday, November 10th, I called again at Mr. Parrot’s, and found those young women dressed very plain, and under deep distress. In the evening I read and lectured on the 16th of John, and the Lord was with us of a truth. The power of the Lord was sensibly felt, and his presence filled the room, where about fifteen of us were met for prayer. Brother Hartley, my brother Richard, (who had come from some distance to see me,) and myself, continued in prayer, including the time we spent in singing and exhorting, from about eight o’clock till nearly two; and in that time five souls were set at liberty,—the two young women of whom I have spoken, Dr. White and his two sisters, who came from a

distance to the Quarterly Meeting. This was an extraordinary night to my poor heart, and to the souls of most present.

“ Wednesday, November 11th, greatly refreshed and strengthened, I set out again on my way to Somerset, and found my young disciples growing in grace, as well as increasing in number. In my way round, having an invitation from Mr. Nellum, I preached in Salisbury, where the Lord began a blessed work; but enemies were raised up against me, who sent the Sheriff with a writ to take me to jail. After he served it on me, he told me I must be confined. I told him I was a servant of the Lord Jesus, and that if he laid a hand on me, it would be like touching the apple of his eye. He was afraid to injure me; and friends and enemies followed me to the next preaching-place. Many assembled from all quarters, and I preached from, ‘ Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you.’ (Acts xiii. 41.) It appeared to me as if the place was shaken by the power of the Lord; many of my enemies trembled like a leaf. I had faith to believe they had no power to stop me: and so it proved; for I went on my way rejoicing in God my Saviour. This day one soul was set at liberty.

“ I preached at a place called Quantico, and a similar work broke out there. The Lord raised

a society, and many souls were converted : among others, old sister Rider, who was formerly a hearer of Mr. Whitefield, was raised up as a pillar in our society ; and she became a mother indeed to the Preachers. This society was mostly composed of young people, who were as tender as lambs.

“ I will briefly narrate the method the Lord took to bring me first to Quantico. Old Mr. and Mrs. Rider, who were on a visit among their friends, heard me preach, and were much affected. After the congregation was dismissed, they advanced towards me in tears, and the old lady spoke as follows :—‘ Many years ago we heard Mr. Whitefield preach, and we were brought to taste the sweetness of religion. Till we heard you, we had not heard a Gospel sermon for about twenty years. The first time I heard you preach I knew it was the truth, but I only had a little spark left. Yesterday we heard you again, and the little spark was blown up to a coal ; and, glory to God, to-day the coal is blown up to a flame. We cannot hide ourselves any longer from you ; our house and hearts are open to receive you, and the blessed word you preach.’ The old people seemed to see, feel, and think alike. I went to their house, and it appeared as if there were many in that vicinity just ripe for the Gospel.

In April, 1779, I was led still farther into the wilderness ; and though I met with a variety of trials, and was severely buffeted of Satan, yet my

Lord was with me daily. Although in those new places I had none to converse with, at first, who knew the Lord, yet Jesus was blessed company to me in my retirement. Often the wilderness was my closet, where I had many hours in communion with God.

“Saturday, April 3d, I preached at a place called the Sound, for the first time, near the seashore, to about two hundred people. They had been as sheep without a shepherd ; but I preached not without hope. There were several who are under the appellation of Baptists in this place ; and one of their Preachers who spoke after me cried down ‘baby sprinkling,’ as he called it. I requested the people to attend the next day at an appointed place, and I would preach on the subject.

“Sunday, April 4th, a number of people assembled ; and I preached from, ‘Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved ; but he that believeth not shall be damned.’ (Mark xvi. 15, 16.) Very great attention was paid ; and as my hearers were principally Presbyterians and Churchmen, a vindication of infant-baptism was very agreeable to them. If it was of no other service, it prepared their minds for what was to follow ; for they knew not who or what I was. I told them that after a few minutes’ intermission I would preach again ; which I did from these words, ‘If the righteous

scarcely be saved, where shall the ungodly and the sinner appear?' (1 Peter iv. 18.) This day will not soon be forgotten : the work of the Lord broke out. Though I continued more than three hours in the two sermons, the people, after I concluded, appeared as if nailed to their seats ; for they did not seem as if they wished to move from the place, and weeping was on every side.

“ Monday, April 5th, I preached still nearer to the sea ; and the same convincing power ran through the audience : some of them thought but little of walking ten or twelve miles to hear the word. I appointed a day to read and explain the rules of our society, and many came together. I preached with great freedom ; then explained the nature and design of our society ; and desired such of the weeping flock as wished to join to draw near and open their minds. I examined and admitted about thirty ; but, being weary, I declined taking any more at that time. Weeping and mourning were heard among the people.

“ I went to a place some distance off, and preached to a gazing company ; and while I was speaking, a man started from his seat, saying, ‘ Sir, it is a shame for you to go on as you do : why, do you think you can make us believe your doctrine is true ? ’ I stopped immediately, and desired him to point out wherein it was false. I conversed with him before the people, until he asked my pardon, being sorry he had exposed his

ignorance. As he was a man of some note, it proved a blessing to the people.

“I returned to the Sound, and preached two, three, and frequently four times in a day. The people were so hungry for the word, that many would follow me to the house where I was to stay, inquiring what they should do to be saved. One man of note set up a reading-meeting in opposition to the society; but the power of God reached his heart, so that he gave it up, and joined the society. Several hired a Clergyman of the Church to come and preach against us. He came once, and appointed to come again; but before the time, I met him on the road, and told him I was the man against whom he preached in such a place. I asked him if he had ever heard a Methodist? He told me he never had. After explaining to him our doctrine, and conversing with him more than an hour, he promised that he would never do the like again, and confessed that he was led into it by a few individuals; and his people could never after persuade him to preach against us.

“In this neighbourhood I have preached to a thousand or fifteen hundred souls assembled together under the trees; and many were brought to experience justification by faith.”\*

\* Respecting the people in this place, Mr. Garrettson makes the following observations in his notes to this part of his journal. When he first went among them, the r land and

“My mind was amazingly exercised, and I believe the Lord permitted this affliction for the humiliation of my soul. I was frequently afraid, lest after preaching to others, I myself should be a castaway; and many hours I have spent in secret, weeping before the Lord. Sometimes I was tempted to think I did more harm than good, and that the people, after a while, would be worse than ever; or that they were hypocrites. At other times, the cross was so heavy a little before I had to preach, that I was constrained, like the Prophet, to cry out, ‘The burden of the Lord!’ But at such particular times I was sure to have a happy meeting.

“One day I was wandering through the wilderness in search of poor lost sheep, and called at several houses; but they did not want me. At houses, with but few exceptions, were poor. What was worst of all, they were destitute of even the form of godliness. Many of them preferred fishing and hunting to cultivating the land. After the Gospel came among them, religion spread rapidly, and the people became industrious and happy; left off gambling, tilled their land, built houses, and attended to their spiritual interests; “so that,” says he, “after a few years, in retracing my footsteps in this country, I found that my younger brethren in the ministry who had succeeded me, had been blessed in their labours, and every thing appeared to wear a different aspect. Experience had taught many that there is nothing like the Gospel in its purity to meliorate both the temporal and spiritual condition of man; and my prayer is, that it may find its way throughout the whole world, to the destruction of idolatry and infidelity.”



length night came on ; and I had been all day, at least from the morning, without any refreshment for myself or horse. I finally found myself lost in a thick wilderness, called the Cypress Swamp. The night was dark and rainy ; and after wandering about for a considerable time, I concluded to take up my lodging as well as I could : for this purpose I stopped my horse ; but before I got down, I espied a light, by following which I was led to a house, where I was most kindly entertained. I sat down, and found my soul very happy and thankful. The man of the house fixed his eyes upon me, and at last said, ‘ What are you, or who are you ? for I am sure I never saw such a man as you appear to be.’ I told him I was a follower of our blessed Saviour ; and asked him if he would join me in prayer ; I then read the seventh chapter of Matthew, and lectured from it. After I withdrew to bed, the wife said to the husband, ‘ That is a man of God ; one whom the Lord hath sent to reform the world.’ When I arose in the morning, he asked me to what place I was bound, and offered his service and company. I perceived that the word had reached his heart ; and I now saw for what purpose the crook was in my lot the day before. I asked the woman if she had a love for the Lord. She said, ‘ Yes.’ I asked, if she ever prayed. She replied, ‘ I pray always.’ I asked, if she knew her sins forgiven. She said, she did not ; but she knew

that she should go to heaven when she died. 'And,' said she, 'I know that you are a servant of God; but you cannot teach me, for I understand all the Scriptures, and I know what kind of death I am to die.' After breakfast we went on our way, and as we rode the man asked me what I thought of his wife. I told him she was a mystery to me. 'Why,' said he, 'some time ago she was taken in a kind of melancholy way, and no one knew what was the matter; for thirteen days she would neither eat nor drink, and frequently she would embrace the pitcher and kiss it, but would not take a drop, till at length she became so weak, that she betook herself to her bed; and the thirteenth day of her fasting, a number of people waited around, expecting to see the last of her; but all on a sudden she raised herself up, and said, You thought that mine was a bodily disorder; but it was not. Now, said she, I know that my Maker loves me. They gave her food, and she ate as heartily as ever; and she has been in that serious way ever since.' She appeared to be a very solemn woman, and I had a hope that the Lord had taken her into his favour.

"On my return I called on him again, and conversed more fully with the woman, who continued to believe that man could not teach her. I suppose the people in this part of the country had scarcely ever heard any kind of preaching, and knew no more about the new birth than the Indians.

I met a man one day, and asked him if he was acquainted with Jesus Christ. 'Sir,' said he, 'I know not where the man lives.' Lest he should have misunderstood me, I repeated my question; and he answered, 'I know not the man.'

"Glory to God! I preached in a variety of places through this wilderness; and many were convinced and brought to the knowledge of the truth. They built a church, and the Lord raised up several able speakers among them. There was an amazing change both in the disposition and manners of the people. The wilderness and solitary places began to bud and blossom as the rose; and many hearts did leap for joy. Hundreds who were asleep in the arms of the wicked one awoke, and inquired the way to Zion with their faces thitherward.

"As my brethren in rotation began to travel largely through this part of the work, I had an opportunity to visit the friends in various parts of Maryland; and found it good for me to be among old-established Christians.

"Sunday, June 7th, I spent the morning in retirement, sorely tempted by the devil; and after I went to my appointed place, my mind was so bewildered, I thought there was not a text in the Bible that I could speak from. I felt myself less than the least. At eleven o'clock there was such a number collected, that I was obliged to preach under the trees. I had been before the

people but a few minutes, before the Lord blessed me with great light, and the Bible seemed all plain to me.

“Whenever the Lord begins his work in any place, the devil and his children are sure to rise up against it. After preaching, I set out for my afternoon’s appointment, accompanied by about thirty, whose hearts the Lord had touched. I was pursued by a party of men who waylaid me; and the head of the company, with a gun presented, commanded me to stop. Several of the women who were with us surprised me: they were in an instant off their horses, and, seizing hold of his gun, held it until I passed by. That same man was a penitent some time after, and became a member of the society. I went on, and preached at old Mr. T——’s to a large attentive company, and united a prosperous society.

“It appeared as if hundreds in the congregation were more or less wrought upon, and many appeared to be broken-hearted. We could never get a society in this place till now. I know the day when the Lord began his work in the Fork: I preached from these words, ‘And in hell he lifted up his eyes, being in torment;’ and intended, if I saw no fruit, to leave them: but blessed be God, he visited the place in mercy, and the devil’s kingdom is likely to receive a wonderful shock.”

About this time Mr. Garrettson laboured under

peculiar and heavy temptations, often repelling them by earnest prayer to God, wrestling in holy violence for the victory. He continued, however, steadfast in his Master's work, preaching successfully to large congregations. Under a sense of his inward conflicts, he says, "I do not know that I have given way to sin, either inwardly or outwardly; and yet Satan tells me frequently my commission is run out, and that my labours never will be blessed again. I have had great strugglings in my mind to know my state; not that I doubt my adoption into the family of heaven, but respecting my salvation from all inward sin. From this quarter have arisen my greatest fears for more than twelve months past. I know that my Lord has given me power to serve him, and that I love him supremely; but these are comprehensive words, 'to love the Lord with all the heart.' My prayers have been frequent, being desirous of a stronger assurance of this perfect love which casteth out fear. I have thought sometimes that I should doubt no more, but fearfulness has again assaulted me.

"This day I felt strangely: I was so burdened (not with guilt, blessed be God!) that I could scarcely bear my own weight. None know what I mean, but such as have received a commission to deliver a message for the Lord. The Prophet knew when he cried out, 'The burden of the Lord;' Jonah knew something of it when he

was called to go to Nineveh; and Jeremiah was well acquainted with exercises of this kind. It is a sweet thing to preach the Gospel, but the cross is to be borne.

“ I crossed the river, and went to my appointment, which was at J. More’s on Broad-creck. The people assembled from all quarters; and many came out, some from afar, who were enemies to the way. I had scarcely opened my mouth when my burden dropped off, and in an uncommon manner the holy Scriptures were opened to me, and the flame ran from heart to heart. I felt as though I had almost faith enough to remove mountains. One thing was noticed, not only by my friends, but likewise by those who were enemies:—There had been a great drought, so that the vegetable creation hung in mourning; and it was thought by many they would lose their crops if it continued much longer. In a particular manner I was led to pray for rain; and a few minutes after the congregation was dismissed, the face of the sky was covered with blackness, and we had a plentiful shower. This greatly surprised and convinced the people. I was now happy enough to see the prosperity of the young converts. While the Lord was plentifully watering the earth, I collected the family for prayer; and we had a great time of refreshing from the presence of the Lord. My soul was so happy while the Lord was uttering his voice in

thunder, that it seemed as if I saw, by an eye of faith, the blessed Jesus; and the glorified company around him, in exalted strains singing and shouting his praise. And this joy continued with me till some time in the night.

“Thursday, June 11th, I preached to a poor people. Some who came from a distance thought I pointed my discourse at them. Thursday was a very solemn day of fasting. I have noticed that the evil one is more spiteful on my fast-days than at other times. But I feel there is a necessity of keeping my body under, lest after preaching to others I should be a castaway. My public labours this day, as I was among a curious people, were to reconcile some seeming contradictions in Scripture. After I had done, I was warmly opposed by an enemy to the cross of Christ. I visited one of the spiritual children of Mr. Whitefield on her death-bed, and I trust her soul was happy in the Lord.

“I rode to Quantico to visit the young lambs. I expected that the Lord intended to do something for them; for the devil pursued me all the way even till I got to the place. An unexpected congregation assembled in the afternoon, and the Lord was with us of a truth. Several were set at liberty; and the cries of the distressed were heard. O Jesus, thou art lovely to my soul! Thou hast overcome me with thy lovingkindness. I found great freedom in meeting the society;

and in the morning I met them again, and a precious time we had.

“Sunday, June 14th. I felt this morning as if the Lord intended to do great things for the people. I spent the morning in wrestling with the Lord for a blessing on my labours. I preached at old brother Rider’s at eleven o’clock: the old Judge, who came as a hearer, gave great attention, and we had a melting time. I rode ten miles to Salisbury. When I came in, the man of the house took me into a room, and told me I had better leave the town immediately, for a mob was waiting, and intended to send me to jail. ‘They came to my house last night,’ said he, ‘expecting to find you here; but when they found you not, they laid hold on me, and dragging me down the chamber stairs, hauled me along the street till my arms were as black as ink from my wrists to my shoulders; and I know not what would have been the consequence, if I had not been rescued by a Magistrate.’ This mob was made up of what they call the first people in the county. I told my informer that I had come to preach my Master’s Gospel, and that I was not afraid to trust him with body and soul. Many came out to hear me. I understood the mob sent one of their company to give information of the most convenient time to take me. While I was declaring, ‘The Lord knoweth how to deliver the godly out of temptation, and reserve the



unjust unto the day of judgment to be punished,' the heart of the spy (who sat close by me) was touched, and tears plentifully ran down his face. After service he returned to his company, and told them I had preached the truth, and if they laid a hand on me he would put the law in force against them. They withdrew to their homes, without making the slightest attempt upon me. After our blessed meeting was over, I rode three miles, and had a pleasant time with a few of my friends. Glory be to God! he is carrying on a gracious work about this place. All this week I spent in preaching and visiting the young societies.

“Sunday, June 21st, I was to preach at the Sound. In the morning I intended meeting the society at eight o'clock; but such a crowd gathered that I declined it, and preached a sermon. At twelve, about fifteen hundred were assembled under the spreading trees, and the Lord made bare his arm. After a short intermission, I preached another sermon; and it seemed as if the whole country would turn to the Lord. While preaching I was so wonderfully drawn out, that it appeared to me as though I saw our blessed Saviour working prosperously through the assembly. Weeping was on every side. I spent a week in the neighbourhood, preaching several times a day, besides visiting and conversing with the distressed. I believe

this work was greatly hindered by the Baptists, who came among the people, drew off a few, and set others to disputing about the decrees, and their method of baptizing.

“Sunday, June 28th, when I came to brother Williams’s in Muskmelon, I found that a Nicolite Preacher had been sowing his seed in the young society, and endeavouring to destroy the new-born children. He told them it was a sin to wear any kind of clothing that was coloured, and that they ought never to pray but when they had an immediate impulse, and that it was wrong to sing. Many people came together, but I perceived a considerable alteration ; for some would not sing at all, and others sat both in time of singing and prayer. Some had taken off the borders of their caps, and condemned those who would not do as they had done. In short, some of my own spiritual children would scarcely hear me, because I wore a black coat. I gave out my text, ‘The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.’ (Rom. xiv. 17.) The Lord made bare his arm, and humbled me among them ; and there was a shaking, convincing power. After sermon was ended, I met the society, and excluded the Leader and one or two more : those that remained seemed to grow in grace more than ever. I spent the week in Mother-Kill, and several other places, and was

greatly comforted among the growing societies.

“Sunday, July 5th, I preached in Dover a little after sunrise; then rode four miles, and preached at brother B.’s at nine, to hundreds who stood and sat under the trees for want of room in the house, from, ‘Behold, a sower went forth to sow.’ (Matt. xiii. 3.) We had a great display of the power of the Lord. Many about this place are inquiring, ‘What shall I do to be saved?’ I rode on six miles, and preached at one o’clock to a listening multitude, under the trees in Mother-Kill. O how good the Lord was to my soul! It was little trouble for me to preach; for the Scripture seemed all open. I rode five miles, and preached again in Muskmelon at brother W.’s; and had, I think, more freedom than at either of the other places. At the last sermon there was a Quaker Preacher present; and after the meeting was ended, he told a person that I spake by the Spirit, if ever man did. The person said it was my fourth sermon that day: he then altered his mind, and replied, if that was the case, I was a deceiver, for it was nothing but will-worship. This day I stood upwards of six hours in the four sermons, and concluded about sunset. My spirit was so united to Jesus, and so transported, that I scarcely felt the fatigues of the day; and the only sustenance I had taken was a little milk and water. I have seldom seen a greater day than

this : I do not know but I may say thousands are flocking to Jesus. There is a childlike fondness in these people, and I feel unwilling to leave them ; but the will of the Lord be done.

“ Monday, July 6th, having it on my mind, I set out to make an inroad through the Delaware State, where I had never been. I had appointed a friend, who had given me an invitation to Lewis-town, to meet me at such a time, and conduct me through the country : so that numbers had knowledge of my intention to pass that way. All along the road many were standing at their doors and windows gazing ; and I could hear some of them say, as I passed, ‘ There he is.’ ‘ O,’ said another, ‘ he is like another man.’ I rode about thirty miles, and got to my appointment about three : about four o’clock I began ; and shortly after I gave out the text, *J. Wolf*, brother to the man at whose house I was to preach, came to the door with a gun and a drum, and several other utensils, and after beating his old drum a while, he took the gun, and was dodging about as though he was taking aim to shoot me : this greatly terrified the women, so that there was nothing but confusion. I then stopped, and withdrew to a private room. Soon after, the town’squire and several other Magistrates came, and among the rest the Presbyterian Minister. The’squire commanded him to depart immediately to his own house, or behave himself,

otherwise he would send him to jail. We now had peace, and I found great freedom to finish my sermon. I have no doubt but the Lord began this work. The Minister told some of the people afterwards that I held out nineteen errors. The 'squire told me the court-house was at my service, and I should be welcome to his house.

“Wednesday, July 8th, my old enemy W—f, set on by a few others, came into the court-house while I was preaching, not with a gun and drum, but with fire, which he put in the chimney, and then began to heap on wood, though the day was exceedingly warm. Finding that this did not disturb me, he brought in a bell, and rung it loudly through the house. I stopped, and inquired if any would open a large private room. Many were offered, and I withdrew and finished my sermon at the house of a kind widow. In spite of all the opposition, the word found the way to the hearts of the hearers.

“Sunday, July 12th, my appointments were at nine in the morning, and three in the afternoon, that I might not interfere with the hours of the church. The court-house was crowded at nine, and a most pleasant time I had. In the morning it rained, so that Mr. — did not make his appearance; and as the people were waiting, the 'squire said I had better begin my second sermon. Just as I began, he arrived, and waited till I was nearly done; and then the bell rung over my

head for church, but the people would not move until I concluded, after which we all went into the church ; but his pulpit, and that of Mr. W., rang against me, and all such runabout fellows. His having the bell rung over my head much offended, not only those who were my friends, but many of his also. The more they preached and spoke against me, the more earnestly did the people search their Bibles to know whether these things were so.

“ I had an appointment a few miles from the town by the side of a river ; and some declared that if I went there they would drown me. I went, and found a large concourse of people, and preached with much freedom ; but no man assaulted me. I had five miles to go to my afternoon’s appointment ; and when I had got two miles on my way I looked behind, and saw a man dressed like a soldier, riding full speed, with a great club or stick in his hand. I now found it necessary to exercise my faith. When he came up to me, he reached out his hand, saying, ‘ Mr. Garrettson, how do you do ? I heard you preach at such a time, and believe your doctrine to be true. I heard you was to be abused at the river to-day, and I equipped myself as you see me, and have ridden twenty miles in your defence ; and will go with you, if it is a thousand miles, and see who dare lay a hand upon you.’ ‘ Friend,’ said I, ‘ the Scripture tells us that vengeance belongs to God,

and not to man.' 'Very true, Sir,' said he; 'but I think I should be justifiable in so glorious a cause.' I travelled and preached all through the forest, and the Lord enlarged my heart, and gave me many precious souls; for many were brought to inquire after religion.

"Saturday, July 18th, I went to the Fork, accompanied by my old friends, brother and sister White. July 19th, I preached again in the open air to many hundreds; and found that the work of the Lord was still going on. In the afternoon I preached to almost as many at old Mr. Turpin's. His daughter Rebecca is a very happy young woman. A few months since she was in the height of the fashion, but now sees the evil and folly of these things.

"Monday, July 20th, I went to preach at a house by the river, on the edge of Dorset county: here the Lord had greatly weakened Satan's kingdom. I preached at the door to abundantly more than could get into the house. I was so surprisingly drawn out, and the people so engaged, that I could not conclude under two or three hours. From the looks of the people, I should not have thought that I had an enemy in the congregation. After sermon, being much spent, I withdrew. Shortly after a person came to me, and said two men wanted to see me. I told him to desire them to walk up, thinking they were persons in distress, and wanted instruc-

tion; but when I saw them, I discovered wickedness in their very looks. One of them was a Magistrate, and he was a Churchman; the other was a Presbyterian, and he was a disputant. The Magistrate brought him out in order to confute me in points of religion; and then his intention was to send me to prison. I desired them to sit down, and the disputant began. He said but a few words until I asked him if his soul was converted to God. 'I charge you,' said I, 'in the presence of Him before whom we shall shortly stand, tell me, is your soul converted to God? Do you know that your peace is made with God?' He was struck, and knew not what to say; but at last he said, 'I do not know that I am.' 'Then,' replied I, 'you are in the way to hell;' and I began to exhort him to repent, and turn to the Lord. I think I never before saw a man so confused. He made attempts to quote Scripture, but could get hold of none. The Magistrate, seeing in what a condition his disputant was, in a rage said, 'Sir, do you know the laws of this State? You have not taken the oath, and you have broken the law by preaching: you must go to jail.' 'I bless God,' said I, 'that I am not afraid of a jail.' They withdrew; and after I had eaten a dinner, I mounted my horse, and set out to attend my afternoon's appointment; but a Sheriff met me, and commanded me to stop. Many of my friends gathered around me, and



offered to be security for my appearance at court ; but I told them I would give no security. I had faith to believe that he had not power, or at least would not be permitted, to stop me. I looked him in the face, and said, ‘ I am going on the Lord’s errand, and if you have power, here I am, take me ; but remember that the God against whom you are fighting, who made yonder sun, is just now looking down upon you ; and I know not but that he will crush you to the earth, if you persist in fighting against him. I am now on my way to Philadelphia, to preach the glorious Gospel of my Redeemer ; and the consequence of your stopping me in this manner will be rueful.’ After conversing with him a few minutes, I perceived his countenance fall, and he said, ‘ It is a pity to stop you ;’ and so turned his back upon me. I went rejoicing on my way, accompanied by many of my kind friends, some of whom were weary and heavy laden ; and had an opportunity in the afternoon to inculcate precious truths on as many people as could crowd into a large house standing by the river side.

“ After attending several Quarterly Meetings, where we had a very large number of people, and great displays of the power of convincing and converting grace, I pursued my journey to Philadelphia, accompanied by several of my friends from that city. In my way I preached at Mr. Sadler’s in Queen Ann’s ; and after preaching,

to get clear of a mob which they expected would surround the house, (for there were many violent opposers in this part of the county,) I rode, accompanied by a friend, the best part of the night, and got into another county. The next day my friends met me : we then went on together, and arrived safely in Philadelphia."

## CHAPTER VI.

MR. GARRETTSON had laboured in the peninsula in the manner related in the preceding chapter about fifteen months. During this time several new Circuits had been formed, and the work of God had prospered in his hands ; so much so that the number returned in the societies in Delaware and Kent county was one thousand two hundred and eighty-eight, in the year 1779. When the many difficulties they had to contend with, in consequence of the war, which was now raging with increased violence, are considered, we cannot but admire the good hand of God that was with them in the awakening and conversion of so many souls. Notwithstanding these obstacles, Mr. Garrettson was enabled to prosecute his labours in the Gospel with increased vigour and perseverance, and with great success ; so that at the time we are now speaking of, there were no

less than forty-nine Preachers, and eight thousand five hundred and seventy-seven members in the societies. Mr. Asbury was still confined, principally at Judge White's, so that the chief management of the affairs fell upon Mr. Garrettson, so far as active labour was concerned. It is true he corresponded with Mr. Asbury, and acted according to his advice and under his direction.

Having given such evident proofs of his call to the work of the Christian ministry, by the Head of the church, and of his skill in conducting the spiritual interests of the societies, Mr. Asbury requested him to leave his present field of labour, and pay a visit to the city of Philadelphia, the society in this place being in a very depressed state.

The British army had been for a considerable time quartered in this city, and at this time had just taken their departure. The confusion occasioned by this state of things tended very much to obstruct the work of God. Previously to the entrance of the British into the city, many of the inhabitants had fled into the country; and it was some time even after they had departed, before the citizens returned and arranged their affairs, so as to feel themselves in a settled state. "I stayed," says Mr. Garrettson, "about two months in Philadelphia; and though I did not see much fruit of my labour, I found many of my friends dear to me."

Being relieved in the city by Mr. Cox, he took a tour into several parts of Pennsylvania and New-Jersey, "preaching," he says, "from ten to twelve sermons a week. I bless God for the prosperous journey he gave me through the State of New-Jersey: several were awakened, and some brought to know the Lord Jesus.

"One day after preaching, an old man came to me, and said, in tears, 'This day I am a hundred and one years old, and this is my spiritual birthday.' The dear man was so exceedingly happy, that he appeared to be ready to take his flight to heaven.

"I preached at a new place, where the congregation consisted mostly of young people, from, 'The Son of man is come to seek and to save that which was lost.' (Lukc xix. 10.) We had a wonderful display of the power of the Lord. After I had finished my discourse, the young people hung around each other crying for mercy. Many, no doubt, will praise the Lord eternally for that day. A remarkable circumstance happened respecting a young woman who was brought up a Quaker. It pleased the Lord to awaken her when very young. She experienced the pardoning love of God, and continued to enjoy it for some time. By degrees, however, she got off her watch, having none to strengthen her, but many to draw her away. She at length fell from God, and became as trifling as ever. Soon after this she

was entirely deprived of her speech ; the enemy of her soul persuaded her to believe that it was a sin for her to do any kind of work, or even to dress herself ; and if they gave her a book to read, she thought it sinful to turn over a leaf, and would read no more unless some one would perform this office for her. It was impressed on her mind that there was a people in a particular place who served the Lord ; and if she could get among them, they would be a means of restoring her to her speech. She had never heard of a Methodist ; and the place which was revealed to her was nearly twenty miles from her residence, where there was a young, loving society. Though she knew nothing of the way, she set off to find that place and people. Her family missing her, pursued and brought her back. Not long after she made a more successful attempt, and found the society. There was a Preacher present, Mr. Daniel Raff, who consented to call a meeting, and they cried to the Lord in her behalf that day and the next. She then went into a private room, kneeled down to prayer, and continued therein till the Lord blessed her soul. At the same time her tongue was loosened, and she could speak forth the praises of Israel's God. She had been dumb about two years. Some time after, I came into this neighbourhood, and sent word to her mother that I would preach on such a day at her house. When the day arrived, I

took the young woman home, accompanied by many friends, and we were received like angels : some thought the Methodists could work miracles. Many of the friends and neighbours came, and could not but observe how angelic this young woman appeared. She was now able to speak and work as well as usual. I bless the Lord who gave me great freedom in preaching on this remarkable occasion. The people seemed to believe every word which was delivered. The old lady was ready to take us in her arms, being so happy, and so well satisfied with respect to her daughter."

## CHAPTER VII.

HAVING completed his mission in this part of the country, in the autumn of the same year, he made his second visit to the peninsula, the place where the Lord of the harvest had given him so many souls. Here he travelled extensively through the winter, preaching with his usual diligence and success.

The following account of the commencement and progress of the work of God in Dorset county, where the citizens were principally members of the Church of England, is taken from his printed journal and his manuscript notes. It

began by means of a young lady who was niece to Judge E., of Dorset county, and sister to the wife of the Honourable Mr. Basset. Being on a visit, she fell in company with the Methodists, by whose means she was awakened to a sense of her lost and guilty state, and finally converted to God, and so became a follower of the blessed Jesus. When she returned to her uncle's in Dorset, they thought she was beside herself. She, however, persevering in her Christian course, became instrumental in the conversion of her sister Mary, and a few others. Her sister became as zealous for God as herself; and soon after another sister, Mrs. Basset, became a most blessed woman. "I have no doubt," says Mr. Garrettson, "but that she lived and died a witness of sanctification."

The Honourable Mr. Basset was an eminent Lawyer in the State of Delaware. After he embraced religion, he became a Member of Congress, was afterwards appointed one of the United States' Judges, and finally a Governor of the State of Delaware. The substance of what follows, Mr. Garrettson says he had from Mr. Basset's own mouth. At the time of the conversion of his lady and her sisters, who all three were eminently pious, Mr. Basset, being a man of the world, and moving in the circles of fashionable society, became greatly distressed in mind on account of the Methodists, so that he

had but little rest day or night. A court being soon to be held in Lewiston, in which he had a cause to act as Counsel, he concluded that when that should be completed, he would sell his property, and move to some distant part of the country, so as to rid himself of the "noisy Methodists." One night during the session of the court, he went to his bed-chamber to rest. After falling into a profound sleep, he had a remarkable dream, from which he awoke in a sort of rapture, and immediately dedicated himself to the God who made him, and became a happy Christian. "From what I understood," says Mr. Garrettson, "Mrs. Basset had been praying for her husband's conversion, and that very night she dreamed that God had converted his soul."

On returning home from court he met his family, and especially his pious lady, joyfully. When he related to her what the Lord had done for him, "I know it," said she, "the blessed God told me so." So far from indulging in a desire to move away from the Methodists, they now became the people of his choice. "I knew him," says Mr. Garrettson, "many years after this; and he lived, I believe, like a Christian, and I doubt not died like one, and is gone to glory. Mrs. Basset lived but a short time after she embraced religion. I was often at the house, and was with her in her last sickness, when she seemed filled with the perfect love of God. I



felt as if the room was filled with ministering spirits ; and she left the world praising God."

Equally remarkable was the conversion of Henry Arey, Esq., who was a relation to Mary, the young lady above-mentioned. "As he was a man of fashion, and an entire stranger to inward religion, he was much afraid she would drive his wife out of her senses. He undertook to show his visiter that the Methodists were not in the right way ; and for this purpose he chose an old book written by a Puritan Divine, a hundred and fifty years ago ; but he had not read many minutes before conviction seized him, and the tears flowed from his eyes. He withdrew, and read till he thought he must go among the Methodists with his book, and compare it with theirs. He did so, and found the Methodist publications to agree in substance with that. On this occasion I first met with him at Mr. White's. After he had laboured some time under distress of soul, the Lord gave him rest,—he felt the burden of guilt removed,—and now expressed an anxious desire that I should come to the county where he resided, being determined to stand by the cause as long as he lived.

"Thursday, February 10th, 1780, I arose very early in the morning, and addressed the throne of grace. The Lord wonderfully refreshed my soul, and I felt a willingness to suffer whatever he might permit to come upon me for the sake of

his cause. I opened my mind to Mr. Asbury, who was at Mr. W.'s, and he seemed very desirous I should accept the invitation. He then commended me to the Lord in prayer, and I set out in good spirits with a strong hope that good would be done. The first day I got half way, and had a comfortable night. February 11th was a day of deep exercise. I travelled on seemingly with the weight of a millstone. I wept bitterly as I passed along, and several times stopped my horse intending to turn back, but was still induced to pursue my way. I got to my friend Mr Arey's some time before night; and the burden which I felt all the way left me at his door, and my spirit did rejoice in God my Saviour. I was conducted into a private room, where I felt that I was in the very place in which the Lord would have me.

“In the evening the family were gathered together for prayer. I shall never forget the time. I suppose about twelve white and black persons were present. The power of the Lord came among us. Mrs. Arey was so filled with the new wine of Christ's kingdom that she sunk to the floor, blessing and praising the Lord. And many of the blacks were much wrought upon. This night was a time of great refreshment to me.”

The three following days Mr. Garrettson preached in the neighbourhood to numerous and

attentive congregations, most of whom were greatly affected under the word, and a gracious work commenced among the people. Proceeding to another part of the country, he observes, "One man was deeply affected only by seeing us. I preached at Colonel Vicery's, a clever man, who afterwards became a great friend to us. The fields are white for harvest; but the wicked rage, and invent lies and mischief. The county court was sitting, and some of the heads of it were determined by some means to clear the place of such a troublesome fellow. For a pretence they charged me with Toryism; and, I was informed, gave a very wicked man liberty, and promised to protect him in taking my life. For this purpose he was to lie in wait for me the next day. It providentially reached my ears that night before I went to bed, and as the wicked seemed thus inclined, I thought it expedient to withdraw to Mr. Arey's, where I remained two days; but, being pressed in spirit, I could stay no longer, so I went to another part of the county. Many came out to hear, and the word was still attended with power to some hearts.

"Saturday, 25th, my spirit was solemn, and I could not but expect that something uncommon would transpire. I withdrew to the woods, and spent much time before the Lord. I preached with freedom to a weeping flock; my friend Arey, who was a Magistrate, and a man of note

in the county, accompanying me to the place. In the evening we were repairing to his house, being about to preach there the next day, when a company of men, who had embodied themselves, waylaid me, with an intention to take me to jail. About sunset they surrounded us, and called me their prisoner. They beat my horse, cursed and swore, but did not strike me. Some time after night they took me to a Magistrate who was as much my enemy as any of them. When I was judged, and condemned for preaching the Gospel, the keeper of the peace, who sat in his great chair, immediately wrote a mittimus, and ordered me to jail. I asked him if he had never heard of an affair in Talbot county. Brother I. Hartley\* was committed to jail for the same crime, that of preaching the Gospel; soon after the Magistrate was taken sick unto death, and sent for this same Preacher out of confinement to

\* Mr. Garrettson adds the following particulars in a note : —“ Brother Hartley, a good man, and an excellent Preacher, was so pressed in spirit he could no longer contain, and the rulers laid hands on him and confined him in Talbot jail; but he preached powerfully through the window. God owned his word, and he was instrumental in raising a large society. He was confined a long time, till finally they thought he might as well preach without as within the jail. Shortly after he was set at liberty, he married a pious young lady, and located. He did not live many years, but while he did live he was very useful, and adorned his Christian and ministerial character. He died in the Lord.”

pray for him. He then made this confession: 'When I sent you to jail,' said he, 'I was fighting against God; and now I am about to leave the world, pray for me.' His family were called in, and he said to his wife, 'This is a servant of God, and when I die I request he may preach at my funeral. You need not think I have not my senses: this is the true faith.' He then gave brother Hartley charge of his family, and desired them to embrace that profession. 'Now,' said I, 'I beseech you to think seriously of what you have done, and prepare to meet God. Be you assured I am not ashamed of the cross of Christ; for I consider it an honour to be imprisoned for the Gospel of my Lord.' My horse was brought, and about twelve of the company were to attend me to jail. They surrounded me; and two, one on each side, held my horse's bridle. The night was very dark; and before we got a mile from the house, on a sudden there was a very uncommon flash of lightning, and in less than a minute all my foes were dispersed: my friend Arey was a little before the company, so that I was left alone. I was reminded of that place of Scripture where our Lord's enemies fell to the ground; and then this portion of Scripture came to me, 'Stand still, and see the salvation of God.' It was a very dark cloudy night, and had rained a little. I sat on my horse alone; and though I called several times, there was no answer. I went on,

but had not got far before I met my friend Mr Arey returning to look for me. He had accompanied me throughout the whole of this affair. We rode on, talking of the goodness of God till we came to a little cottage by the road side, where we found two of my guards almost frightened out of their wits. I told them, if I was to go to jail that night, we ought to be on our way, for it was getting late. 'O no,' said one of them, 'let us stay until the morning.' My friend and I rode on, and it was not long ere we had a beautiful clear night. We had not gone far before the company collected again, from whence I know not. However, they appeared to be amazingly intimidated; and the leader of the company rode by the side of me, and said, 'Sir, do you think the affair happened on our account?' I told him that I would have him to judge for himself; reminding him of the awfulness of the day of judgment, and the necessity there was of preparing to meet the Judge of the whole earth. One of the company swore an oath; and another immediately reproved him, saying, 'How can you swear at such a time as this?' At length the company stopped, and one said, 'We had better give him up for the present;' so they turned their horses, and went back. My friend and I pursued our way. We had not gone far before they pursued us again, and said, 'We cannot give him up.' They accompanied us a few minutes, again left

us, and we saw no more of them that night. A little before midnight we arrived safe at my friend's house. Blessed be God, the waiting family received us with joy; and we had a blessed family-meeting. I retired to my room as humble as a little child, praising my great Deliverer.

“During the remainder of the night, though asleep, I was transported with the visions which passed through my mind. I had a confidence in the morning that my Lord would support me. I saw in the visions of the night many sharp and terrible weapons formed against me, but none could penetrate or hurt me; for as soon as they came near me they were turned into feathers, and brushed by me as soft as down.

“Sunday, 27th, at eleven o'clock many came out to hear the word, and it was expected my enemies would be upon me. I was informed that not a few brought short clubs under their coats to defend me in case of an attack; for many had just about religion enough to fight for it. As I was giving out the hymn, standing between the hall and room doors, about twenty of my persecutors came up in a body. I was amazed to see one of them, who was an old man and his head as white as a sheet. The ringleader rushed forward, presented a pistol, and laid hold of me. Blessed be God, my confidence was so strong in him that I feared none of these things! Some of the audience, who stood next to me, gave me

a sudden jerk ; I was presently in the room, and the door shut. As soon as I could I opened it ; and, beckoning to my friends, desired that they would not injure my enemies ; that I did not want to keep from them, but was willing to go to jail. If I had not spoken in this manner, I believe much blood would have been shed. I began to exhort, and almost the whole congregation were in tears. The women, in particular, were agitated. I desired my horse to be got, and I was accompanied to Cambridge, where I was kept in a tavern from twelve o'clock till near sunset, surrounded by the wicked ; and it was a great mercy of God that my life was preserved.

“I told my enemies not to give themselves any uneasiness, for I thought it an honour to suffer in the cause of Christ. After my horse and baggage were ready, and I was equipped for the expedition, we started, two and two. My friend and I rode together, and half the company before and half behind. This was on the Lord's day. When we came to the hotel, my friend and I were permitted to occupy a room adjoining the large public room. The inhabitants of the place seemed to be coming and going the whole of the day, and kept the room filled the whole of the time, drinking and rejoicing over their prey. My friend was a young soldier, and the trial was too great for him. One of the company, a stout man, was about to break in to abuse, (for their



hatred against him was almost as great as it was against me,) and actually did strike at him with all his force with a large loaded whip; and, in all probability, would have killed him, had not the whip struck the top of the door. My friend was young and active, and he instantly sprung, and as quick as a flash sent his fist into the fellow's temple, who fell flat on the floor; and there was a roar of laughter through the house, and a declaration, 'The Methodists will fight.' At a convenient time I took my friend round the neck, wept, and told him he had grieved my spirit. He said he was sorry on account of grieving me, but that it was almost as sudden as thought; that it appeared to him that his arm was nerved for the purpose, and that he did not feel as if he had done wrong. I must say, I think they behaved better afterwards.

"A little before night I was thrust into prison, and my enemies took away the key, that none might administer to my necessities. I had a dirty floor for my bed, my saddle-bags for my pillow, and two large windows open with a cold east wind blowing upon me; but I had great consolation in my Lord, and could say, 'Thy will be done.' During my confinement here, I was much drawn out in prayer, reading, writing, and meditation. I believe I had the prayers of my good friend Mr. Asbury; and the book which he sent me, Mr. Rutherford's Letters during his

Confinement, together with the soul-comforting and strengthening letters which I received from my pious friends, were rendered a great blessing to me. The Lord was remarkably good to me, so that I experienced a prison to be like a paradise; and I had a heart to pray for my worst enemies. My soul was so exceedingly happy, that I scarcely knew how my days and nights passed away. The Bible was never sweeter to me. I never had a greater love to God's children. I never saw myself more unworthy. I never saw a greater beauty in the cross of Christ; for I thought I could, if required, go cheerfully to the stake in so good a cause. I was not at all surprised with the cheerfulness of the ancient martyrs, who were able in the flames to clap their glad hands. Sweet moments I had with my friends, who came to the prison window.

‘Happy the man who finds the grace,  
The blessing of God's chosen race,  
The wisdom coming from above,  
The faith which sweetly works by love.’

“Many, both acquaintances and strangers, came to visit me from far and near; and I really believe I never was the means of doing more good for the time: for the county seemed to be much alarmed, and the Methodists among whom I had laboured, to whom I had written many epistles, were much stirred up to pray for me. I shall never forget the kindness I received from

brother and sister Arey. They suffered much for the cause of God in Dorset county ; for which, if faithful, they will be amply compensated in a better world.

“ Mr. and Mrs. Arey were remarkably kind, and sent me every thing which was necessary. My brother Thomas, who lived about a hundred miles off, heard of my imprisonment, and came to see me, and brought a letter from Judge White to Mr. Harrison, a gentleman of note, who was the greatest enemy I had in town. After reading the letter, he not only invited my brother to stay at his house, but went and got the prison key, let my brother come in, and next morning he came to the jail and invited him out to breakfast, and told me he would do any thing he could for me. Before this he was as bitter as gall. One day when an old Quaker friend came to see me, he came and abused him, and strove to drive him away : the Quaker made him ashamed of his conduct. My enemies sent a spy, who feigned himself a penitent ; and as I was coming down stairs to converse with him through the window, it came powerfully into my mind, ‘ He is an enemy, sent, if possible, to draw something out of you concerning the war.’ He cried, and said he was a miserable sinner, that he was afraid he should go to hell, and wanted to know what he should do to be saved. I told him to leave off swearing and drunkenness, and return, and I would give

him farther directions. I afterwards found he was the very character I had supposed.

“My crime of preaching the Gospel was so great, that no common court would try my cause. There appeared to be a probability of my staying in jail till a general court, which would not be held for nearly twelve months. My good friend Mr. Asbury went to the Governor of Maryland, and he befriended me : had I been his brother, he could not have done more for me. The manner in which he proceeded to relieve me was this :—I was an inhabitant of Maryland by birth and property : I could likewise claim a right in the Delaware State, which State was more favourable to such pestilent fellows. I was carried before the Governor of Delaware. This gentleman was a friend to our society. He met me at the door, and welcomed me in, assuring me he would do any thing he could to help me. A recommendatory letter was immediately despatched to the Governor of Maryland ; and I was entirely at liberty. O ! how wonderfully did the people of Dorset rage ! But the word of the Lord spread all through that county, and hundreds, both white and black, have experienced the love of Jesus. Since that time I have preached to more than three thousand people in one congregation, not far from the place where I was imprisoned ; and many of my worst enemies have bowed to the sceptre of our Sovereign Lord.

The labours of Caleb Peddicord and Chew were much blessed in this place, in the first reviving and spreading of the work.

“After I left my confinement, I was more than ever determined to be for God and none else. I travelled extensively. The Lord was with me daily, and my spirit rejoiced in God my Saviour. In visiting the young societies, after I left jail, we had blessed hours ; for many came to hear, sinners cried for mercy, and God’s people rejoiced.

“Friday, 24th, was a solemn fast, being Good-Friday. Three days after, being in a blessed family, I had great sweetness both in public and private ; and before I lay down to rest, I was very desirous of being lost and swallowed up in the love of the Redeemer, and of feeling the witness of perfect love. After I lay down to rest, I was in a kind of vision for several hours. About one I awoke very happy, arose from my bed, and addressed the throne of grace. I then lighted a candle, and spent nearly two hours in writing the exercises of the night.

“Before this, I had an ardent desire truly to know my state, and to sink deep into God. When I awoke I seemed all taken up with divine things, and had a strong witness of union with my blessed Lord. My brother Thomas from the western shore came to see me, and travelled several weeks with me, with whom I had blessed times ;

for I believe it was on this visit he felt a witness of pardoning love to his soul."

## CHAPTER VIII.

THE Methodists in this country, as well as in Europe, were considered at this time only as a society. The Preachers were not ordained, and therefore did not claim the right of administering the ordinances of baptism and the Lord's supper. These circumstances became the source of considerable uneasiness in the societies. Not having fellowship with many of the parochial Clergy of the Church of England, on account of the irregularity of their lives, and the want of evangelical doctrine in their sermons, the Methodists were unwilling to receive the ordinances of Christ at their hands.

In addition to this, many places, particularly at the south, were entirely destitute of a settled ministry of any denomination. To remedy the inconveniences arising from this state of things, some of the Preachers, no doubt from the best of motives, (for they appear to have been a company of holy men,) seconded the views of the people in respect to having the ordinances among themselves. Mr. Asbury, however, and most of the northern Preachers, resisted these measures,

and endeavoured to persuade them to remain as they were until they could advise with Mr. Wesley and receive his directions.

In the opinion of Mr. Garrettson, who was present when the question respecting administering the ordinances was discussed, those brethren in Virginia who advocated the measure have been misrepresented, as though they were at the head of a schism. In his manuscript notes, Mr. Garrettson says, "Since the death of Mr. Asbury, I am the oldest Preacher in the American Connexion, and therefore I think it my duty to explain this business." He then goes on to state, that at the Deer-creek Conference, which was held May 20th, 1777, Mr. Rankin in the chair, it was asked, "Shall the Preachers in America administer the ordinances?" The answer was, "We will suspend them until the next Conference."

May 19th, 1778, the regular Conference was held in Leesburg, Virginia. Mr. Rankin and his British brethren, except Mr. Asbury, who was not present at this Conference, were gone home. Mr. William Watters, being the oldest American Preacher, was called to the chair. The same question was proposed again, "Shall we administer the ordinances?" "I was present," says Mr. Garrettson, "and the answer was, 'Lay it over until the next Conference,' which was appointed to be held in Fluvanna county, Virginia, May

18th, 1779, at what was called ‘the broken-back church.’” In consequence of the troubles arising from the state of the war, which then raged with increased violence, the northern brethren did not attend the Fluvanna Conference; but for their convenience, says Mr. Garrettson, “called a little Conference in Kent county, in the province of Delaware, April 28th, 1779, at Judge White’s, where Mr. Asbury had been confined to avoid the rage of his enemies. At this Conference Mr. Asbury was present and presided.”

At the time appointed, the southern brethren met in the regular Conference, and the same question respecting administering the ordinances was discussed, and was finally decided in the affirmative. They accordingly set apart several of the oldest Preachers to travel extensively, and to administer the sacraments of baptism and the Lord’s supper, and to perform the marriage ceremony; and at the conclusion, appointed their next Conference to be held in May, 1780, at Manicantown, Virginia. “We at the north,” says Mr. Garrettson, “were opposed to this innovation, and it was our pleasure to meet in Baltimore, April 24th, 1780; and brother Asbury, William Watters, and myself were appointed a Committee to meet those brethren at their Conference, and endeavour to effect a reconciliation. After much prayer and consultation, they unanimously agreed to a suspension of the ordinances



for one year, and to call a general Conference in Baltimore the next spring; in the meantime to consult Mr. Wesley, by whose judgment they would abide."

These brethren undoubtedly manifested much of the meekness of Christianity, in agreeing, for the sake of peace and harmony, to relinquish their project, and wait for farther advice from their venerable Founder. No doubt, also, they were prompted to this step, not from a restless ambition, but from a love to the souls of the people who had been converted to God by their ministry, and who were anxious to receive the ordinances of Christ at their hands.

In preventing a division in the societies at this time, which must have been attended with very injurious effects on the work of God, Mr. Garrettson took a very active and efficient agency, in conjunction with Messrs. Asbury, Watters, and Drumgole. Mr. Asbury says, "When we could not come to a conclusion with them, we withdrew and left them to deliberate on the conditions I offered, which were to suspend the measures they had taken for one year." To this they refused to submit, until the next day, "when," says Mr. Asbury, "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 up stairs where the Conference sat. We

heard what they had to say, and surely the hand of God may be 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." Thus, by the mutual endeavours of these holy men of God, this breach, which seemed to threaten the dissolution of the body, was healed, and peace and harmony restored. Mr. Garrettson says, "Having accomplished our business, we set our faces to the north with gladness of heart, praising the Lord for his great goodness." Returning to Baltimore, where he was appointed to labour, he set apart a day for fasting and prayer, and the Lord abundantly blessed him. Such, however, was the ardour of his soul in behalf of lost sinners, that he did not long confine himself to the city; for we soon find him in the country, where he makes the following reflections:—"With delight I viewed the rising morn; the fields are clad with a beautiful green; the creation is smiling, and the birds tuning their notes. Surely an immortal spirit ought to praise the Creator of the universe." After labouring for several weeks in Baltimore and the adjoining county with great success, he crossed the Chesapeake again to the peninsula. "Having," says he, "a good horse, and being seldom sick enough to desist from travelling, or weary enough to complain, I could travel from twenty to fifty miles a day, and

preach from one to four sermons. During the five or six weeks I remained here, I visited most of the Circuits: the congregations were larger than usual, and never for the time had I brighter prospects. Many evil reports were raised against me; but my manner was to go straight forward in the line of my duty. When I returned, many gathered at the Fork chapel from all quarters; and among the crowd, I espied my old uncle T., who had heard and believed the reports; and was determined, as I understood, to detect me in the midst of the people. Never shall I forget the day; for the Lord manifested his power: the heart of my dear old uncle was softened, and tears flowed down his face. After he left the chapel, he said to some of his acquaintances, 'Surely my nephew is belied.' He came and begged me to go home with him, which I did. The next day he followed me five miles; and the tears flowed plentifully. When we were about to part, he asked me what compensation he should make me for the benefit which he had received. 'Will you,' said he, 'receive a suit of clothes?' I thanked him kindly, telling him that I had as much clothing as was necessary. He then put his hand in his pocket, and pulled out eighty continental dollars, which at that time were worth about twenty hard dollars: at first I refused; but he would not be denied. So I took them, and some time after gave them to brother S., a

man who needed them. When we parted he told me that he expected to see me no more : it was even so, for some time after the Lord called him away.

“I continued in this Circuit till the following spring, and enjoyed happy moments. Many were brought into Gospel liberty, and added to the society ; and some received the second blessing. I trust I grew in grace and knowledge during my stay ; and felt myself an unprofitable servant : very unworthy of the many favours which I received from the loving followers of Christ.”

## CHAPTER IX.

ON the 24th day of January, 1731. Mr. Garrettson set off to visit Little-York in Pennsylvania. Stopping at a tavern for the night, he lectured on the seventh chapter of St. Matthew, and in time of family prayer the Lord powerfully awakened a gentleman who lodged there also.

“Tuesday 25th, I went into the town, and in the afternoon the bell rang, and I preached in the Dutch church. The gentleman’s lady (who was awakened the evening before) got her heart touched. When he came home in the evening, he spoke to this effect: ‘ My dear, I heard such a man last night as I never saw or heard before ; and if

what he said be true, we are all in the way to hell.' 'I suspect,' said she, 'he is the same man whom I heard this afternoon in Wagoner's church. I believe his doctrine is true, and that we are all in the way to ruin.' 'Well,' said he, 'let us set about our salvation.' 'I am willing,' said she.

"Having an appointment, I preached at Mr. G.'s, the Lutheran Minister: and after meeting we had an agreeable conversation. His mother and sister, whose hearts the Lord had touched, accompanied me to Berlin, where I preached to a large congregation with great freedom. I again had an opportunity in the evening to hold up a loving Saviour to the listening multitude.

"By this time a persecution had arisen among the people in Little-York and its vicinity: the enemy of souls had taken an advantage of my two friends who were awakened. Being under deep distress, and sorely tempted by the devil, not knowing what to do, at length they prepared water, and washed themselves; then put on clean clothes, and concluded that it was the new birth. After they came from their room, they kissed their two children, a son and daughter, well nigh grown, and told them they were new born. Being in a great measure bereft of their senses, and the enemy ready to take every advantage, 'Come,' said they, 'old things must be done away, and all things must become new.' They then began to throw their old clothing and blan-

kets on the fire; and among other things, they threw on a large bundle of paper money. 'This,' said he, 'is an old thing, and must be done away.' The neighbours, being alarmed, ran in and saved many things; but I suppose they did not sustain less than fifteen pounds loss. A Minister was sent for, and he desired a Doctor to be called; for they knew not what was the matter. A Quaker woman came to see them, who said, she did not know of any one that could be of service to them, unless it was the man that was the occasion of it. The cry was, "Such a man ought not to go through the country;" and some desired me to be apprehended and put into jail. I was about twenty miles off; but as soon as I heard of it, I mounted my horse, and got to them as quickly as possible. When the neighbours saw me, several gathered into the room. When I entered the house, I perceived that the woman looked strange, and the man was in bed under the hands of the Doctor, with several blister plasters on him. I sat down by his bedside, (she sat on the foot of the bed,) and asked him what he wanted. 'To be new born,' said he. Taking out my little Bible, I read and lectured on a chapter; and sensibly felt that the Lord was present to heal. It brought to my mind the time when St. Peter visited Cornelius. I believe in the time of the exhortation and prayer, the Lord not only opened the way of salvation to

those two distressed ones, but to several others who came in ; and we had a precious time. I desired them to take his blister plasters off. Glory to God ! he restored them, not only to their natural but spiritual senses. A good and gracious God has his own way of working among the children of men. Though at first this circumstance caused me great distress of mind, in the end it was for good : many were astonished, and brought to a serious consideration. Although the church-door was shut against me, a large school-room was opened, in which I preached a sermon on the occasion, to about three hundred souls : the Lord touched the hearts of many ; and my two mad people (as they had been called) were able to rejoice in the Lord. Soon after this a loving society was formed in the neighbourhood.

“ Wednesday, 22d, I had a tedious journey to Colchester ; but found the parents of one family, who were awakened when I was there before, mourning for Jesus ; and I had freedom to preach to the people. In the morning I set out again for Berlin, and missed my way. I called at a house to inquire for the road ; I heard a dismal groaning and lamenting within. I alighted from my horse, and went in ; and found the woman of the house wringing her hands and mourning bitterly. ‘ Good woman,’ said I, ‘ what is the matter with you ? ’ ‘ Sir,’ said she, ‘ have

you never heard what has happened? I have sold my three little children to the devil, and on such a day he is to come for them.' 'I can prove to you,' said I, 'that it is out of your power to sell your children to the devil; for they belong to God.' I read and explained to her parts of several chapters; but it seemed all in vain. Her husband came in, and I desired him to get a horse, and take her to preaching that afternoon. After he had got the horse, I desired her to make ready, and go to preaching with her husband. 'O,' said she, 'I cannot think of leaving my dear children in the arms of the devil.' After some time she was prevailed on to go. Her husband told me, that she had carried a razor in her bosom for three weeks, with an intention, first, to take the lives of her children, before the day came that she thought the devil was to come for them, and then to take her own life. I preached a sermon suited to her condition; and it pleased the Lord to visit her soul in mercy, so that after preaching she came to me in a rapture of joy, blessing and praising God that she ever saw my face. She became a pious woman. I then knew the cause of my being lost. O God, thou art good, and I will praise thee; thou art kind, and I will give glory to thy holy name!

"Sunday, February 26th, I never saw so many out in this place before, and even some who had thought it a sin to hear me were present; and I



never witnessed a more general moving in any place where preaching had been so short a time. In this county there were, I think, sixteen different denominations, and some of all seemed zealous in their way. In the afternoon I again returned and preached at D. W.'s, where one woman was struck under conviction, and cried aloud for mercy. There was a shaking through the whole assembly ; I felt the power of faith, and was greatly enlightened in the holy Scriptures."

Returning to town again, he found more peace than formerly.

"Tuesday, March 1st, being desired the day before to visit a distressed man, one who was troubled with an evil spirit, between day-break and sun-rise I called his Minister out of bed, and desired him to go with me. We went, and I desired all to leave the room, except the distressed man, his wife, the Minister, and myself. I then desired him to open to me his case. He said, that for a long time the devil had followed him, and that he had frequently seen him with his bodily eyes. The man was under conviction, but knew not what was the matter with him. I told him my experience, and gave him as good directions as I was capable of. I prayed for him, and so likewise did his Minister in Dutch. I understood afterwards that he was troubled no more in the same way, and he became one of my quiet hearers.

“ I visited the country, and experienced great displays of the awakening power of God ; for many precious people, both Dutch and English, were inquiring the way to heaven. I again returned to town, and preached to about three hundred people by candle-light ; but some were offended. I appointed to preach the next evening. In town there were many soldiers billeted, and the officers declared that if I attempted to preach again, they would take me to jail ; so I understood by my friends, who desired me to decline. I was not afraid of their threats, but in the evening attended the appointment. Shortly after I had taken my text, ‘ Quench not the Spirit,’ (1 Thess. v. 19,) several officers with a company of soldiers came to the place ; but the house was so crowded that none could get in but the officers, who fixed themselves by my right hand, one of whom stood on a bench with his staff in his hand, lifted up several times either to strike or frighten me ; but had a bat, or an owl, lighted on the wall, I should have been as much afraid. After the sermon was ended, all withdrew, and no harm was done. I was surprised to see the same officers come peaceably to hear the word the next night.”

Notwithstanding the opposition of some, Mr. Garrettson continued to travel through the country, and to preach with his usual zeal and success. While one cried out, “ Sir, can you tell

me what I shall do to be saved? for I am the wickedest man in the whole county;" others said, "This is the right religion;" and so great was the influence of truth, that, although he observed that he was never in a place where there was such a variety of sects, it seemed to him as if sects and names would be lost, and the name of Christ be all in all. During his labours in this part of his Lord's vineyard, which was a little more than two months, he says that he preached in more than twenty different places, and thought that more than three hundred people were under powerful awakenings, besides a number who had already found the pearl of great price. About one hundred had joined the societies.

On the 22d he left the Circuit for Conference in the city of Baltimore.

At this Conference they had great peace, as all the Preachers agreed to abide by the decision of Mr. Wesley respecting the ordinances.

This year, 1781, in Virginia, where Mr. Garretson was appointed to travel, was a time of great distress, on account of the war. Lord Cornwallis was then harassing the people with his army, and the Americans were exerting themselves to oppose his progress; so that by the marching and countermarching of armies, and frequent skirmishes, the minds of the people were constantly excited with fear and perplexity; a

state of mind very unfavourable to the progress of religion.

Another circumstance tended not a little to arrest the progress of truth and righteousness. Though the disputes respecting the ordinances were amicably terminated among the Preachers who composed the Conference, yet in Virginia and North-Carolina there were some Local Preachers, and many of the private members, who were not so easily pacified. One object in sending Mr. Garrettson into those parts appears to have been, (being a son of peace, and possessing considerable influence among Preachers and people,) that he might be instrumental in restoring union and confidence among the brethren. This, after considerable labour, accompanied with much prayer, he in a great measure accomplished before the end of the year.

Amidst the troubles arising from these sources, Mr. Garrettson found his mind much refreshed, and his hands strengthened, by the good countenance and spiritual conversation of the Rev. Mr. Jarrat, a pious Clergyman of the Church of England. Mr. Jarrat received the Methodists with open arms, invited Mr. Garrettson into his pulpit, and, as the Methodists had not the ordinances of God's house among themselves, Mr. Jarrat supplied this lack of service by inviting them to the table of the Lord in his church, and occasionally administering baptism and the Lord's supper to

them in other places. Of this pious and zealous Clergyman, Mr. Garrettson makes honourable mention.

“I have had,” says he, “some happy seasons in his congregation, particularly on sacramental occasions. At one time about three hundred of his parishioners communicated, and the place seemed awful on account of the power and presence of God. Mr. Jarrat told me, that, when a lad, while studying under President Davies, he was brought under a travail of soul; and that when the burden was removed, and he received regenerating grace, he was as sensible of it as he would have been (to use his own expression) if a ton weight had been rolled from his body.”

He arrived in his Circuit, Essex, in Virginia, June 4th, 1781; and, going to an appointment at Ellis's chapel, he says, “As I entered the door I saw a man in the pulpit, dressed in black, engaged in prayer. I soon perceived he was a man bereft of his reason. I went into the pulpit, and desired him to desist. After he ended, he gave out his text, and began to preach. But I had no other way to stop him, than to desire the people to withdraw. His testimony was, that he was a prophet sent of God to teach the people; and that it was revealed to him a person was to interrupt him in his discourse. After a few minutes the people returned, and all was still. I then gave out, ‘Feed my sheep.’ (John xxi. 17.)

The prophet returned home, and that night he told his family, at such an hour he would go into a trance; and that they must not bury him till after such a time, should he not survive. Accordingly, to appearance he was in a trance. The next day I was sent for to visit him. Many were weeping around the bed, in which he lay like a corpse; for I could not perceive that he breathed. He was once happy in God, and a sensible, useful man. About the time of which he spoke, he came to himself. In some measure he was restored to his reason, and I took him part of the way round the Circuit with me. I had a hope before we parted, that his fallen soul was restored. Some time after this he began again to preach Christ; and I trust was more humble than ever. I continued in this Circuit about three months, had many happy hours, and some distressing ones. Two things were a great distress to my mind: first, the spirit of fighting; and, secondly, that of slavery, which ran among the people. I was resolved to be found in my duty, and keep back no part of the counsel of God. Day and night I could hear the roaring of the cannon; for I was not far from York-town during the siege and the surrender of Cornwallis. Many of our pious friends were absolutely against fighting, and some of them suffered much on that account; for they were compelled, or taken by force into the field; though they would sooner

have lost their own lives than take the life of any human creature. I saw it my duty to cry down this kind of proceeding, declaring that it could not be justified by the oracles of God. I was, in a particular manner, led to preach against the practice of slave-holding. Several were convinced of the impiety of the practice, and liberated their slaves: others, who did not liberate them, were convinced that they ought to use them better than they had done. Had it not been for these two evils, I might have been more popular among the people. I preached at a Quarterly Meeting at Mabery's chapel, where there were about two thousand present, of all ranks; and being pressed in spirit, I cried, 'Do justice, love mercy, and walk humbly with thy God.' There were more than a thousand people who could not get into the chapel, and some of those without called out for an officer to take me. After meeting was ended, I walked through the midst of them, but no one laid hands on me."

After preaching in several places, in all of which he found the power and presence of God to be with him, it seems he went to form a new Circuit; for he says, "I am now in my element, forming a new Circuit, and I have pleasing prospects. I preached in one place, and there was a great shaking among the people. I preached again the next day, and the power of the Lord in a most wonderful manner came down. I was

somewhat surprised,—the rich are brought to mourn for Christ. Several fell under the word. A Major was so powerfully wrought on, that I suppose he would have fallen from his seat had not the Colonel held him up. A large society was united in this place, mostly of the rich. About this time I received a letter from Mr. Asbury, in which I was informed that he could not visit the south, and that it was his desire I should see to stationing the Preachers.”

It seems that, at the request of Mr. Asbury, who was the General Assistant under Mr. Wesley, Mr. Garrettson travelled through several Circuits, attended the Quarterly Meetings, held love-feasts, and exercised a sort of general superintendency over Preachers and people, in the absence of Mr. Asbury. Hence, at his request, he visited the Circuits on the north side of James river; where he found them in some confusion respecting administering the ordinances, and not a little disturbed on the question of slavery. Some, however, had liberated their slaves; and those who pleaded for the ordinances were tolerably pacified through his mediation. In this tour he had the satisfaction of meeting his brother Richard, a Travelling Preacher; with whom he was much refreshed, and whose labours had been greatly blessed among the people. Coming from thence to Baltimore, and finding the small-pox raging, he was inoculated. He



concludes his account of his labours on this tour, with the following reflections:—"I think my Lord made me instrumental in uniting to us many brethren, both Preachers and people, who had disagreed with us about the ordinances. I can say it was a year of humiliation, and believe I grew in knowledge as well as in grace."

## CHAPTER X.

THERE is a chasm here in his printed journal of about three years, from 1781 to 1784. This, however, is supplied in the manuscript journal which he has left behind, and which has been carefully transcribed by his surviving and only daughter, Miss Mary R. Garrettson; whose pious and affectionate duty to her father was a solace to him in the decline of his life, and especially in his dying moments. During the year 1781, Mr. Garrettson says, "I travelled about five thousand miles, preached about five hundred sermons, visited most of the Circuits in Virginia and North-Carolina, and opened one new Circuit, in which the Lord began a blessed work, so that many, both rich and poor, joined the society." It was a year of great distress, in consequence of the sanguinary conflicts between the British and American armies. And as Mr. Garrettson was

averse to war from principle, as well as to slaveholding,—a practice so prevalent in the country in which he then laboured,—he met with no little difficulty: but he says, “Though some threats were uttered against me, I passed on unhurt, looking continually to Jesus; for I can say I did not think my life dear to me, if I could only win souls to Christ, and get safely to heaven myself.”

From the Conference in Baltimore he took his journey to Little-York, where he was joyfully received by his friends. From the almost daily notices in his journal, in which we behold the same constant breathing after God, the same thirst for the salvation of sinners, it appears that he continued, from place to place, preaching a free and a full salvation with a diligence and success rarely to be met with. On Friday, April 18th, he paid a visit to a place called Devil’s Island, where he says he had “glorious times” in preaching to the people. A faithful class on this island bade him welcome, and added much to his comfort, and gave a pledge of future good. Passing thence to the continent, he frequently met such crowds of people at his appointments, as no house would contain; and, therefore, was obliged to preach to them, after the example of the venerable Wesley, in the open fields or in the groves. After noticing that, on one occasion, he had preached to some hundreds under the trees, he says he had “seldom seen a more solemn time.”

“Monday, 28th, the Stewards, Leaders, Exhorters, and Local Preachers, met at seven o'clock. Our love-feast began at nine, and public preaching at twelve. I had promised the day before to preach a sermon on perfection; but knowing that many gainsayers of this doctrine would be at the meeting, I felt that the cross was very heavy, and I arose with fear and trembling; but, glory be to God! no sooner had I opened my mouth, than I felt the presence of my Saviour; and although the house was crowded, and many who could not get in were standing without, and a company of soldiers who came to seek for a deserter were there, yet I know not that I ever preached to a more solemn audience; most of them were in tears, and many who had been opposed to the doctrine of holiness were convinced of its truth. My own soul was wrapped in love. O that I could always be in such a frame as this! Blessed be God, I hope many of the friends are on stretch for more of the mind of Jesus. O for that love which casts out fear!

“On the evening of the 25th I preached Prudence Hudson's funeral sermon to about five hundred people. It was three years last winter since I first came into this place, when she, though moral, was with others going on in the way to ruin. When she heard of salvation by faith, she was convinced of her undone condition. She followed the preaching night and day. Go

where I would, if within eight or ten miles, she was there ; and she generally walked to the meetings. For some months she groaned under a spirit of bondage ; but God delivered her soul from the guilt and power of sin. She received the Spirit of adoption, whereby she was enabled to cry, Abba, Father. I frequently met her in class, where she always seemed to be desirous of loving God supremely. I believe from the time she became religious, she never did any thing to grieve her brethren, or wound the cause of God. She afterwards married a pious young man ; and after the birth of her first child, she was impressed with an idea that God would take her out of the world. She expressed a fear that she was not cleansed from all sin, and desired her husband to pray for her. Shortly after, as she was lifting her heart to God, he in great mercy poured his love into her soul in a manner which caused her to cry out, ‘ Come, Lord Jesus, come quickly, and take my raptured soul away.’ To her weeping friends she repeated the goodness of God, whose grace, she said, had sanctified her wholly, and made her meet for glory. She bade them dry their tears, for she was going to heaven. She embraced her parents and thanked them for their kindness, and exhorted her class-mates to faithfulness. ‘ Many a time,’ said she to them, ‘ have we walked together to our meetings ; and now I am going to receive my reward.’ She

warned her husband against keeping slaves. Her soul seemed to be so enraptured with the love of God, that she would frequently cry out, ‘O death, where is thy sting! O grave, where is thy victory!’ Thus she continued some days exhorting all around her, and so fell asleep in Jesus. O that Christians would bestir themselves to greater faithfulness!”

After passing through various places, and preaching to crowded audiences, he observes, under date of Nov. 12th, 1782, “I rode down in the Neck, and preached near Delaware-bay. Four years ago I preached in this house, when the whole Neck seemed to be in Egyptian darkness. I never visited them again until now; and though I then laboured (as I thought) to little purpose, I now find among them two scores professing the knowledge of Jesus, many of whom date their conversion from that day: this encourages me to labour on, and leave the event to God. Lord, increase my faith, and give me greater deadness to the world.”

How consoling and encouraging is it to a faithful Minister, to witness the salutary effects of his ministry in the holy lives and triumphant deaths of his spiritual children! These are the living and dying witnesses of the power and truth of the Gospel which he preaches, and will be his “crown of rejoicing in that day.” This solace was imparted, in a high degree, to Mr. Garrett-

son. The following instance he relates, under date of Dec. 29th :—“ I met G. M. : we rejoiced together in considering the good which God has done in this part of his vineyard. On the 28th I preached a funeral sermon over our departed brother Smith, who lived for many years a life of piety. He was a man of affliction, but he bore it with Christian patience and fortitude. He, in a measure, lost his speech for some months before his death. I visited him several times in his sickness, and though he could not speak so that I could understand him, my soul was refreshed, and by the signs he made, and the tears which so plentifully flowed from his eyes, I had not a doubt or fear but his soul was transported with joy. Happy he lived, happy he died ; leaving a family happy in God ; and, glory to God ! I have no doubt his soul is happy at God’s right hand. O that all my friends and children may make as happy an end ! I rode to Mr. Barcel’s chapel, and spent two or three hours in watching for the coming of Christ ; and, blessed be God ! we found him in our hearts.

“ Sunday, 29th, I preached again in Mr. Barcel’s chapel. This week I spent in preaching and visiting the friends. My soul is sweetly drawn out to serve God ; and if I had a thousand tongues, I would employ them all in praising my blessed Master.

“ Jan. 5th, 1783, I am once more among my

Dover friends. Surely God is among these people. The last Sabbath I preached here, the Lord in mercy laid his hand upon one of the greatest persecutors in the town: finding no rest, he cried mightily to God, and He converted both himself, his wife, and his brother's wife; they are now happy in religion, going on hand in hand with the brethren; and he is resolutely determined on building a brick chapel. Shall we not give the glory to God, who can change the hearts of lion-like men and women in so short a time? I have great freedom both in preaching, exhorting, prayer, and visiting the friends. God has done and is doing great things for the people in this town. I visited sister Basset, who has been a long time under the afflicting hand of divine providence. I think her one of the happiest women I have met with. I believe her to be a living witness of sanctification; her soul seems to be continually wrapped in a flame of love. Several of this family are happy in the love of God; four of whom enjoy that degree of it which casts out fear. Surely God has a church in this house.

“On the 30th I set out to visit the societies in Kent and Newcastle: I generally preach once and twice every day, besides meeting the classes; and I bless God for the sweet consolation I have. Many are happily going on to perfection. I think if I know myself, I have set out in this

new year, (1783,) to live a life of devotion to God.

“ Thursday, 6th, I began this morning to read ‘ Nicodemus, or, the Fear of Man ; ’ and in the afternoon preached to a crowded audience, many more than could get into the house. I thought during the sermon, “ Surely these people must be convinced.” They were in a flood of tears. How is it? I fear they weep, and repent, and sin again. When I was in this neighbourhood several years ago, they were in the same condition ; nearly thirty in society, and but two believers ! O God, thou must do the work : stretch forth thy powerful hand ! My soul is distressed for the people : many who, I fear, live in sin, appeared to be as glad to see me as if I had been their father. I always endeavour to preach as plain truths to them as I possibly can. This has been a day of temptation : Satan would persuade me that my life was a life of misery ; but I am sure one soul is of more value than ten thousand worlds ! Lord, give me a more earnest desire for all the mind that was in Jesus. O that I may give an account before my Master for the improvement of this comfortable room : though an unprofitable servant, God gives me great favour in the sight of the people.”

It seems that Mr. Garrettson was now travelling over ground which he had been the means of ploughing and sowing some years since. He



found that in most places the good seed of the kingdom had taken deep root, and was now springing up and bearing fruit; while in other places there was reason to believe the seed had fallen "by the way side, or upon stony ground." In this visit among his old friends and spiritual children in Kent and Dorset counties, his spirit was much refreshed and strengthened, while he preached in crowded houses, and sometimes in the fields, to from one thousand to one thousand five hundred people. On the 27th of May, 1783, he attended the Conference in Baltimore, at which there were, he says, about sixty Preachers, all of whom appeared to be in the spirit of the Gospel.

From this Conference he went to Talbot Circuit. While he rejoiced over some who had remained steadfast, and, amidst the persecution they endured, loved and supported each other, he had to mourn over others who had departed from the faith, particularly some who had been guilty of a practice plainly repugnant to the economy of the Gospel. Mr. Garretson gives the following interesting account of a blind man:—"The man of the house is entirely blind; but, glory to God! I believe he has spiritual eye-sight, and can view the Redeemer by faith. I was very much surprised the next day to find him, as he rode with me to preaching, directing the boy who was to have been our guide, but whose horse took the

wrong road, he having fallen asleep: the blind man soon detected his mistake, roused him from his sleep, and set him right. In passing the fields of corn or wheat, he would make very judicious remarks on the state of the crops. When he came near a house, he would point to it, and tell me the owner's name; and when we came nearly opposite the paths, &c., which intersected the road, he would direct the boy which way to turn; or when he came to a gate, would say, 'Boy, open that gate.' He could walk about his plantation; go to what room of his house he pleased, or to any desk or chest he pleased. He said he could count money by the feeling. He is of a family who generally lose their sight when they arrive at the age of twenty or twenty-two. I think he is a happy soul, and can praise and bless God for spiritual sight. His wife is as blind spiritually as he is literally.

"I preached in Hopkins's Neck, to many precious souls, and was much quickened among them. After preaching, I visited a beautiful damsel, about the age of fourteen; the only child of her tender father. She appeared to be in a deep decay, and there was little expectation of her staying in this world much longer. Her mother, a few months ago, went out of the world triumphing in the faith, and is now, no doubt, praising God in heaven. God refreshed my soul abundantly while praying for this damsel. After

prayer, I asked her if she saw her way clear to the heavenly world. 'Blessed be God!' said she, 'I do.' I asked her if she was willing to die. 'I do not,' said she, 'wish to remain here any longer.' I asked her if she was prepared to die: she replied, 'God loves me, and I love him: I know,' said she, 'that he loves me.' I said, 'Do you know your sins are forgiven?' 'I have not,' said she, 'the witness; but I believe God will give it me before he takes me hence.' Said I, 'Were you willing to die when you were first taken ill?' She replied, 'No.' I asked her why. 'Because I was a sinner. I knew God was angry with me. I was under distress of soul; but the Lord has turned his anger away.' 'How did you feel,' said I, 'in the time of prayer?' 'My soul,' said she, 'was happy.' I had a persuasion that she was a favourite of heaven. 'Child,' said I, 'believe that God loves you; look to him now for a witness of his favour.' 'I am looking,' said she, 'for a bright witness; and I believe God will give it to me.' I left her: my heart was full of love, hoping one day to meet her in glory. Her father accompanied me nearly a mile. I asked him if she had been under serious impressions any time before she was taken sick. He said from the time that preaching was first established in the neighbourhood, she had a great love for the way, and wanted to join the society; but the Preach-

ers thought she was rather young : ‘but,’ said he, ‘since her sickness she has gone through deep distress.’”

Among other blessed effects of the Methodist ministry was the conversion of many of the coloured people in that part of the country, both among the slaves and those that were free. These people, who seem destined by an all-wise but inscrutable Providence, to suffer many privations in this world, in consequence of the forced and cruel manner in which they had been removed from their own country, as well as the manner in which most of them were treated here, had been hitherto destitute of spiritual instruction, and generally treated as if they had no souls either to save or lose. To them particular attention was paid by the Methodist Preachers.

Such, however, was their situation, that they could not assemble at the usual hours for preaching. To meet their case, therefore, appointments were made especially for their benefit. This, in many instances, made double work for the Preachers. Frequently after preaching to the white people, they had to meet the coloured population. This Mr. Garrettson often did. On one of these occasions, he says, “This night my soul was transported with joy when meeting the black class, a company of humble, happy souls.” And a little below he says, “For these last five

days I have been employed in preaching every day, and in meeting several coloured classes, and was much comforted among them." Such, indeed, is the state of many of those ill-fated people.

Mr. Garrettson continued his labours in these parts of the country among his old friends with various success, and oftentimes exposed to much fatigue and suffering, until September 3d, when he was preparing to take his departure for Charleston, South-Carolina, but was arrested in his progress by the arrival of Dr. Coke, who was empowered by Mr. Wesley to organize the Methodist societies in this country into a separate and independent Church. On this event he makes the following reflections :—" In the evening news came to my room that Dr. Coke had arrived. I felt a spirit of rejoicing, and hastened down stairs to receive him. I was somewhat surprised when Mr. Wesley's plan of ordination was opened to me, and determined to sit in silence. I thought it expedient to return with him to a Quarterly Meeting held in Kent county, where I expected to meet Mr. Asbury, and a number of the Preachers. About fifteen met in Conference, and it was thought expedient to call a general Conference at Baltimore ; and that I should decline my expedition to Charleston. I was accordingly appointed to go and call a Conference. I set out for Virginia and Carolina,

and a tedious journey I had. My Master enabled me to ride about twelve hundred miles in about six weeks; and preach in going and coming constantly. The Conference began on Christmas-day."

Dr. Coke in his journal, alluding to the same event, says, "Here I met with an excellent young man, Freeborn Garrettson. He seems to be all meekness and love, and yet all activity. He makes me quite ashamed, for he invariably rises at four in the morning, and not only he, but several others of the Preachers. Him we sent off, like an arrow, from north to south, directing him to send messengers to the right and left, and to gather all the Preachers together at Baltimore on Christmas-eve."

## CHAPTER XI.

WE come now to a very important era in the history of Methodism, as well as in the history of America. After a long and severe struggle, the revolutionary war ended in the independence of these United States. With the annihilation of the political power of Great Britain over this country, ceased all its ecclesiastical jurisdiction. While, however, the contest lasted between the two countries, the Methodist societies had con-

tinued to increase under the faithful labours of the Preachers, Mr. Garrettson and others; but these Preachers not being ordained, the societies had remained destitute of the ordinances, only so far as they received them from the hands of other Ministers.

This deficiency in the ministrations of the Methodist Preachers, as has already been observed, had occasioned much uneasiness in the societies. From time to time Mr. Wesley had been solicited to grant them relief; but, being unwilling to disturb the order of the Church to which he belonged, until the independence of this country had been achieved, and acknowledged by the English Government, Mr. Wesley remained deaf to their solicitations. This event, however, tended to remove all scruples from his mind respecting the expediency of the measure. He saw a large field opened for the future usefulness of a well-organized ministry; a ministry constituted according to the Scripture model. To this work, with a view to supply the spiritual wants of so many thousands, who were looking to him for direction in this important affair, Mr. Wesley believed himself providentially called. He, therefore, with all the dispatch the nature of the business would allow, concerted measures for the organization of the Methodist societies in America into a Church, according to what he considered to be the primitive model.

With a view to accomplish this object, Mr. Wesley first directed his attention to the most suitable men and means. Thomas Coke, LL. D., and a Presbyter in the Church of England, had been led by a train of providential circumstances to connect himself with the body of Methodist Preachers in England, and had, for a number of years, been one of Mr. Wesley's most active and efficient Assistants. Mr. Wesley had received unequivocal proofs of his entire devotedness to the cause of his divine Master, of his hearty concurrence in the general plans of usefulness to the souls of men, and of his firm attachment to the doctrines and discipline of the Methodist societies. To him, therefore, Mr. Wesley directed his attention as the most suitable person to organize the societies in this country into a church, and to be the instrument of furnishing it with the ordinances of the Gospel. Accordingly, being assisted by other Presbyters of the Church of England, on September 2d, 1784, Mr. Wesley set apart Dr. Coke as a Superintendent of the Methodist societies in America, and gave him letters of ordination. At the same time Mr. Wesley, with the assistance of Dr. Coke and Mr. Creighton, another Presbyter of the Church of England, ordained Messrs. Richard Whatcoat and Thomas Vasey, who had volunteered their services for America, as Presbyters, and recommended them to the brethren in this country. They accord-



ingly accompanied Dr. Coke, who left England in the month of September, 1784, and arrived in this country, at New-York, on the third of November following.

It is not my intention to enter into a detailed account of the transactions of this period. Those who wish for such an account, and for the arguments in vindication of the conduct of Mr. Wesley, Dr. Coke, and Mr. Asbury, in these important matters, may consult Moore's "Life of the Messrs. Wesley," Drew's "Life of Dr. Coke," Lee's "History of the Methodists," "Vindication of Methodist Episcopacy," and the "Defence of our Fathers."

We have already seen the manner in which Mr. Garrettson was employed in calling the Preachers together, and the opinion expressed by Dr. Coke of his diligence and activity, his meekness and love. The Preachers, about sixty in number, assembled in Baltimore, December 25th, 1784, and held what has been designated the "Christmas Conference." The plan recommended by Mr. Wesley was unanimously approved of by the Preachers present; and, on the 27th of the same month, Mr. Francis Asbury, according to the appointment of Mr. Wesley and the unanimous vote of the Conference, was consecrated by Dr. Coke, assisted by Mr. Otterbine, a German Minister, of undoubted piety, and for whom Mr. Asbury entertained an affectionate and high regard, and

other Elders, to the office of a Superintendent of the Methodist Episcopal Church. According to Mr. Lee's "History of the Methodists," there were thirteen elected to the office of Elders, eleven of whom only were ordained at the Conference. Among those consecrated to this office was the subject of this memoir.

At the conclusion of the revolutionary war, a number of persons who still retained their attachment to the British Government removed to the province of Nova-Scotia. Among these emigrants there were some who had been members of the Methodist society in this country; others had emigrated from Europe. These were as sheep without a shepherd. They, therefore, expressed a strong desire to have Methodist Missionaries sent among them. As their circumstances and wishes became known to Dr. Coke, he deeply interested himself in their behalf, and contemplated making them a visit, but was providentially disappointed by a violent storm, which finally compelled the Captain with whom the Doctor sailed to seek a shelter in one of the West India islands. At this Conference, therefore, through his solicitations, Mr. Garrettson volunteered his services for Nova-Scotia. While preparing for this enterprise, he wrote the following letters, one of which appears to be addressed to members of some former charge, and the other to a respected friend:—

“ MY DEARLY BELOVED FRIENDS AND  
BRETHREN,

“ PEACE and consolation attend you for ever, through Jesus Christ, Amen! I had great expectation of paying you a visit before I took my departure to some other quarter of my Master's vineyard; but had not an opportunity, being confined to other places. I send this epistle, hoping it will, in some sense, supply my lack of service. Through the mercy of our God I enjoy health of body; and, blessed be his name! I think my love and zeal for his glory are as great as ever; desiring to spend and be spent in the best of causes, not counting my life dear so I can win souls, and at last stand blameless before the throne of my God, not having my own righteousness, but a righteousness through the faith of the Son of God.

“ My dearly beloved friends, you very well know what you were before the great Shepherd and Bishop of your souls gave me entrance among you: this I can say, my trials were great and manifold; yet our great Master stood by me. You know very well I was among you with tears and fasting, labouring both night and day; and, glory be to God! I hope not altogether in vain. ‘Ye were once darkness, but now are ye light in the Lord; walk as children of the light.’ When I shall be among you again I know not, being straitened between two,—whether to go out into the wilder-

ness, or to tarry with the children of the kingdom. It is the most pleasing to nature to tarry ; but, having a great sense of the deplorable condition thousands of souls are in, I feel a willingness to tread unbeaten paths in the wilderness, and call home hundreds and thousands of the lost sheep of the house of Israel, who now (as you once did) sit in darkness ; that we all may be of one fold, feeding in one pasture, under one great Shepherd. I long to see the happy time when the knowledge of God shall cover the earth. Who among you will join, faithfully join, to pull down the kingdom of the devil ? Shall I be so happy as to meet you all in glory ?

“ I shall speak my mind freely, though at a distance : when I was with you last, I was afraid that some of you were waxing cold, and that others were too much glued to the world. O, my friends ! better you had never heard the glad sound of the Gospel, better you had never been born, than in the midst of such privileges to be lost ! O what a cutting sight, should I see any of you at the left hand, with whom I have taken sweet counsel ! May Jehovah, for his mercy's sake, forbid it ! I now come to speak of great matters :—‘ As you have received Christ Jesus the Lord, so walk you in him.’ How was Christ received ? Not in neglect of prayer, not in trifling, not in associating with the wicked, not in worldly-mindedness, nor in neglect of any of the

means of grace ; but in an earnest, fervent, humble, holy looking to God by faith. This is the way you are to walk in him ; to be as much engaged for perfect love, as ever you were for justifying faith. What is the reason we are not more holy ? Why do we not walk more closely with God, and live more in heaven ? Why are we not more dead to the world ? Because we are enthusiasts, looking for the end without using the means. O that you may stir up the gift of God by earnestly groaning, both day and night, for full redemption in the blood of Jesus ! Look for the blessing now ; this moment look up by faith. You must feel the need of it ; then, and not till then, will you seek it with all your powers. O that you may receive it now, while these lines are read to you ! By and by, our Sabbath opportunities, praying opportunities, preaching opportunities, hearing opportunities, and class-meeting opportunities will all be passed away ; the harvest shortly will be ripe, Christ will appear, his labourers will be called home, and each of us will have to give an account of his stewardship. O what a dismal day it will be to the impenitent ! to swearers, drunkards, liars, defrauders, the worldly-minded, to all those that have been covered with a web of their own weaving, and particularly to hypocrites and backsliders. The backslider may then say, ‘ Once I went in and out with the people of God, tasted

his goodness, and felt his power ; but, wretched me ! I departed from his holy commands, pierced the Saviour afresh, yea, I wounded his cause by stabbing him in the house of his friends ; and now an eternal storm must for ever beat upon my guilty soul. O my God, who can bear the thought !' While I am writing, the worth of your souls lies near my heart ; and, blessed be God ! I feel a sense of his dying, forgiving love to my own soul.

“ I shall now close with an address to you in the several stations you occupy in the church of God. Some of you God has set apart to speak in his name : O that you may do it faithfully. To the Leaders I would say, Keep the life and power of God in your souls, that your prayers and admonitions may have the happy effect of kindling all around you the flames of holy, pure love : then will you long for your class-day to come. The private members I would enjoin to love each other, and to bear each other's burdens ; be watchful, sober ; train up your children in the fear of God ; and be as burning lights to all around you : then will you force the heathen world to say, ‘ See how these Christians love one another.’ You that are young men and women, be sober-minded, and be not unequally yoked together with unbelievers. Considering that light has no communion with darkness, or Christ with Belial, I earnestly exhort you all to receive with

kindness, and esteem highly, those who labour among you in word and doctrine; they watch for your souls as they that must give an account, that they may do it with joy. God has already in his wisdom seen fit to remove some from among you into eternity, I hope, to surround his glorious throne.

“I now commend you to the fatherly goodness of Jehovah, praying and beseeching him to keep you all by the power of his Spirit, that if I never enjoy your company here, I may eternally enjoy it in heaven.

“I desire the prayers of all my dear friends and children, that I may stand fast in the faith, and finish my course with comfort. May we all meet to be crowned with an eternal crown! Friends meet and part here, but there we shall meet never to part more. Our sorrows will be wiped away; the wicked will cease from troubling, and our weary souls will for ever be at rest; to which happy place may God in his infinite mercy bring us all, for the sake of his dear Son! Amen.”

“DEAR BROTHER,

“God in his wisdom has altered my station from the south to the north, and I am now on my way as far as Mount-Holly. There seems to be a loud call for the Gospel in Halifax, Shelburn, and many other places in Nova-Scotia. I am

willing, and want to go in the power of the blessed Spirit. I hope I shall have an interest in the prayers of all my dear friends. I shall never forget you for the acts of kindness you have showed. Lord grant you may ever continue an humble, zealous follower of the Lamb, that I may one day meet you in glory everlasting!

“Blessed be God, my mind is sweetly drawn out in the work of the ministry, and I hope I shall ever be little and mean in my own eyes, and that I may ever be rising higher and higher in the divine image. Brother Kent informs me that the work seems still to prosper, which rejoices my heart. O that Jesus may still go on in the power of his Spirit. Give my kind love to sister Hopper, and to all inquiring friends. I hope you will write to me often: direct to Halifax. I am more and more convinced that our new plan is of God. I hope and trust the Lord is about to raise up a glorious church.”

About the middle of February, in company with Mr. James O. Cromwell, Mr. Garrettson embarked for Halifax in Nova-Scotia. They had a very tedious voyage, suffering much from cold and wet, having, in a small vessel deeply loaded, encountered a severe storm. “I never,” says he, “saw so dismal a time before; but, through the goodness of God, we were brought safely to Halifax, and were very kindly received



by a Mr. Marchington, a true friend to the Gospel." Through the exertions of this pious gentleman, a convenient place was fitted up for preaching, and in a short time Mr. Garretson united a few serious persons together in a class.

Shortly after his arrival, he wrote the following letter to Dr. Coke :—

*“Halifax, 1785.*

“REV. AND DEAR SIR,

“AFTER a stormy and dangerous passage of thirteen days, we arrived safely at Halifax, where we met with a kind reception from Mr. Marchington, and a few other poor sheep in the wilderness. As yet I do not know as much of the country, or the state of affairs, as I shortly shall, God being my helper.

“A few days ago, brother Cromwell set sail for Shelburn. Brother Marchington has hired a house at ten dollars a month, that will contain about three hundred souls. I have preached five sermons. The number has increased, so that we now have our little apartment filled. I cannot speak of any visible good more than that they seem to hear with attention and solemnity, and I have joined a society of seven or eight members. Shortly after I came to town, I waited on the aged Rector. ‘Sir,’ said he, ‘you are on a blessed errand: I will do what I can in assisting you. I desire to see the Gospel spread.’

“The next day I waited on his Excellency the Governor, accompanied by Mr. Marchington. I found him very accessible. After telling him my business, from whence I was, and by whom I was sent; ‘Mr. Wesley,’ said he, ‘is a good man, —a very good man. How long do you purpose to stay?’ I told him twelve months or two years. ‘I am glad you called upon me: you have my approbation; and whenever you call for my assistance, if I can help you, I will.’ I could but humbly thank him.

“God willing, on Monday next, I purpose to take a tour through the country, to collect, if possible, the sheep so widely scattered. I believe there are many souls who desire to hear us. I am well assured we shall have hard work this year; but who would not labour, and suffer in so good a cause? I bless God for health, and as great a desire as ever to do his blessed will, and spend and be spent in the best of causes. We shall, as the people are poor, do little in the sale of books. Indeed I expect we shall be under a necessity of giving some of the small tracts away. Travelling here is extremely expensive. The packet has no less than four or five dollars for carrying a person from Halifax to Shelburn, and as much to Annapolis or St. John’s-town; besides long journeys by land to the different towns and settlements. I am fully persuaded that our voyage to this part of the world is of God; the very

time when Preachers of our order ought to have come. But if possible we must be assisted ; for our Preachers are left without horses, and but four pounds each. Next year I trust the people will be able to support the Gospel. When I am more acquainted with the country, I shall send another letter to the Conference. By the grace of God I shall do all that lies in my power to promote the Redeemer's kingdom."

In another letter he says, "The Secretary sent for me to know whether it would not be expedient for me to take the oath of allegiance to His Majesty ; but on my objecting to it, and stating my reasons for so doing, he told me there was not the least necessity ; he also told me, if there should happen any disorders in our meeting, to apply to a Magistrate, and I should find favour. So far is well, is it not ? My congregation has been increasing ever since I came : so that on the Sabbath evenings many return home for want of room in the house. The last week-night I preached, the house was nearly full. For two nights we had a little disturbance. On one night the stones flew ; and one stone of nearly a pound weight was levelled at me, but missed its aim, and struck out two panes of glass near my head. This is but trifling, if I can win souls to Jesus."

After continuing a short time in Halifax, during which he preached almost every night in the

week, and three times on the Lord's day ; in the latter part of March he set out on a tour through the country. "I have," says he, "travelled, though the snow was deep, about three hundred miles in two weeks, and preached twenty sermons to many attentive hearers." Among others, he found some old members of society, who had emigrated from Europe, and who rejoiced much to hear from his lips the same truths they formerly had heard in their own country. Indeed, some time prior to this, Mr. William Black, a native of Yorkshire, who had been converted to God, had gone to that province, and had been instrumental in diffusing Gospel light and truth among the people in New-Brunswick, and some other places. On the arrival of Mr. Garrettson, Mr. Black, and those who were associated with him, were much encouraged.

In this country Mr. Garrettson preached the word with a success similar to what had attended his evangelical labours in the United States. Among others who had begun to "taste of the good word of God," he found a society of coloured people, with whom he was much comforted, whom he endeavoured to bring into Gospel order, by forming sixty of them into a class, administering baptism to nineteen, and the Lord's supper to about forty, most of whom he trusted loved God and one another.

It is not one of the least perplexing difficulties

connected with ministerial duty, to be under the necessity of either disentangling the sophistries of error, or of suffering vain and deluded mortals to remain under the influence of their fatal delusion. It is more especially so, when this error is nourished and strengthened by pride and self-conceit,—vices not uncommonly united,—and adhered to with all the tenacity which ignorance and bigotry inspire. To remain silent under such circumstances, betrays a want of zeal in the cause of truth, and an indifference to the salvation of souls. To undertake to unravel the knotty threads of error, is often a task no less difficult and irksome to ourselves, than it is offensive to those whom we labour to “convert from the error of their way.”

These remarks were suggested by the following account which Mr. Garrettson has recorded respecting a people he found in Nova-Scotia, who seem to have adopted all the offensive peculiarities of Calvinism, called “Allenites,” one Mr. Allen being their principal leader. Though he might have been a good man, it is certain that some parts of his doctrine must have had a very pernicious influence. “Some of them seem to have the fear of God; but in general they are as deluded a people as I ever saw. Almost all of them preach in public. I was conversing with one who seems to be a principal person among them. She said she believed death would slay more sins for her than were ever destroyed

before. 'As for sin,' said she, 'it cannot hurt me: not even adultery, murder, swearing, drunkenness, nor any other sin, can break the union between me and Christ.' They have passed judgment upon us, that we are neither Christians, nor called to preach.

"Thursday, I preached at Mr. Woodworth's, to a crowded audience. A little before preaching time, two old Calvinists came into my room to have a conversation with me before preaching. 'I understand,' said one of them, 'that you hold with falling from grace: I heard it, but did not know how to believe it, and should be glad to know whether you do deny the perseverance of the saints.' I answered, 'I do not; for my desire is that they should persevere: I do not hold with man's persevering in wickedness, neither do I believe that a man can have grace while he lives in sin. Let us take the Bible, and see what is said there.' I read part of the fifteenth chapter of John, and parts of several chapters in Hebrews, Romans, and Peter. 'Now,' said I, 'this is the language of many other passages. We have no promise for any but such as do persevere to the end; and we have had many unhappy instances of men running well for a time, and then turning back: read the eighteenth chapter of Ezekiel. Now what harm can there be in enforcing our Lord's, the Prophets', and the Apostles' exhortation?' 'Very good,' said he.

‘Why should we do it, if there was no danger? and what harm can there be in the doctrine? Suppose you are a Christian, and your neighbour is one also: you believe in the unconditional perseverance of saints; he in the conditional: who, Sir, is the safest? If you are right, surely he cannot fall.’ ‘I never,’ said he, ‘saw so much in it before.’ They stayed to hear the sermon, and afterwards one said, ‘I never heard these men before, but they are better than I thought.’

“Friday morning I set out for Granville. I had not got far, before a man came running out. ‘Sir,’ said he, ‘I like part of your doctrine well, but part I do not like.’ ‘What part do you not like?’ ‘You say, Sir, that a saint may fall.’ ‘Will you answer me one question?’ said I. ‘Do you know that you were ever converted?’ ‘I do,’ said he. ‘Pray tell me how matters are at present between God and your soul?’ ‘Why,’ said he, ‘it is a winter state.’ ‘But,’ said I, ‘are you not now living in open sin against God?’ He paused awhile. ‘I ask,’ said I, ‘in the fear of God, and desire an answer in truth.’ ‘I confess,’ said he, ‘I am living in sin.’ ‘And yet you do not believe in falling from grace! I believe it because you have fallen. This is what you call a winter state! I call it lying in the arms of the wicked one; and you may talk as you will about your past experience, but I would not give a straw for your hope of heaven, if you die

in this state. You are reconciling Christ and Belial together.' 'O,' said he, 'I shall be raised up at the last day.' 'You will,' said I; 'but, unless you repent, it will be to be cast into the lake of fire.' He seemed much affected, and left me.

"January 19th, I preached opposite Granville, to a number of serious hearers, and was invited home to dinner by an old gentleman, who, soon after we were seated at table, said, 'I understand you preach perfection.' 'I do,' said I, 'and have done so for a number of years; and shall do so as long as I find the doctrine in the Bible.' 'Why, Sir,' said he, 'Paul was not perfect: he complains of a thorn in the side.' 'The heart is the place for sin,' said I, 'and not the side.' He then mentioned several other passages of Scripture which he thought were opposed to holiness of heart, which I explained to him. 'Pray,' said I, 'let us come to the point at once. Do you believe that an unholy creature can enter into the kingdom of heaven?' 'No.' 'Pray when is sin to be destroyed?' 'At death.' 'You must then hold with death as being part of a Saviour, or with a purgatory after death, or you must come to perfection on this side the grave.' He sat amazed, and seemed to give up the argument. We rose from the table: I went to prayer, then went on my journey, and preached at six o'clock in the court-house. When I left



the old man, he desired me to make his house my home. I left Fletcher's Checks with him. Shortly after I received a few lines from him to this effect:—"I believe you to be a servant of God. I hope the Lord will bless you, and those that sent you here. I want to see you at my house at every opportunity. I thank you for the book."

Mr. Garrettson, in another place, gives the following summary of their leading absurdities:—"1. They think they can tell whether a person is a Christian at first sight. 2. They say that we are leading people blindfolded to hell. 3. They are, they say, as sure of heaven, as if they were already there, for sin cannot hurt them." "I never met with such a people in my life. There are about fifty of them in Liverpool."

From the date of the following letter, found among his papers, it must have been written about this time. It seems to contain a short account of his experience and labours up to that time.

AN UNFINISHED LETTER TO MR. WESLEY.

"HALIFAX, *April 20th, 1785.*

"REV. AND DEAR SIR,

"KNOWN to me, yet unknown, I have many things to write, but am afraid of burdening you, or of taking up your precious time, which I believe you are redeeming moment by moment.

I bless God that I ever heard of your name, or read your numerous works. Close doctrine and discipline I dearly love. This spring it is fourteen years since I was powerfully convinced without the use of human means. The doctrine of the first Methodist Preacher I ever heard was as precious ointment to my poor wounded soul. I was sure he was a servant of the living God. I have been travelling in your Connexion nine years, during which time (I desire to write it with humility) God has granted me health, so that I have seldom missed preaching the whole of that time. My lot has mostly been cast in new places, to form Circuits, which much exposed me to persecution. Once I was imprisoned; twice beaten; left on the highway speechless and senseless; (I must have gone into a world of spirits, had not God in mercy sent a good Samaritan that bled me, and took me to a friend's house;) once shot at; guns and pistols presented at my breast; once delivered from an armed mob, in the dead time of night, on the highway, by a surprising flash of lightning; surrounded frequently by mobs; stoned frequently; I have had to escape for my life in the middle of the night. O! shall I ever forget the divine hand which has supported me? O that I could love my God more, and serve him with a more perfect heart! It was three years from my conviction, before I was brought through the pangs of the

new birth. Eight months elapsed after I was called to preach, before I was willing to leave my all and go out. I wanted to live in retirement, and had almost got my own consent to sell what I had in the world, and retire to a cell. God withdrew himself from me. I was very near desperation; for I was travelling, as it were, alone. I betook myself to my room, except when I was wandering through the woods and fields, till I was worn away to a skeleton; and all this time I was kept from unbosoming myself to the lovers of Jesus. Strong impressions I had to go forth in Jehovah's name to preach the Gospel. When I thought of it, I was pained to the very heart: it seemed like death, so great was the sense I had of my weakness and ignorance. By day I was drawn out in the study of the holy Scriptures; and in the night season, when fast asleep, preaching aloud, till I have been as wet with sweat, as if dipped in a river. O! what a precious time I had when I gave up my own, to the will of God! I saw there was no other way for me to be saved. I was determined, if required, to go to the ends of the earth; yea, I promised the Lord, if he would stand by me, and required it, I would go to the very mouth of hell. Blessed be God, he has been very kind and good to me ever since.

“The second year I travelled, I was powerfully convinced of the necessity of holiness. For

a considerable time I waded through deep but sweet distress. I had a discovery of the purity of the law, and the impurity of my own heart : being conscious it was my privilege to become pure in heart, I determined not to stop short of it. Sensible I was it came by faith. I was under deep exercises to preach no more, till I received that blessing. There was a time when I had a greater nearness to God, but I did not receive the witness till a twelvemonth afterwards."

Soon after writing the above, it seems he received the following from Mr. Wesley, which will show in what high estimation he was held by that man of God :—

“ DUBLIN, *June 16th*, 1785.

“ MY DEAR BROTHER,

“ DR. COKE gives some account of you in his journal ; so that, although I have not seen you, I am not a stranger to your character. By all means send me, when you have opportunity, a more particular account of your experience and travels. It is no way improbable that God may find out a way for you to visit England ; and it may be the means of your receiving more strength, as well as more light. It is a very desirable thing that the children of God should communicate their experience to each other ; and it is

generally most profitable when they can do it face to face. Till Providence opens a way for you to see Europe, do all you can for a good Master in America.

“I am glad brother Cromwell and you have undertaken that labour of love, the visiting Nova-Scotia, and doubt not but you act in full concert with the little handful who were almost alone till you came. It will be the wisest way to make all those who desire to join together, thoroughly acquainted with the whole Methodist plan, and to accustom them, from the very beginning, to the accurate observance of all our rules. Let none of them rest in being half Christians. Whatever they do, let them do it with their might ; and it will be well, as soon as any of them find peace with God, to exhort them to go on to perfection. The more explicitly and strongly you press all believers to aspire after full sanctification as attainable now by simple faith, the more the whole work of God will prosper.

“I do not expect any great matters from the Bishop. I doubt his eye is not single ; and if it be not, he will do little good to you, or any one else. It may be a comfort to you that you have no need of him : you want nothing which he can give.

“It is a noble proposal of brother Marchington ; but I doubt it will not take place. You do not know the state of the English Methodists.

They do not roll in money like many of the American Methodists. It is with the utmost difficulty that we can raise five or six hundred pounds a year to supply our contingent expenses ; so that it is entirely impracticable to raise five hundred pounds among them to build houses in America. It is true they might do much ; but it is a sad observation,—they that have most money have usually least grace. The peace of God be with all your spirits. I am

“ Your affectionate friend and brother,

“ J. WESLEY.”

After visiting Digby, and forming a small society, on Tuesday, July 26th, he set sail for Liverpool ; but in consequence of head winds, he did not reach his place of destination until Friday morning. Here he preached on the same evening in the Congregational meeting-house, and again on Saturday, with much freedom, to a people manifesting great willingness to hear the word. He continued in Liverpool about four weeks, constantly preaching and visiting from house to house, and many hearts were powerfully touched under the word ; so that, when he took his leave, the society had doubled its number, increasing from twenty to forty members, several of whom were converted to God.

In the month of August, Mr. Garrettson left Liverpool for Shelburn ; and after a passage of

forty-eight hours, he arrived safely, and found a society of sixteen members. Though at the commencement of his preaching in Shelburn, he had only about fifty hearers, his congregation soon increased, so that their little chapel would not contain them all. Seeing the eagerness of the people to hear, one of the Rectors of the parish gave him the use of his pulpit; which he occupied until some of the vestry, excited to opposition by witnessing the manifest displays of awakening power under the preaching of Mr. Garrettson, interposed their authority, and he silently withdrew from the church, and immediately adopted means for enlarging their own house of worship: in the mean time he thanked the Rector for his kindness, who very reluctantly acceded to the wishes of his vestry in their opposition to Mr. Garrettson.

Mr. Garrettson gives the following account of the commencement of Methodism in Liverpool:—  
“Captain D., since gone to heaven, some time before any of us came to the place, met with Mr. Wesley’s tract called, ‘The Character of a Methodist;’ and having a great desire excited to hear one of the Methodist Preachers, he sent to Shelburn, and requested brother John Mann to visit them. Shortly after, Mr. Mann paid them a visit, and many of the people heard him gladly, though much opposed by the Allenites before mentioned. As he went one Lord’s day to the meeting-house

to preach, a party of these zealous disciples were determined, if possible, to prevent it. Colonel P——, a very mild man, and a friend to all religious people, endeavoured calmly to reason with them, but to little purpose, until another Magistrate spoke more authoritatively, which induced them to relinquish their design, and to permit Mr. Mann peaceably to proceed. From open opposition they resorted to secret insinuations, with a view to prejudice the people against us.”

Though it had been only eight years since they began building the town of Shelburn, there were, on the arrival of Mr. Garrettson, about ten thousand inhabitants, mostly refugees ; so rapidly had the town increased.

He remained about six weeks in this place, occasionally visiting some adjacent villages, during which time he received one hundred and fifty members into the society. It was not all fair weather, however, while he was here. He says, he was stoned, had rotten eggs thrown at him, and when he embarked for Liverpool, the Captain of a man-of-war cried out, “Hail for the Methodist Preacher !” and soon a gun was fired, which obliged them to lower sail, and he had to submit to have his trunk examined, but was dismissed with no other annoyance than the sound of some blasphemous oaths from the sailors. “Blessed be God,” says he, “they had not power to hurt me.” After a stormy passage he arrived



at Liverpool. Here he remained two weeks, preaching the word with much assurance and comfort. From thence he embarked for Halifax, and found the society he had left in peace. He remained in this place until the first day of February, during which time he had the happiness of receiving into society, as a broken-hearted penitent, a person who before had been famous for pouring contempt upon religion. He also visited the towns of Horton and Cornwallis, and preached with great freedom, in the evenings, as well as in the day-time. He could not be idle, while he beheld so many precious souls "in the gall of bitterness and bonds of iniquity." We therefore find him braving the storms and tempests, from one place to another, travelling on foot through snow and mud, where the roads were too bad to admit his travelling on horseback, that he might, as widely as possible, extend the empire of his divine Lord and Master.

Mr. Garrettson, in his semi-centennial sermon, preached and published at the request of the New-York Conference, speaking of his travels in Nova-Scotia, says, "I traversed the mountains and valleys, frequently on foot, with my knapsack on my back, guided by Indian paths in the wilderness, when it was not expedient to take a horse; and I had often to wade through morasses half-leg deep in mud and water, frequently satisfying

my hunger with a piece of bread and pork from my knapsack, quenching my thirst from a brook, and resting my weary limbs on the leaves of the trees. Thanks be to God! he compensated me for all my toil; for many precious souls were awakened and converted to God."

To these privations, labours, and sufferings, he voluntarily submitted. For however truly it may be said of some, that their circumstances in life might have compelled them to equal or even greater hardships in another calling, that they might secure a scanty maintenance, this cannot be said of Mr. Garrettson. His patrimonial estate was amply sufficient to yield him a comfortable maintenance, simply by his exercising over it a prudential superintendence. But being called out, from a sense of duty to God and his fellow-men, he willingly renounced the world "with all its pomps and vanities," and without pecuniary fee or reward, submitted to all this drudgery of labour, this "reproach of Christ," having respect solely unto the "recompence of reward," and the salvation of sinners.

The following letters will more fully unfold the state and prospects of the work in which Mr. Garrettson was engaged in Nova-Scotia, as well as the difficulties with which he had to contend. Those sent to him by Mr. Wesley are also inserted, because every thing coming from a man so eminently useful is very interesting: they

serve moreover to explain some allusions in the letters of Mr. Garrettson, as well as to exhibit the deep interest which Mr. Wesley took in every part of the work of God, however remote from the immediate scene of his own labours.

“SHELburn, *April 25th*, 1786.

“REV. AND DEAR SIR,

“SOME weeks ago I left Halifax, and went to Liverpool, where the Lord is carrying on a blessed work: many precious souls of late have been set at liberty to praise a sin-pardoning God. There is a lively society. Allen’s small party oppose us warmly. The greater part of the town attend our ministry, and the first people have joined our society.

“A few days ago I came to this town, where I met my afflicted brother Cromwell, and was glad to find him able to set out for Liverpool and Halifax. A negro man, by the name of Morant, lately from England, who says he was sent by Lady Huntingdon, has done much hurt in society among the blacks at Birch-town. I believe that Satan sent him. Before he came there was a glorious work going on among these poor creatures, now (brother Cromwell not being able to attend) there is much confusion.

“Our chapel in Shelburn is not able to contain the congregation, and at present our friends are not able to build a larger. If I thought it right,

I could wish, yea, beg for fifty or sixty pounds from England to promote the building of one. Blessed be God, there are some precious souls here ; but I expect many will be obliged to move to other places for want of business. The people in Halifax have had very little preaching of late ; at which they are much tried. It is impossible for us to supply half the places where they want us. I have written to Mr. Asbury for help, but with no certainty of obtaining it, as the work seems to be spreading among them.

“I am an unprofitable servant ; but, blessed be God, the desire of my soul is to be instrumental in spreading the glorious Gospel. I find a willingness to spend my all for God. I meet with many difficulties, but a moment’s contemplation of the eternal world weighs down all. A man who labours for God in this country, needs a greater degree of grace, fortitude, and wisdom than I possess. Dear Sir, if you are disposed to send books to be given to the poor, or for sale, the sooner the better : let me know the conditions, and I will do the best in my power. The ‘Saint’s Rest’ and hymn-books are wanted ; the small select hymn-book would sell ; some pieces displaying the nature, manner, and doctrine of the Methodists ; your Journals and Sermons ; Mr. Walsh’s Life ; Mr. Fletcher’s Works have been a blessing in Cornwallis and Horton. I would to God they could be spread all through the country ! I

wrote in a former letter for some of the new prayer-books adapted to the kingdom.

“We have bought two horses, which will do for the present. In some places the people will be able to support the Gospel. In general they are poor; but in my opinion this country wants nothing but pure religion and industry to make it desirable. I have seldom seen a better spring in Pennsylvania or Maryland. The winter has been very moderate, except a few weeks. Much of the land is very good, and I am informed they get from twenty to forty bushels of grain from an acre; and hay and vegetables in great abundance.

“I want to die to the world, and live wholly to God. This is the constant prayer and desire of your unworthy servant.”

TO THE REV. FREEBORN GARRETTSON.

“LONDON, *Sept.* 30th, 1786.

“MY DEAR BROTHER,

I TRUST before this comes to hand, you and Dr. Coke will have met and refreshed each other's bowels in the Lord. I can exceedingly ill spare him from England, as I have no Clergyman capable of supplying his lack of service; but I was convinced he was more wanted in America than in Europe. For it is impossible but offences will come, and of yourselves will men arise speaking perverse things, and striving

to draw away disciples after them. It is a wonderful blessing they are restrained so long, till the poor people are a little grounded in the faith. You have need to watch over them with your might. Let those that have set their hands to the plough, continually pray to the Lord of the harvest that he would send forth more labourers into his harvest.

“It is far better to send your journals as they are, than not to send them at all. I am afraid it is too late in the season to send books this year; but I hope Dr. Coke has brought some with him to serve you for the present. I was far off from London when he set sail. Most of those in England who have riches love money, even the Methodists, at least those who are called so. The poor are the Christians. I am quite out of conceit with almost all those who have this world’s goods. Let us take care to lay up our treasure in heaven. Peace be with your spirit.

“I am

“Your affectionate friend and brother,  
“J. WESLEY.”

TO THE REV. FREEBORN GARRETTSON.

“Nov. 30th, 1786.

“MY DEAR BROTHER,

“You have great reason to be thankful to God, that he lets you see the fruit of your labours.

Whenever any are awakened, you do well to join them together immediately. But I do not advise you to go on too fast. It is not expedient to break up more ground than you can keep; to preach at any more places than you or your brethren can constantly attend. To preach once in a place, and no more, very seldom does any good; it only alarms the devil and his children, and makes them more upon their guard against a first assault.

“Wherever there is any church service, I do not approve of any appointment the same hour; because I love the Church of England, and would assist, not oppose, it all I can. How do the inhabitants of Shelburn, Halifax, and other parts of the province, go on as to temporal things? Have they trade? Have they sufficiency of food, and the other necessaries of life? And do they increase or decrease in numbers? It seems there is a scarcity of some things,—of good ink, for yours is so pale that many of your words are not legible.

“As I take it for granted you have had several conversations with Dr. Coke, I doubt not you proposed all your difficulties to him, and received full satisfaction concerning them. Commending you to Him who is able to guide and strengthen you in all things, I am

“Your affectionate friend and brother,

“J. WESLEY.”

“P. S. Probably we shall send a little help for your building, if we live till Conference. Observe the rules for building laid down in the Minutes.

“I see nothing of your journal yet. I am afraid of another American revolution. I know not how to get the enclosed safe to Dr. Coke; probably you know: on second thoughts, I think it best not to write to him at present.”

A LETTER FROM MR. GARRETTSON TO MR. WESLEY.

“HALIFAX, *March 10th, 1787.*

“REV. AND DEAR SIR,

“I RECEIVED yours dated London, September 30th. As I have not had an opportunity of writing for a long time, I shall be the more particular in this. By a storm Dr. Coke was driven to Antigua, and it is not certain when he will be here. We are much disappointed, but hope it will all work together for good.

“My time this winter has been spent mostly in Horton, Windsor, and Cornwallis. In the former there has been a divine display; many were convinced and converted to God. A few months ago the place was famous for the works of the devil,—now for singing, praying, and hearing the word. If the work continue much longer as it has done, the greater part of the people will be brought in. I have had a blessed winter among them. The work greatly revives to the



west. James Mann (a young man God has lately given us, whose praise is in the churches) writes: 'God is carrying on his work in a glorious manner in Barrington; the people flock from every quarter to hear the word: many have been convinced, and about fourteen have been set at liberty, some of whom were famous for all manner of wickedness. The fields here seem white for harvest.'

"Brother Cromwell has had his station in Shelburn, but is very poorly. He writes: 'There seem to be very dull times in this town: hundreds have the small pox, &c. The Lord enabled me to go on as far as Cape-Negro. I could only stay to preach a few sermons, &c. It would do you good to see the people, some rejoicing, and others mourning. In this way they continued good part of the night: depend upon it, there is a blessed revival here. I returned to Shelburn very poorly, and expect, if God spares my life, to go home early in the spring.'

"Brother John Mann at Liverpool writes: 'I am greatly comforted under an expectation of an ingathering here; the society is very lively; several added, and several lately converted,' &c. Dear Sir, it would cause your heart to rejoice to know what a deadly wound Antinomianism has received in the town of Horton. My Master has given me one of the first lawyers in Cornwallis and his lady.

“Brother Black is very steady and zealous in our cause, and has gone for a few weeks to the country. I can say this for Halifax, they are very kind in supporting brother Black’s family: I think they give a guinea a week, and they have got a famous chapel nearly ready to preach in; it will contain a thousand people. Religion, I fear, is not very deep as yet.

“William Grandine, a young Preacher, whom I mentioned in a former letter, has returned to his friends. I am under a necessity of going to the west to relieve brother Cromwell. I know not what will become of the young work in Horton: God can raise up or send us a Preacher. Poor Cumberland is still mourning for want of one.

“I have received no books since I came to the province. We thought it expedient to have about fifty pounds’ worth printed, as the printer was at leisure this winter. He printed several tracts very reasonably. Shall I ever see your face? Lord grant that I may be found worthy to meet you in heaven! So far I have been kept by the power of the Spirit; and I hope I shall never bring a reproach on the good cause. I want to be more given up to the work, with a greater nearness to God. I remain, as ever,

“Your affectionate son.”

“P.S. Since I wrote this letter I received one from brother Mann at Liverpool, saying, ‘The

Lord has broken in, in a wonderful manner, among the people, especially among the young. Within a few days twenty have been set at liberty: nine were converted one night.' Surely the Lord will do great things for us."

A LETTER FROM MR. GARRETTSON TO MR. WESLEY.

"SHELEURN, *September 25th, 1786.*

"REV. AND DEAR SIR,

"LEST my other letter did not reach your hand, I send this. My time this summer has been spent principally between this and Barrington; which has occasioned me many fatiguing journeys through the woods, many times half-leg deep in mud and water. Blessed be God, he has supported me under all my difficulties.

"When I first made my entrance among the people at Barrington, Satan strove in every possible way to hinder. 1. The people were Dissenters, almost to a man. 2. There was a party of those they call 'New Lights,' who stood in opposition; and a Preacher of that denomination warned the people against me, telling them I was legal and destitute of faith. 3. A letter was sent by a Calvinist Preacher, who had ministered among them, warning them against an American. For a few days I was under great exercise about leaving the town, despairing of ever being the means of planting the Gospel under these and other disadvantages.

“The second Sabbath I preached among them many came out to hear, and a recommendatory letter was written on many hearts. Before, I had scarcely a place to lay my head; since, I have not wanted friends. I visited a small harbour a few miles off, where there were about ten families. We had a display of the goodness of God: very few were left behind. Of these families I have joined sixteen in society, ten of whom know the pardoning love of God to their souls. About thirty young and old have been baptized. One man cried out bitterly against his wife, went out to hear, was cut to the heart, and now both are rejoicing in the Lord. At the head of the harbour we had a gracious display; very few families escaped conviction more or less. I visited almost every family, as also on the two islands; and most of them were willing to submit to our ‘American plan,’ as it is called. At the head the meeting-house stands, where I have joined a prosperous society, as also at another harbour. Blessed be God, there have been many as clear and as powerful conversions in this township, as I have seen in any part of the States. At different times this summer I have spent about eight weeks in the township, and have formed a small Circuit, able and willing to support a Preacher. There are about fifty members, twenty of whom, I hope, have experienced the love of God, and many who are not in society are earnestly seeking.

I appointed four Leaders and two Stewards. I am so far on my journey to Liverpool, and I expect to meet the Doctor in Halifax, in which place we are to hold a Conference the middle of next month.

“My hope revives for Shelburn: there has been an addition, and the society has become more lively. I have given them my consent to take one hundred pounds on interest towards building a church. Most of the coloured people whom Morant drew off have returned. I shall not be satisfied till we get a preaching-house in this place. I must beg some from Europe and some from the States.

“Some months ago I received a letter from Mr. Asbury, in which he intimated the desire they had of my being ordained to superintend the work in the north. I answered the letter. A few days ago I received one from the Doctor on the same subject. Three considerations caused doubts to arise in my mind in relation to this important question. 1. The great desire I have of seeing England sooner or later. 2. My unfitness for so great a work. 3. There are many in your Connexion so much more fit for the place. I love the Connexion, and want to do every thing in my power to promote it. Perhaps when I shall receive a letter from you, and meet with the Doctor, more light will be cast on the subject. Do not think hard of my not sending my journal.

“I have not heard from brother Cromwell for some time. Brother Black informs me there is a moving in Halifax. I desire your prayers and counsel. ‘God is love,’ and I wish to be more humble.”

FROM MR. WESLEY TO MR. GARRETTSON.

“MACCLESFIELD, *July 16th, 1787.*

“MY DEAR BROTHER,

“I HAVE your letter of March 15th, and that of May 20th. In the former you give me a pleasing account of the work of God in Halifax and other towns in Nova-Scotia; and indeed every where except poor Shelburn, from which I had an excellent account a few years ago. Shall the first be last? What could have occasioned the decrease of the work there? St. Paul’s advice is certainly good for all Methodist Preachers,—that it is good for a man not to touch a woman; and ‘if thou mayest be free, use it rather:’ and yet I dare not exclude those who marry out of our Connexion, or forbid to marry; but happy are those who having no necessity laid upon them stand fast in the glorious liberty. I commend you for laying as little burden upon the poor people as possible.

“Before I had printing-presses of my own, I used to pay two-and-thirty shillings for printing two-and-twenty pages duodecimo. The paper

was from twelve to sixteen shillings a ream. I do not blame you for printing those tracts.

“But you do not send me your journal yet: surely you have had time enough to write it over. Dr. Coke seems to think you are irresolute, yet not willing to take advice. I hope better things of you; and your heart says to God and man, ‘What I know not, teach thou me.’ I am

“Your affectionate friend and brother,  
“J. WESLEY.”

The following letter to Mr. Asbury, though dated before some of the preceding, is inserted here that the whole correspondence with Mr. Wesley might appear together:—

A LETTER FROM MR. GARRETTSON TO MR.  
ASBURY.

“1786.

“MY VERY DEAR BROTHER,

“MY time this winter has been in Halifax, and in the different towns between that and Annapolis. In Cornwallis the last time I was there I put a chapel on foot; there were nearly five hundred dollars subscribed: how they will manage I know not. On my return I put one on foot in Windsor. In this town God has given us a loving society. A few friends are willing to build one at Annapolis, though they have had very little preaching for six months. This day

they began to draw stone for building a church in this town also. It is to be the same size as that of Mr. White, except a little higher. I have preached several sermons in Dartmouth, a new town, six miles from this. They seem very desirous, and made an offer of erecting a small house of worship if we would pay attention to them.

“ God willing, what time I have to stay in this town I expect to spend as follows ; namely, Sunday, eight o'clock, I preach in our little chapel, which will hold about four hundred persons ; ten o'clock, I preach in the poor-house, where there are about a hundred people ;—I gave them books, which attached them to me ; I hope great good will be done among them ;—at twelve o'clock, in the preaching-house ; four o'clock, in a private house by the dock-yard ; and by candle-light, in the chapel. I preach every night in the week : Friday, visit the prisoners. After all I feel myself a poor, needy creature. You desired me to send our Minutes. I wanted to have a little Conference in this place the first of April, and to have sent a full account to your Conference ; but this cannot be, and, as I know brother Cromwell's mind, I shall give you as full an account as I can. Halifax, where there are forty members, will employ one Preacher ; Horton Circuit will employ another, where I left sixty members ; Annapolis Circuit will employ another, where I



left nearly one hundred members last fall, but how they are now I know not. In these three Districts I expect brother Cromwell, brother Black, and brother Grandine, will be stationed. This brother Grandine is a young man we have taken on trial: I think he will be a Preacher. Brother Mann must take his station at Liverpool, where there are about forty members.

“There is Cumberland, where there is nothing but sin and the devil to hinder our Gospel. This place would employ two Preachers: however, one at present would do. There are about fifty members. In and around Shelburn there are between two and three hundred members, white and black. Then there is the city of St. John’s, and the country all around: I suppose there are twenty thousand souls. A few of our friends are scattered in that part; but in all that space there is only one Clergyman. I was informed by a respectable man from the east, that there are hundreds of souls entirely destitute of the Gospel. I have heard very little from Newfoundland: Mr. Wesley has sent brother Megary there, as I am informed by Dr. Coke. So you may see we are in want of three Preachers. I made bold to open matters to Mr. Wesley, and begged of him to send one Preacher from England, as a number of people would prefer an Englishman to an American. Many have refused hearing me on this account. However, this prejudice would

soon wear away. The Lord knows, I am willing to do every thing in my power for the furtherance of the Gospel: but as to confining myself to Nova-Scotia, or any part of the world, I could not; a good God does not require it of me.

“There are several thousand coloured people in this province, and the greater part of them are willing to be instructed. What do you think of sending Harry here this spring? I think he would be very useful. I have no doubt but the people will support their Preachers in this country. It would be very well if the Preachers who come would bring money to pay their passage; for we have but little money in hand, having been under the necessity of buying two horses.

“Next week I purpose to go to Shelburn, where I expect to meet brother Cromwell: if we think it expedient, and have an opportunity, one of us will attend the Conference, where we can state matters fairly. I send this letter lest I should have no other opportunity. A Preacher will not do here unless he is able to take a Circuit. Let him be in Orders.

“P.S. In Horton the Lord has given us a kind friend, though not converted, Mr. Crane. He and his brother-in-law have offered two hundred dollars towards building a church in that town. There are many places I should be glad to visit, if there were Preachers to supply the

places already mentioned. Dr. Coke wrote to me to visit Newfoundland last fall, but it was not practicable."

The preceding letters contain so full and explicit an account of the state of things in Nova-Scotia, as well as the manner in which Mr. Garrettson filled up every moment of time in his Master's work, that the necessity of copious extracts from his journal is superseded. As his travels in this province form a very important era in the history of his life, I thought it necessary to be as particular as the limits of this work will allow in the details of his sufferings and labours in that country. Certainly his diligence and zeal, his self-denial, his prayerfulness and watchfulness, as well as the privations endured in this cold region of country, while they speak in the language of rebuke to "the slothful servant," may be exhibited as an example of encouragement to those zealous Preachers who are emulous to excel in "every good work" connected with their high and responsible calling.

The following anecdotes and reflections are from the pen of his amiable and pious daughter, to whose diligence, in selecting from her venerable father's papers, and transcribing them, these Memoirs are greatly indebted:—

"Among my earliest and most pleasant recollections are the details which my dear father

used to give me of his residence in that region of frost and snow. I well remember the delight with which I used to climb his knee, and the importunity with which I used to beg for a story about Nova-Scotia. At one time, in order to attend his appointment, he rode through an unfrequented country, the hail driving in his face until, nearly benumbed, he was obliged to lay the reins on the neck of his horse, and leave the animal by his own instinct to keep the road. There was no visible track, and turning out of the road in that country exposed the traveller to the greatest fatigue, as his horse sunk in the mass of unbeaten snow. At length he arrived at the only house he had seen ; his horse stopped at the door, and he had only life enough left to walk in and throw himself on the bed. None but children were within, who covered him with plenty of bedclothes, while he lay almost insensible for nine hours, and had nearly forfeited his valuable life by too great eagerness in his Master's cause.

“He had often to cross the St. John's, whose tide recedes, leaving its bed nearly empty, and again comes up with great force, sweeping every thing before it, and elevating on its waves the vessels and ships which it had left dry. During its recession its bed is fordable ; but in winter the crossing is dangerous on account of the large masses of ice it leaves behind. On one occasion his guide, instead of leading him up the river,

went down, and they were not apprized of their danger until they saw the tide fast roaring towards them. The guide shrieked out, 'Put spurs to your horse, and make for the nearest land!' He did so, although uncertain whether it would be accessible when attained, for the shores were very bold and rugged. His horse was fleet, the shore was accessible, he outrode the wave, which swept over the back of his horse just as he had set foot upon the land. I have often heard my father say, that if he had only been half the length of his horse's body behind, he should have been swept off like a feather on the tide."

It appears that Mr. Garrettson continued to travel and preach in this province until April 10th, 1787, when he embarked for Boston, Massachusetts, leaving as a testimony of his fidelity and success in his Lord's vineyard, about six hundred members in society. After a perilous passage of three days he arrived in Boston, where he was kindly received by a few pious friends.

About seventeen years before the visit of Mr. Garrettson, Mr. Boardman, one of the European Methodist Preachers, had preached in Boston, and formed a small society; but, not being succeeded by any Minister of the same order, the society gradually diminished, so that at the time of which we are now speaking, there were only three left. Not being admitted to any of the

pulpits in this city, Mr. Garrettson preached a few sermons in some private houses, and on Monday, April, 17th, he passed on to Providence, in Rhode-Island, where he says he found several who loved the Lord Jesus. Here he was invited by the Presbyterian Minister, the Rev. Mr. Snow, who he says was a worthy and pious man, to preach in his church, which he did twice to a numerous and attentive audience. Passing from thence to Newport, he preached by invitation in the meeting-house morning and evening to a numerous assembly, among whom he rejoiced to find some, as he believed, eminently pious. He then sailed for New-York, where, after a passage of forty-eight hours, he arrived in safety, and was much refreshed in meeting his old friends, and participating with their joy in a revival of religion with which they had been favoured. After preaching on the Lord's day with much satisfaction, and spending a few days in visiting some of his Christian friends, he went forward to Philadelphia, where he preached a few times, "took sweet counsel" with his brethren, and departed for Baltimore, where he arrived on Tuesday; and "my heart," says he, "was made glad while I sat in Conference with many of my old friends, the servants of Jesus."

It was now eleven years since Mr. Garrettson commenced his itinerating labours. When he entered this arduous field, there were three thou-

sand one hundred and forty-eight members in the societies, and nineteen Preachers; they were now increased to twenty thousand six hundred and eighty-one members, and one hundred and seventeen Preachers; making an increase of seventeen thousand four hundred and thirty-three members, and ninety-eight Preachers. Although others contributed their portion towards this extension of the work of God, it must be evident to all who impartially consult the preceding pages, that Mr. Garrettson was among the most active, zealous, and successful of them all. Indeed, as the Rev. Ezekiel Cooper, who was intimately acquainted with Mr. Garrettson, observed to me, he seemed to be all devotion, full of prayer and faith; and his preaching was attended with the mighty power of God. Listening multitudes hung on his lips with the most fixed attention, while the Spirit of God, which so eminently accompanied his word, powerfully wrought upon their hearts, extorting the inquiry, "What must we do to be saved?"

## CHAPTER XII.

WE have traced the life of our venerable father in the Gospel thus far, having been guided by his printed and manuscript journals. We have seen

him contending with the cold, the snow, the mud and water of the north, and seen him triumphing in the midst of these and other privations of that inhospitable climate, from a consciousness of the divine approbation and the prospect of usefulness to the souls of men ; until, having completed his mission in these parts, he found himself once more seated among his beloved brethren in these United States.

To give a faithful narrative of the events of his life, it is necessary to detail some of the transactions of this Conference, which was held in Baltimore, May 1st, 1787. It seems that Mr. Wesley, having witnessed the sincerity, zeal, and devotedness of Mr. Garrettson in the work of the ministry, had designed him as the future Superintendent in the British dominions in America. Dr. Coke, on his arrival at this Conference, made known the wishes of Mr. Wesley in this respect, and the subject was submitted to the Conference, and was by that body "unanimously sanctioned." Mr. Garrettson, with a view to correct an erroneous statement which had been made of this affair, gives in his "semi-centennial sermon" a fair and candid narration of the facts in the case. He says, that after the Conference had approved of his appointment to this office by Mr. Wesley, "Dr. Coke, as Mr. Wesley's delegate and representative, asked me if I would accept of the appointment. I requested the liberty of deferring



my answer until the next day. I think on the next day the Doctor came to my room, and asked me if I had made up my mind to accept of my appointment : I told him I had upon certain conditions. I observed to him that I was willing to go on a tour, and visit those parts to which I was appointed for one year ; and if there was a cordiality in the appointment with those whom I was requested to serve, I would return to the next Conference, and receive ordination for the office of Superintendent. His reply was, 'I am perfectly satisfied,' and he gave me a recommendatory letter to the brethren in the West Indies, &c. I had intended as soon as the Conference rose, to pursue my voyage to the West India islands, to visit Newfoundland and Nova-Scotia, and in the spring to return. What transpired in the Conference during my absence, I know not ; but I was astonished when the appointments were read, to hear my name mentioned to preside in the peninsula."

It would appear from this plain statement of Mr. Garrettson, that some alteration took place in the mind of the Conference respecting his appointment to the Superintendency of the British provinces in America, and that it was finally agreed among themselves that it was not expedient that he should go at this time. Probably knowing the value of his services in his Lord's vineyard, and being comparatively young as a church, they

were unwilling to have him so entirely separated from them. However this may be, it is certain that it was a source of disappointment to himself, of some grief to Mr. Wesley, and contrary to the wishes of many of his brethren in Nova-Scotia, as the following extracts of letters will show :—

Mr. Black, in a letter dated Cornwallis, March 10th, 1787, and presumed—for the inscription is torn off—to be directed to Dr. Coke, says, “Brother Garrettson has been a great blessing to us in this province. The hearts of the people and Preachers are more than ever united to him ; and we believe that were he to return to us he would be more extensively useful than heretofore ; for the ears of the people are more than ever open to hear his message. He is better acquainted with the peculiar dispositions of the people than any one else, and therefore would be most likely to do them good. Thinking it to be his duty to attend the Conference in the United States, we fear when he finds so many urgent calls for help in that extensive country, that he will be tempted to forget us in this dark corner of the world. At the same time we cannot but think it to be his duty to return. We are truly sorry that he refused the Superintendency, but hope when he sees you he may receive that honour. These lines are to request you to use your influence in persuading him to do so.”

In a letter to Mr. Garrettson himself, dated Shelburn, June 4th, 1788, Mr. Black thus

expresses himself:—"I have heard nothing from you these six months. We have been expecting you a long time, but in vain. Do, my dear brother, make all the speed you can. Let none persuade you to the contrary. Do, my dear brother, come away directly." In another, of June 30th, 1788, he thus earnestly addresses Mr. Garrettson:—"O my dear brother, do come away as soon as possible. The hearts of the people are knit to you in a peculiar manner, and I believe you would be more useful than ever; and you know your labours were before blessed to many souls. Come away! come away, my dear brother, come away! O do not let any persuade you to stay. You know you have Bishop Asbury's consent to come: besides, the people are ready to think you are forgetful of your words, as they expected you long since." Once more, under date of August 14th, of the same year, Mr. Black says, "O my dear brother, do make haste, and come away to Nova-Scotia. The friends long to see you, and our circumstances call for you. Come once more and help us!"

Mr. James Mann, another Preacher, who was travelling in Nova-Scotia at this time, under date of Feb. 2d, 1788, after detailing some of the embarrassments under which they laboured, says to Mr. Garrettson, "O brother! pray for us. Heaven bless and prosper you in the vineyard of the Lord. I long to see you, and we have been

looking for you, and hope we shall not be disappointed of your coming in the spring."

Mr. Alexander Anderson, likewise a Travelling Preacher in that country, writes to Mr. Garrettson under date of June 17th, 1788, thus:—"We have ardently longed for your return to this province, and have expected you for some time past. We trust, however, that the charge you have received in the United States is for the glory of God and the good of souls."

Surely no testimonies could be more honourable, or invitations more pressing. The intention, however, was finally abandoned by Mr. Garrettson of returning to Nova-Scotia, or of accepting the Superintendency of the work in the British provinces; for which he assigns the following reasons:—"1. I was not acquainted with all the Preachers, especially with those who were lately from England. 2. I felt unqualified for the charge. 3. I was not clear that I had a call to leave the United States." Of whatever use he might have been to the people in that country, subsequent events have justified the belief that his labours were both highly prized and eminently useful in the United States, and the whole tenor of his life proves that he strove to move in the order of divine providence.

Having relinquished the thought of returning to Nova-Scotia, and having received his appointment to preside in the peninsula, as above stated,

he entered upon his work with his accustomed diligence, though not without some pressure of spirit, as he had reason to suspect that some unfriendliness had been manifested towards him, though he knew not by whom. To Dr. Coke he felt a strong attachment and the sincerest affection, and says, that they "mingled their tears together at this Conference."

Perhaps no place on the continent could have been more agreeable to him as the field of his labour, than the peninsula. It was here that he had spent the first days of his ministry, where the Lord had given him signal displays of his approbation, and where he had suffered beating and imprisonment for the cause of his adorable Master. The effect of his former labours, however, was now most visible. The storm of human passion was hushed to silence,—tranquillity reigned,—and he now felt himself in more danger from the caresses of his friends, than he before had done from the peltings of his enemies. Being now among his old friends, many of whom were his spiritual children, the ardour of his soul burst forth, as it were, anew, and he found himself, in some sense, unexpectedly in the midst of every thing calculated to make life agreeable. He continued in this part of the country about twelve months, during which time he visited every Circuit, and almost every congregation, and was greatly refreshed and strengthened in his work.

Multitudes flocked to hear the word ; some excited by curiosity to see the man of whom so much had been said in former days ; some from a desire to “learn the way of the Lord more perfectly ;” and numbers more to hear again, from the lips of this flaming messenger of Christ, those precious truths which they had found to be “the power of God to their salvation.” So great, indeed, was the attention given to the “words of this life,” that Mr. Garrettson observes, that “it seemed as if they would all become Methodists.”

Though this was the general aspect of affairs in this favoured region of country, there were some exceptions. In Dorset county, which he visited on the 3d of June, he was glad to meet a large congregation of attentive hearers, to whom he preached under the shade of a grove, as the house could not contain so numerous an audience. On this occasion, he observes, that some time since there was a great work of God on this neck of land, but now it seems the work is quite stationary, if not on the decline. As a reason for this, he remarks, that “those Preachers whose labours had been particularly blessed in this revival were lively and powerful in their ministrations, so that some thought there was much of what is called wildfire among the people. Indeed the cries of the distressed were frequently so loud, that the voice of the Preacher was drowned. I was informed that these people had been visited by some

who had but little friendship for what they call 'noisy meetings,' in consequence of which the work began to decline. Extremes are always dangerous; and happy the man who knows how to keep in the golden mean. I am never offended in hearing convinced sinners cry aloud for mercy; neither do I doubt that the children of God are so happy at times, that they are constrained to shout the praises of God."

To distinguish between the mere excitement of human passions, and the operations of the Spirit of God, is highly important, though sometimes difficult. When the Spirit of God operates upon the human heart, the passions are less or more excited, either to sorrow or joy, according to the moral state of the heart. To suppose, therefore, a work of grace without the excitement of the human passions, is as great an absurdity as it would be to expect a man to breathe without any movement of the lungs, the organs of respiration. That the passions may be under strong excitement where there is no genuine work of the Holy Spirit, forms no valid objection to this position. In the first case, the "fruits of the Spirit" follow; in the latter, not; and "by their fruits ye shall know them."

He continued in the peninsula until May, 1788, during which time, a day seldom passed but he preached at least once, and sometimes twice or three times, with great freedom. Though

there was not so large an increase to the societies as in former days when he laboured there, many were edified in the church, in the several counties on the eastern shore of Maryland, through all of which he travelled during the year.

### CHAPTER XIII.

HAVING completed his labours in the peninsula, and being very solicitous to visit the New-England States, where the Methodists had made yet but a feeble impression, by the request and approbation of Bishop Asbury, Mr. Garrettson left this scene of his successful toil in May, 1788, and came to the north, having Boston particularly in his view. Arriving at New-York, the stationed Preacher, Mr. Hickson, being at the point of death, and Mr. Dickins, the other Preacher, in ill health, he was solicited by the people to remain with them and supply the pulpits. Believing the call to be urgent, he complied with their request, and continued in the city, except some occasional excursions on Long-Island and the New-Rochelle Circuits, until the ensuing Conference. Having received several invitations from a variety of places, backed by similar ones directed to the Conference, Mr. Garrettson relinquished the intention of visiting Boston for the



present, and took charge of the northern district of country bordering on the Hudson river.

It seems that since the year 1785, in consequence of there being but few Preachers ordained to the office of Elder, a number of Deacons and Preachers were placed under the special oversight of some one of the Elders, that the people might be the better supplied with the ordinances of the Gospel. These Elders were instructed to travel at large through the bounds of their respective Districts, hold Quarterly Meetings, preach and administer the ordinances, assist and direct the Preachers under their care in their work. This is the origin among us of Presiding Elders, though they were not designated by that name in the Minutes of Conference, until the year 1797. Mr. Garrettson had been appointed to this charge on the peninsula: and indeed he had exercised a similar oversight while in Nova-Scotia, as well as during part of his labours before he went to that country. To this office he was more especially appointed at this Conference, with a view to open new Circuits, for which he seems to have been peculiarly qualified, and in which he was remarkably successful.

He observes, that as it had pleased the Lord to thrust out a number of young men in the New-York Conference, Bishop Asbury "requested me to take charge of them, and do the best I could. I was very uneasy in my mind, being

unacquainted with the country, an entire stranger to its inhabitants, there being no Methodist societies farther north than West-Chester; but I gave myself to earnest prayer for direction. I knew that the Lord was with me.

“After the Conference adjourned I requested the young men to meet me. Light seemed so reflected on my path, that I gave them directions where to begin, and which way to form their Circuits. I also appointed the time for each Quarterly Meeting, requested them to take up a collection in every place where they preached, and told them that I should go up the north river to the extreme parts of the work, visiting the towns and cities on the way, and in my return I should visit them all, and hold their Quarterly Meetings. I had no doubt that the Lord would do wonders, for the young men were pious, zealous, and laborious.”

Having thus laid down the plan for their work, he set out for the north on his intended tour. A great portion of the country through which he was appointed to labour, especially the northern part of New-York State, and Vermont, was in a very barren state as it respects religion. Some congregations, consisting of Lutherans, and Dutch Reformed, and some others, were established along the eastern and western sides of the Hudson; but even in these the distinguishing doctrines of the Gospel were but feebly supported,

and rarely made the subject of experience. The settlements on the west side of the river, at a small distance from its margin, were quite new, the roads bad, and accommodations for Preachers very poor. The same may be said of all the country north of Lansingburg. In respect to that portion of New-England which was included in the district of country allotted to Mr. Garrettson as the scene of his present labours, though it was regularly divided into parishes, each of which generally had a settled Pastor, yet experimental religion was at a low ebb. The theological tenets, also, chiefly inculcated in this country, were diametrically opposed to some points of doctrine promulgated by the Methodists. The former embraced all the peculiarities of the Calvinistic system, while the latter embraced those of the Arminian. On this account, I suppose that in no place did the Methodist Preachers meet with more decided opponents or more forward disputants than in New-England. Though the Preachers laboured principally to inculcate experimental and practical godliness, as being the most essential to man's happiness and salvation, yet, to promote this object the most effectually, they found it necessary frequently to bring before their hearers those peculiarities of their theological system by which it was distinguished from Calvinism. This gave offence to the Clergy, who tenaciously held to the latter, and provoked them

to controversy. From them a disputatious spirit descended to their hearers, many of whom considered themselves fully competent to defend those abstruse points of divinity, and thus mingled their ignorance with a love of controversy, often involving themselves in a labyrinth of intricate reasonings, which they could neither understand themselves nor explain to others, much less defend against the plain declarations of inspired Scripture. These circumstances often obliged the Methodist Preachers, after delivering their discourses, to encounter a spirit of opposition as irksome as it is unprofitable. Frequently, however, the pointed question, "Have you been converted to God?" put by one of these flaming messengers of God, would silence debate, and produce a conviction, at least in the minds of some of the hearers, of the superior advantage of experimental over a merely theoretical knowledge of divine things.

This was the general state of the country, and of the people, where Mr. Garrettson was appointed at this time to labour. He entered, however, upon his task with the same ardour of soul, and applied himself to the work with the same indefatigable and untiring zeal by which he had before been distinguished. Passing up the country on the east side of the Hudson, through New-Rochelle, North-Castle, Bedford, Peekskill, in all of which places he stopped to administer the

word of life, he arrived at Rhinebeck, where he lodged with Thomas Tillotson, Esq., and the next day preached in a barn, on, "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." Before he left the place he preached several sermons, and the number of hearers continually increased. He was generally received in this, as well as other places, as a commissioned messenger of God; and one said "he need not change his appearance to be received as an angel."

After having passed through the northern part of his District, he returned and found that the Lord had abundantly blessed the labours of the Preachers in almost every place. "Many houses," says he, "and hands, and hearts were opened; and before the commencement of the winter, we had several large Circuits formed; and the most of the Preachers were comfortably situated, and sinners in a variety of places began to inquire what they should do to be saved.

"Satan and his children were much alarmed, and began on every hand to threaten us. Some said, 'They are good men;' others said, 'Nay, they are deceivers of the people.' A stranger from Vermont, on his way down the country, informed the people that we were spread all over the country through which he came. This sudden spread of our Preachers caused some person to say, 'I know not from whence they all

come, unless from the clouds.' Others said, 'The King of England hath sent them to disaffect the people;' and they did not doubt but they would bring on another war: while others gave it as their opinion that we were the false prophets spoken of in Scripture, who should come in the last days, and deceive, if it were possible, the very elect. Among others, the Ministers of the different denominations were alarmed, fearing lest we should break up their congregations; and frequently coming to hear, some of them openly opposed, declaring publicly that the doctrine was false. The power of the Lord attended the word, and a great reformation was seen among the people; and many were enabled to speak freely and feelingly of what God had done for their souls. My custom was to go round the District every three months, and then return to New-York; where I commonly stayed about two weeks. In going once round I usually travelled about a thousand miles, and preached upwards of a hundred sermons."

During the above tour, he informs us of his being frequently occupied, when not engaged in travelling and preaching, in writing. It seems that Mr. Wesley, having heard much of Mr. Garrettson's experience, activity, and success in his Lord's work, had been very desirous of receiving a written account of these things from himself. After considerable hesitancy, he consented to

gratify the wishes of Mr. Wesley in this respect, and accordingly set himself to transcribing such parts of his journal as he thought would be most beneficial to give to the public. Fearing, however, that he should not live to receive it unless sent immediately, and that Mr. Garrettson was unnecessarily scrupulous on this subject, Mr. Wesley addressed to him the following letter :—

“ LONDON, *Jan. 24th*, 1789.

“ MY DEAR BROTHER,

It signifies but little where we are, so we are but fully employed for our good Master. Whether you went, therefore, to the east, it is all one, so you were labouring to promote his work. You are following the order of his Providence wherever it appeared, as a holy man strongly expressed it, in a kind of holy disordered order. But there is one expression that occurs twice in thrice in yours, which gives me some concern : you speak of finding freedom to do this or that. This is a word much liable to be abused. If I have plain Scripture or plain reason for doing a thing, well. These are my rules, and my only rules. I regard not whether I had freedom or no. This is an unscriptural expression, and a very fallacious rule. I wish to be in every point, great and small, a scriptural, rational Christian.

“In one instance, formerly, you promised to send me your journal. Will you break your word because you do not find freedom to keep it? Is not this enthusiasm? O be not of this way of thinking. You know not whither it may lead you. You are called to square your useful life below by reason and by grace. But whatever you do with regard to me, you must do quickly, or you will find me no more in this world.

“Your affectionate friend and brother,  
“J. WESLEY.”

The journal was sent; but in consequence of the loss of the ship in which it was despatched, it never arrived. Of this circumstance Mr. Garrettson was not apprized until the following letters from Mr. Wesley gave him the information:—

“CHESTER, *July 15th*, 1789.

“MY DEAR BROTHER,

You are entirely in the right. There can be no manner of doubt, that it was the enemy of souls that hindered your sending me your experience. Many parts of both your inward and outward experience ought by no means to be suppressed. But if you are minded to send any thing to me, you have no time to lose. Whatever you do for me, you must do quickly, lest death have quicker wings than love. A great



man observes that there is a threefold leading of the Spirit: some he leads by giving them on every occasion apposite texts of Scripture; some by suggesting reasons for every step they take, (the way by which he chiefly leads me,) and some by impressions; but he judges the last to be the least desirable way, as it is often impossible to distinguish dark impressions from divine, or even diabolical.

“I hope you will not long delay to write more particularly to

“Your affectionate friend and brother.

“J. WESLEY.”

“LONDON, *Feb. 3d*, 1790.

“MY DEAR BROTHER,

“Two or three weeks ago I had the pleasure of a letter from you, dated August 23d, 1789, giving me a comfortable account of the swift and extensive progress of the work of God in America. You likewise informed me that you had written an account of your life, and directed it should be sent to me; and I have been expecting it from day to day, ever since, but have now almost given over my expectation; for, unless it comes soon, it will hardly overtake me in the present world. You see time has shaken me by the hand, and death is not far behind. While we live let us work our Lord's work be-

times, and in his time he will give us our full reward. I am

“Your affectionate friend and brother,  
“J. WESLEY.”

While Mr. Garrettson was finishing a letter, in which he designed to enclose another copy of his journal, the public prints announced to him the death of Mr. Wesley. Being thus disappointed of gratifying the desires of his venerable friend, Mr. Garrettson concluded to print the journal, somewhat enlarged, in America. It was republished in Europe, both in the English and French languages, and has no doubt proved a blessing to very many souls.

June 9th, 1789, Mr. Garrettson set off on another tour to the north. According to his usual custom, as he passed through the towns, he stopped and preached to the people, and generally found much attention to the word. On Sunday, the 14th, he preached in the town of Bedford, and formed a society. Though the people in this place had been educated in the Calvinistic faith, many of them became convinced of its errors, and were glad to hear a system of doctrines exhibited more consistent with the divine perfections, and better adapted to the condition of man.

After passing through the highlands, and preaching at Mr. Jackson's, where he found a

people apparently struggling after the liberty of God's children, he paid a visit to Mr. Cook, an exemplary and zealous Preacher, whom he found near death, but his soul was happy in the enjoyment of his God. He died in peace soon after. He had been fifteen years in the work of the ministry, was a son of affliction, naturally subject to great dejection of spirits, too modest to complain, and in the midst of his sufferings evinced by his patient submission to Providence his constant faith in God. "The last words I heard him utter," says Mr. Garrettson, "were, 'I feel myself an unprofitable servant, but Jesus is precious to my soul. I am now reminded of what I have often told the people in my preaching of the happiness of dying saints. I now see angels around my bed, waiting to convey my happy soul to heaven.'" At Dr. Bartlett's he met Bishop Asbury, in company with one of the Preachers, with whom he took sweet counsel, heard him preach, and then passed on to Rhinebeck, where he preached, and found a few whose hearts the Lord had touched, but felt somewhat distressed on account of the indifference manifested by most of the people to the things of eternity. Perhaps he little thought at that time that this place was to become his future residence, connected with a partner in life so admirably qualified to participate in his joys and sorrows. From Rhinebeck he went to Hudson, and thence

to Albany, (visiting the intermediate places,) where he preached in the assembly-room, but found much opposition among the citizens generally to the truths he delivered. A few, however, bowed a willing obedience to the word, and a small society seemed to be in a flourishing state. In Schenectady, also, he found a strong current of prejudice setting in against his endeavours to do good, though he was permitted to preach in the English church. The good seed, however, sown in these places, did not entirely "fall by the way side."

The following conversation which Mr. Garretson relates shows the pernicious influence which an erroneous doctrine has over the hearts and practices of some people. "Monday, July 6th," he says, "I set out on a journey to the north, and on my way I overtook an old gentleman, who said, 'I expect you are a Minister. O, it is a blessed work, if you are called to it. I am a follower of Christ, and know my peace is made with God.' 'How,' said I, 'do you know that?' 'By the Spirit which he has given me.' 'Do you,' said I, 'know that your sins are forgiven?' 'O yes.' 'Do you,' said I, 'live in sin?' 'Yes, we are all sinners.' 'Pray,' said I, 'how can you know your sins forgiven, if you live in sin?' 'I have the imputed righteousness of Christ; and it is no more I that do it, but sin that dwells in me.' 'Don't you,' said I, 'swear sometimes?'

‘Swear, yes, and I have been drunk too, many times since I was made a new creature ; but my comfort is, I cannot fall.’ ‘What,’ said I, ‘would become of your soul, if you were to die drunk?’ ‘Die drunk! What, would you think to see the sun fall? Was it ever known that a saint died drunk? Impossible!’ ‘Well,’ said I, ‘according to your doctrine, if you always keep yourself intoxicated with strong liquor, you will never die. Sin made man mortal; but I cannot find from Scripture that drunkenness makes him immortal.’ ‘Sir,’ said he, ‘I perceive you are a rank Arminian, and I would not go the length of my foot to hear you preach ; for you are an accuser of the brethren, and hold out a very uncomfortable doctrine to God’s dear children.’ ‘Pray,’ said I, ‘to what denomination do you profess to belong?’ ‘I am an old Englishman, and a convert of Mr. Whitefield’s, and a New Light by profession, from the sole of my foot to the crown of my head.’ After I had endeavoured to set his danger before him, I wished him well; and riding thirty miles, I found great liberty to preach my Lord’s Gospel, from the language of the jailer, ‘What shall I do to be saved?’ ”

Passing through the country, and preaching to attentive congregations, he came to Ashgrove, where he found a number of kind friends, members of society, who had erected a house of worship. He observes that when he first visited that

place, he found some Methodist emigrants from Ireland, most of whom, however, had become lukewarm in religion, but who were reanimated by his preaching; and a number of others were awakened to a sense of the importance of religion. On this Circuit, Mr. Darius Dunham had been instrumental in the conversion of a number of souls, so that on the present visit Mr. Garrettson found a thriving society.

After holding a Quarterly Meeting at Ashgrove, which was attended with signal displays of the power of God, Mr. Garrettson returned to Albany, where he met the little society. The next day he rode to Dr. H.'s His horse being so lame as not to be able to carry him, he set off on foot, and after travelling nearly twenty miles, he came to Spencertown, where he preached with much satisfaction. Notwithstanding much opposition had been made here against the work of God, he found it in a prosperous state. In Sheffield, also, he found some souls brought to the knowledge of the truth. In Canaan he was permitted to preach in the Presbyterian meeting-house, and found the Minister and people of a very catholic spirit, and willing to promote the cause in which he was engaged. Here, also, he found the work of God prospering under the labours of Messrs. Bloodgood and Wigton. Though the people in these parts, he says, had been much troubled with Antinomianism, he found the gloomy doc-

trine receding before the rising beams of the Sun of truth.

July 23d, he came to the town of Sharon, in Connecticut, where he found a number of precious souls, to whom he preached in the open air, there being so many assembled that no house could accommodate them. After remarking that he believed the Lord had a work to do in this place, he records the following incidents :—

“I was sweetly drawn out in writing till about two o'clock. As the man of the house was gone out early in the morning, I went into the meadow to catch my horse. He was tied with a long rope to feed in the edge of the meadow, and as I had hold of the rope drawing him to me, he gave a sudden jerk, and by some means the rope got around my arms and body, so that in less than half a minute I was thrown, and entirely bereft of my senses. How long I lay in this situation, I know not ; for no person was near me. After lying, for a considerable time, in as much pain as if I had been on a rack or wheel, I suppose rolling from side to side, I made an attempt to lay my head on my hat for a pillow, and saw the two first letters of my name in my hat, and immediately I knew myself, and cried out, ‘ Is this poor Garrettson ; where is he, and what is the matter ? ’ I received a small degree of knowledge, and arose from the earth, walked to the house, and was laid upon a bed. Providentially, a skilful Surgeon

was at hand, who came to me and found my right shoulder dislocated,\* and my left wrist, thumb, and shoulder, and several fingers, much strained, my body severely bruised, and several contusions on my head. Several assisted, and my shoulder was replaced, blood was let, and my other wounds bound up. Immediately after I was bled I recovered my senses, as perfectly as ever, and was enabled to look up by faith to my beloved Saviour, and received a strong confidence in him. Many of the inhabitants of the town came to see me, and my soul was so happy that I was constrained with tears to exhort all that came near. I think I never had so strong a witness of perfect love. I was enabled to bless God for the affliction, and would not have had it otherwise. I do believe it was rendered a blessing to the place. I desired a person to borrow a carriage; he did, and carried me as far as Oblong, and the next day to Dover, where I received strength to preach to a large congregation in the church, to administer the sacrament to about twenty, and it was a powerful time. The two following days I rode about forty miles across mountains almost impassable for a carriage, and suffered much pain; but my mind was sweetly calm and happy.

“Wednesday, I rode to Mr. Braiday’s, still accompanied by my kind friend, A. Lion, who took tender care of me; for I was not able to

\* From the effects of this accident he never fully recovered.



comb my head, to dress myself, or to get in or out of the carriage without much pain, and yet I was enabled to preach with strength and freedom."

From thence he passed on through Newcastle, where he held a meeting, and witnessed a great display of the power of God; but finding himself very feeble from his recent wounds, he took a passage by water, and on Tuesday arrived safely at New-York, where he remained seven days to recruit his strength. The ardour of his soul in his Master's work would not permit him longer to remain in the city. Though still suffering from the effects of his recent bruises, he left New-York, in company with a friend, to attend some appointments in Long-Island. On Tuesday evening, he preached by candle-light in Newtown, and the next day at the Court-house in the town of Hempstead.

Long-Island has become somewhat famous, as being the theatre of much individual suffering, in consequence of its having been occupied for a considerable time by the invading armies of Great Britain. But before this event, it was visited by some of the Methodist Missionaries. Captain Webb, the efficient helper of Mr. Embury in New-York, as early as 1768, passed over to Long-Island, preached in Jamaica, Newtown, and some other places, with considerable success, many souls being awakened and con-

verted. The political troubles, however, which soon succeeded these incipient attempts at planting Methodism in this place, checked its progress for a season; and the whole island was almost entirely abandoned, during the war, by Ministers of all denominations. On the return of peace, in 1783, the way was opened for spreading the Gospel of the grace of God among the people. The Rev. Philip Cox was the first regular Preacher stationed on Long-Island. This was in 1784. He found many who had not forgotten the preaching of Captain Webb. He was succeeded, in 1785, by the Rev. Ezekiel Cooper, who preached extensively on the island. Many to this day remember his zealous efforts with gratitude. In 1786 Mr. Cooper was succeeded by the Rev. Thomas Ware. Great attention to the things of religion was excited by these men of God. Mr. Ware was followed by the Rev. Messrs. Moriarty and Cloud, whose labours were greatly owned of God. In 1789, the time Mr. Garrettson visited the island, the Rev. Messrs. Phœbus and John Lee were stationed there. At this time there were two hundred and twenty-four members in the church in the several societies which had been formed.\* Mr. Garrettson

\* The following account, respecting the introduction of Methodism into the town of Southhold is related on the best authority; having been taken from the lips of those who were witnesses of the facts:—

visited most of the principal places in the island where the Methodist Preachers could gain access,

In 1794 Methodism was brought into Southhold ; and the manner of its introduction is worthy to be recorded, as it will show the efficacy of prayer, and the peculiar agency of the Holy Spirit in the spread of the Gospel. Mrs. Moore, who had been converted to God through the instrumentality of the Methodists, removed to this place ; and although there were churches and Ministers not very remote from it, yet no very efficient means had been used to build up the cause of God, or to arrest the spread of iniquity. Living at too great a distance from that ministry which had been the means of her conversion, and finding in her village two females like-minded with herself, they agreed to meet together, every Monday evening, to pray that God would send such a Minister among them as would feed their own souls, and be made the means of awakening the wicked inhabitants of the place. They met accordingly two evenings at the house of Mr. P. Vail, who, at that time, was not a member of any church, but so far favourable as to gratify his wife in bringing her female friends to his house for prayer. On the third night of their meeting, Mr. Vail, returning home weary from the business of the day, had retired about the time they usually met, which rendered it inconvenient to hold it that evening. This circumstance almost discouraged them, fearing that it arose from his dislike to the exercises, and that they should be deprived of this means of grace. However, they agreed to return home, and remember individually before God the great object for which they had met together. During the exercises of this evening they felt an unusual spirit of prayer ; sister Moore in particular, who continued until near midnight. Her whole soul was drawn out to the Lord, nor could she be denied : the wickedness of the place, and the want of an efficient ministry, were continually before her. At the close of this struggle she felt an assurance that God had heard them, attended with these

but says that though he found some souls who were breathing after God, there was a lamentable

words, "I have heard their cry, and I am come down to deliver them;" and so strong was this conviction that she began to praise God for what she knew he would do.

At this very time Wilson Lee, a Methodist Minister, was in New-London, and had his trunk on board a vessel to go to his appointment in New-York. Waiting for a passage over night, the wind being contrary, he felt an unusual struggle for the salvation of souls, attended with a constant impression to cross the sound to Long-Island. Never having been there, and having his work in another direction, he endeavoured for some time to dismiss it; but, perceiving that it still followed him, resolved, if his way were opened, to proceed. It should be observed, that his peculiar exercises in New-London were on the same night, and almost at the same hour, in which these pious females were engaged in prayer on Long-Island.

Next morning, on going to the wharf, he found a sloop ready to sail for Southhold, and, believing his call now to be from the Lord, immediately went on board. Making inquiry on his landing if there were any praying people in the place, he was immediately directed to the house of Mrs. Moore; who seeing him coming, and knowing a Methodist Minister from his appearance, she, without a personal acquaintance or previous introduction, came out to the door, and said, "Thou blessed of the Lord, come in!" He then told the end for which he came, and related the peculiar providence which had directed him on his way; and she, in turn, the circumstance of their prayer-meeting, and the assurance they received that God had heard them. A congregation was soon collected; and he who had felt such a desire for the salvation of souls, found here a ready people to whom the word of the Lord was attended with power. Shortly afterwards a class was formed, and, from that period to this, Methodism has continued in this place.

spirit of indifference to the things of religion manifested by most of the people, and a determined opposition evinced by others.

Among other things which have tended to retard the progress of Methodism on this island, is the prevalence of Quakerism as held and propagated by Elias Hicks. Whether his peculiar principles were much developed at the time of which we are now speaking, I cannot say; but as he is now one of the oldest Ministers of that society, and as he was raised up on Long-Island, and devoted much of his time to the propagation of his principles, it is highly probable that the minds of the people over which he has had influence, have been for a long time tinctured, I might perhaps say poisoned, with his peculiar notions. It is not from hearsay that I assert that he undervalues the sacred Scriptures, sets aside the proper Deity and atonement of Christ, and openly denounces all other Ministers as hirelings, their modes of worship as the offspring of superstition, Bible, Missionary, and other benevolent Societies as mischievous in their design and tendency. These prejudices, to be sure, are mingled with an apparent spirit of piety, and a commendable zeal for the operation and indwelling of the Holy Spirit, thereby facilitating the progress of his pernicious errors.\* At an early period of the

\* It is but justice to remark, that a great portion of the societies of this denomination denounce the peculiarities of

settlement of the island, these people established societies ; and, so far as their influence extended, they presented a powerful barrier to the progress of the distinguishing doctrines preached by Mr. Garrettson and his associates. The east end and interior of the island were settled principally by emigrants from New-England ; most of whom had their minds strongly imbued with the peculiarities of the Calvinistic creed, and were of course averse to those points of Methodism which came in contact with unconditional election and reprobation. And, perhaps, there are no people to be found who manifest a stronger tenacity in adhering to the traditions of their fathers than the inhabitants of Long-Island. To this rigid adherence to what they had early been taught, they in general, especially in the interior of the island, join great simplicity of manners, an unostentatious show of piety, and great economy in their household affairs, together with a regular exterior deportment. These appear to have been, and are at the present day, the characteristic peculiarities of the inhabitants of Long-Island. Some of these traits of character are undoubtedly favourable to the reception of the Gospel, unless when accompanied with a pharisaical righteous-

Elias Hicks, and have made strenuous efforts to check the progress of his doctrines. These are now distinguished from him and his followers by being called the "Orthodox Friends."

ness, while some of their tenets are no less unfavourable. The power of God, however, in many places, accompanied the delivery of his word by the Methodist Preachers, and made it the instrument of salvation to the souls of sinners.

After the third tour around this District, in which he found a gradual spread of the work of God, and increase to the several societies which had been formed, Mr. Garrettson set off to attend "the Council," as it was called. It seems that in consequence of the great increase of Preachers, and their extending themselves over so large a tract of country, measures had been devised to supersede the necessity of their assembling all together in one place annually. It had been the practice of Mr. Wesley from the time he commenced calling the Preachers together in Conference, to assemble them once a year in the same place. At the beginning of Methodism in America, a similar plan was adopted; but in consequence of the great extent of country over which the Preachers spread themselves, it was soon found inconvenient for them all to convene annually at the same place. To remedy this inconvenience several Conferences were held in the same year: but the acts of one Conference were not considered binding unless they were sanctioned by them all; and as this could not be generally expected, it was plainly seen that this method

of proceeding tended to the dissolution of the body.

Such was the state of things when it was resolved to have a Council. It was to consist of the Bishops and the presiding Elders, provided that it should never consist of a less number than nine.

It was soon perceived that this method of conducting the affairs of the church was very far from being satisfactory, and hence the Council assembled only the second time. After attending this first Council, Mr. Garrettson observes: "I was resolved, God being my helper, to be more than ever engaged in the blessed work of God, it being my earnest prayer that the flame in the north might equal what I had witnessed in the south. On my return I felt something of it in Philadelphia; and when I came to New-York, I preached with an enlargement of soul which I had never before experienced in that city. I believed that the brethren would have glorious times, and so it came to pass; for, in a few days after I left the city, a most gracious work commenced, first in a prayer-meeting, extending itself to the congregation; and I saw and felt something of the same flame in many places on the District, in my winter visitations."

Soon after this, Mr. Garrettson set off on a tour through some parts of Connecticut and Massachusetts, on his way to Boston.



## CHAPTER XIV.

THE printed journal of Mr. Garrettson, by which I have been so much assisted thus far, ends with the contents of the preceding chapter; and his manuscripts from this period are not very voluminous, although he continued occasional notices of the exercises of his mind, as well as of his public labours. From these and from other documents within reach, I shall endeavour to fill up the remainder of the years of his devoted life.

At the Conference of 1791, the District over which Mr. Garrettson had presided with so much honour to himself and usefulness to others, was divided into two; the southern part, including Newburg, Wyoming, New-York, New-Rochelle, and Long-Island Circuits, was placed under the oversight of the Rev. Robert Cloud; Dutchess, Columbia, New-Britain, Cambridge, Albany, Saratoga, and Otsego, formed the District of Mr. Garrettson. On the 11th of June, he arrived in the city of Albany, found the labours of the Preacher had been much blessed, and that he had succeeded in erecting a house of worship, which Mr. Garrettson dedicated to the service of Almighty God; after which, in company with the Preacher, he went through the city from house to house, soliciting contributions to aid in paying for their newly-built house. They collected, however, in

the whole, only forty pounds. From Albany he travelled west as far as Johnstown, where he contracted for a lot of ground, and engaged the workmen to build a house of worship.

In consequence of the division of his District, Mr. Garrettson was enabled to fill up more of the intermediate places, and to spend more time in regulating the societies and setting things in order. Having done all he could for the little flock in Johnstown, he returned to Albany, and from thence passed on the Hudson and visited the western part of Connecticut, preaching in all the towns through which he passed where he could obtain a place to preach in until he came to Farmington, where he met Bishop Asbury.

From the time Mr. Asbury had been consecrated to the office of a Bishop, he had travelled at large through the country, meeting the Preachers, in their several Conferences, at times and places most convenient for them and advantageous to the work in which they were engaged. It was customary, when he came within the bounds of a Presiding Elder's District, for the Elder to accompany him from place to place, that from a personal inspection of the work, he might be able to oversee the whole to the better advantage. And this personal and efficient superintendency devolved principally upon Bishop Asbury, as Dr. Coke, though denominated a joint Superintendent with him, was generally in Europe

during the interval of the Conferences. To Bishop Asbury, therefore, the Preachers looked for direction in all important matters, and, next to him, to the Presiding Elders of the Districts. At this time Mr. Asbury came into this District, and accompanied Mr. Garrettson through Litchfield and Cornwall to Canaan, where they held a Quarterly Meeting; and thence to Albany, where Mr. Asbury preached five times in the new meeting-house. Here the Preachers assembled, and "held," says Mr. Garrettson, "a little Conference," and one of the brethren was set apart to the office of a Deacon. From thence they "travelled through Coeyman's, Hudson, Rhinebeck, and Nine-Partners; and on Saturday and Sunday held a Quarterly Meeting not far from Oblong, where a vast concourse of people assembled, so that the meeting-house, though large, would not contain one-third of the people: they therefore withdrew to the woods, and many seemed to receive the word with joy." From thence they went on south to Peekskill, and lodged at Governor Courtlandt's. In the "morning," says Mr. Garrettson, "I was under the necessity of parting with Bishop Asbury. We had had a pleasant time together, and I felt a continual calm in my soul, and could not leave him without reluctance. I am satisfied that he possesses the qualifications of a primitive Bishop."

Mr. Garrettson continued his itinerary visits.

through his District, often cheered by crowded congregations hanging upon his lips for instruction, and sometimes depressed by the indifference with which the word was received. On Monday, September 3d, he entered the State of Massachusetts, and met Mr. Robert Green, one of the Preachers who travelled in the Albany Circuit, and he found the commencement of a glorious work of religion in that part of the country.

The following extracts from his journal will show the progress of the Gospel in some of the new settlements on the west side of the Hudson river :—

“ Saturday, Sept. 24th. I left Albany, and attended a Quarterly Meeting at Captain Groosbeck’s, twenty miles to the north. I found great freedom to speak. Several of the Preachers spoke feelingly and freely.

“ Sunday, 25th. Our love-feast began at nine o’clock. Several of our friends spoke their experience well. One of our pious sisters gave the following account:—‘ I was convinced all was not well with me ; but knew not what I wanted. (This was previous to hearing the Methodists.) One day I took my Bible, and went into the woods to read and seek the Lord. I sat down under a large tree, and was reading and weeping, and desirous to know what I should do to be saved. I at length listened, and heard a voice saying unto me, Remove from that place. I knew

not but it might be imagination, and read on till I heard it again a second and a third time. I at length removed from the place, and sat down about twenty feet off. No sooner had I done this than a part of the tree fell on the place where I had been sitting. I looked up, and saw the hand of God in my preservation, and was enabled to look to my blessed Redeemer, and he gave me to know that all my sins were blotted out, and I returned to the house happy in the Lord. After this I had the pleasure of casting in my lot among the Methodists, and I feel thankful to the Lord, and am now happy in the love of God.' I preached, after the love-feast, on St. John's account of the Laodiceans; for I feared they were in a lukewarm state. After the meeting ended, we settled a dispute between two brethren; and I trust some are brought to mourn on account of their backsliding.

“Monday, 26th. I crossed the North River accompanied by brother C——c, and preached at Newtown, and administered the sacrament. I had a sweet season, and considerable enlargement in the society by the instrumentality of brother Candle. I rode ten or twelve miles to Saratoga, where I was to preach at four o'clock, but could not begin till five: the congregation was so numerous that the house would not contain them; so I preached under a tree with great freedom. I had several of the settled Clergy to hear. On

the whole we had a weeping time. I was much pleased with the good behaviour of the people. By candle-light I administered the sacrament to nearly twenty of our young converts, and as many waited to see it as could crowd in, and we had a happy and an affecting time. I feel myself happy among the poor children of God.

“Tuesday, 27th. I was to preach at Fish-Creek: a man met us in the road. ‘Stop, Sir,’ said he, ‘and clear up one thing. Is it right for you to part man and wife? My wife joined your church last night. We are parted, we are parted!’ The woman was in a flood of tears, and he raving like a madman. We passed along, and I preached again to upwards of two hundred, and communed with a few of our young converts. The people in this place seem as hard as rocks.

“Wednesday, 28th. We rode to Saratoga springs, where I preached. The larger part of the congregation behaved well, but some were rude. This was a mixed company from different parts of the union. In the afternoon I preached at Cader-soy’s creek, and was much discomposed by noisy children. I stand in need of patience. O God! give every grace of thy Holy Spirit.

“Thursday, 29th. This morning my mind is comfortable in the Lord. I travelled about twenty miles through a country thinly inhabited, the road new and exceedingly bad, to Broadalbin, where I had an opportunity of preaching to a

well-behaved congregation, part of whom had moved from Rhode-Island. Among the rest I met with Mr. Snow, son to the Rev. Mr. Snow of Providence, at whose house I preached. He emulates the piety of his good old father. In this place we have a growing society. Among them my spirit was much refreshed.

“Friday, 30th. I rode to Mayfield, a town settled since the Revolution. When in this place four months since, I was much encouraged; but they appear to be greatly retarded in the race. Sublunary things are a great hinderance to vital piety.

“Saturday, 31st. I rode to Johnstown. In time of preaching the children made much disturbance. After sermon two of our brethren exhorted. About four months ago I visited this town, agreed for a lot, and encouraged our few friends to build the Lord a house, which is now in order for worship.

“Sunday, Nov. 1st. As it was quarter-day, as many people came together as our new building would contain, made up of a variety of denominations: I preached from, ‘Now the end of the commandment is charity, out of a pure heart, a good conscience, and faith unfeigned.’”

In 1792 we find him travelling over the same ground, and extending his labours even farther west. The principal part of the country, after going a short distance from the banks of the

Hudson, at this time was but recently settled ; the people, though industrious, were generally poor, living in log-houses, enjoying merely the necessaries of life. On this account the Preachers who first visited them were subjected to privations and inconveniences to which those who have since "entered into their labours" are strangers. How often have the pioneers in the Gospel field been found to preach, eat, and sleep in the same room, live on the coarsest fare, and at their Quarterly Meetings either assemble in a barn or in a grove !

On the last of June Mr. Garrettson held a Quarterly Meeting at Broadalbin ; and on the second day of the meeting, he says that about four hundred people assembled, and they had a moving profitable time :—"There were," says he, "a large number at the communion, and many, I trust, will bless God in eternity for this day. We lodged at the house of brother Snow, son of the Rev. Mr. Snow of Providence ; and I am happy to add, that I think the son emulates his pious father. I am much pleased with the people of this town, as they appear well-disposed, and the Lord is carrying on a glorious work among them. It is not enough for me, O my God ! to bear a public testimony to the truth, and to labour heartily and cheerfully in thy vineyard : I must be holy, or I cannot have a seat in thy kingdom."



It was in this spirit of ardent devotion, with all his powers of soul and body consecrated to the advancement of the Redeemer's glory, that Mr. Garrettson pursued his way through this newly-settled country, encouraging the hearts and strengthening the hands of his junior brethren in the ministry, as well as dispensing the word of life to all whom he could reach with the sound of his voice. After he returned to the city of Albany, a place of great spiritual dearth, though much of his labour had been bestowed upon it, he was cheered with the following intelligence from the Preacher who had charge of the societies where he had preached the preceding Wednesday and Thursday near old Schoharie: "The day after you left us I began to visit from house to house. Many in deep distress followed me, and cried aloud for mercy, so that before we went to rest ten souls were set at liberty." Soon after another letter from the same person and place informed him, that "the blessed work was going on, and that twenty souls had found peace with God."

On Monday he left Albany to attend some appointments on his District, when, "on crossing a creek," says he, "my horse suddenly plunged into a deep hole entirely over his head in water; but though I was much wet, I was brought through unhurt; and after travelling upwards of twenty miles, I was abundantly compensated by

those refreshing streams of which the world knows not, while preaching to a company of the poor gathered from their cottages. This to me is much sweeter employment than to dwell at ease in affluence, while the poor are perishing for lack of knowledge." In this tour around his District he extended his labours still farther into the new settlements, and derived great satisfaction from witnessing the blessed effects of those faithful Preachers over whom he watched with paternal tenderness and care, and whose assurance of a divine call to this important work was rendered still more satisfactory in the awakening and conversion of souls. To satisfy himself more fully respecting their qualifications and call to this work, he tells us that he "took particular pains to examine them, as well as to hear them preach as often as practicable; and also to give them those cautions and directions which I considered suitable and necessary; for which many of them manifest their thankfulness." After traversing through several parts of this new country, and witnessing the blessed effects of their ministrations, he says, "God will do a great work in this country." Since that time the blessed work has spread through all this western country to the lakes, and into Upper and Lower Canada.

Under date of Saturday, 28th, he gives the following remarkable account:—"On looking back, I see the hand of a good God in my preser-

vation last Thursday. I came to Mr. ——— weary and thirsty. I asked for something to drink, and my kind friend's wife went to fetch it; after staying about fifteen minutes, she returned with some small beer: as she advanced towards me I was as sensibly impressed as if some one had told me, 'That woman is not too good to put poison in the drink.' As I was putting it to my lips the same impression was so strong, that immediately I refused, and put it down on the table untouched. Shortly after, dinner was brought on the table; but I could eat very little. The next morning she poisoned her husband and two others with the meat which had been set before me. I was informed not long since that she had said she would put an end to all the d——d Methodists. A skilful Physician was at hand, or in all probability they would have lost their lives. She was immediately sent to the jail in Albany."

He then came to Rhinebeck, where he enjoyed sweet consolation in communion with God in secret, and with his Christian friends. Thence he passed on through the eastern part of York State into Connecticut and Massachusetts to Pittsfield, where he had the pleasure of again meeting Bishop Asbury, as he was returning from the Conference at Lynn, Massachusetts. "I can truly say," observes Mr. Garrettson, "I was never more happy to see him." They then went in company to Albany, where the Preachers

in these parts, twenty in number, were assembling for Conference, which was opened on Wednesday, 15th, by Bishop Asbury, "with an excellent sermon." This Conference, it seems, was attended with much of the presence of God; and the Preachers went to their several stations with glad hearts and renewed courage, knowing their work was with God.

From this Conference he accompanied Bishop Asbury to Rhinebeck, where he had the happiness of hearing him preach a "very useful sermon." On the way Mr. Garrettson says, "We had some close conversation on church-government. On this subject there is not a perfect unanimity of sentiment." What particular point of church-government it was concerning which they discoursed, we are not told; but it is presumed that it related to the general superintendency, as Mr. Garrettson was of the opinion, that instead of having the whole continent under one general superintendency, it would have been better if it had been divided among several, making each Superintendent responsible for his own particular District to the General Conference. To this opinion I believe he adhered to the last, though he acquiesced in the decisions of a majority of his brethren in this as well as in all matters relating to the regulations of the discipline of the Church.

From Rhinebeck he passed on to New-York,

and from thence through Philadelphia to Baltimore, in order to attend the General Conference, which assembled October 31st, 1792. It was at this Conference that the subject of an appeal from the appointment of the Bishop to the Annual Conference was brought forward by Mr. O'Kelly, and largely debated. That all may understand the nature of this subject, it is necessary to remark, that, according to the regulations of the discipline, the Bishop attending an Annual Conference has the sole power of appointing all the Preachers to their several stations. Mr. O'Kelly wished to put what he considered a salutary check upon this power, by providing that if a Preacher felt himself aggrieved or oppressed in his appointment, he should have the privilege of appealing to the Conference, which should consider and finally determine the matter. After a long and animated discussion, the question was decided in the negative, and Mr. O'Kelly withdrew from the Methodist Episcopal Church. In reference to these things, Mr. Garrettson observes that "Mr. O'Kelly's distress was so great on account of the late decision, that he informed us by letter that he no longer considered himself one of us. This gave great grief to the whole Conference. Two persons were appointed with me as a Committee to treat with him. Many tears were shed, but we were not able to reconcile him to the decision of the Confer-

ence. His wound was deep, and apparently incurable."

This was the first schism of any considerable magnitude which had been made in the Methodist Episcopal Church. Mr. O'Kelly was a Preacher of some talent and influence; he had been employed as a Presiding Elder, according to Bishop Asbury's account, "in the south District of Virginia for about ten succeeding years." Mr. Lee, in his "History of the Methodists," affirms, that O'Kelly was not sound in the doctrine of the Trinity; and thinks that a fear of being called to an account for his heterodoxy in this particular, was the principal cause of his withdrawing from the Church. Whatever truth there may be in this, his proceedings raised very considerable disturbance in the societies, particularly in some parts of Virginia, as three of the Travelling Preachers withdrew with him; and as they immediately commenced a warfare against the people they had left, several thousands of the people were induced to join their standard. They at first called themselves "Republican Methodists," uttered many harsh and uncharitable censures against the Methodist Episcopal Church, particularly against Bishop Asbury, and endeavoured to inflame the passions of the people so as to induce them to revolt against their former Pastors. Their success for a while stimulated them to increased exertions; but they soon began to decline, until

finally their influence was annihilated, and at the present time they are not known as a distinct denomination. Pure religion, however, in the region of country where they prevailed most, suffered a sad declension, and perhaps in some instances, it has scarcely recovered its wonted vigour and activity to this day; so deleterious are the effects of "dissensions among brethren."

It is not doubted that a man may withdraw himself from the Methodist Church from conscientious motives; but it is a remarkable fact in the history of this Church, that nearly all those who have withdrawn have distinguished themselves more by the virulence of their invectives against their old friends, than by their zeal to "convert sinners from the error of their ways." This was particularly the case with Mr. O'Kelly and his party, as well as others who have taken similar steps.

At the close of this Conference Mr. Garrettson has the following reflections:—"O what a wonder to see so large a body of Preachers gathered from all parts of the continent, and, like little children, sitting at each other's feet, united as the heart of one man, and all engaged in one common cause, namely, to demolish the kingdom of Satan, and to build up that of the Redeemer! I retired to my room, not indeed alone; for I trust my blessed Saviour was with me. O my God, let me rather die than cease to love thee!"

From this Conference Mr. Garrettson returned to Cokesbury College, where he preached, and then paid a visit to his relations on the eastern shore of Maryland, and was much comforted in their society. After preaching a number of times with great satisfaction to those with whom he formerly took "sweet counsel" in this part of the country, he pursued his journey to New-York, and immediately entered upon the labour of his District with his usual zeal and success, every where hailed as a messenger of God.

He continued in this work, extending his excursions still farther and farther into the western settlements, until June 30th, 1793, when he was united in marriage to Miss Catherine Livingston, daughter of Judge Livingston, of Clermont, Manor of Livingston, a woman every way qualified to be to him "a help meet indeed," and whose pious efforts to promote the Redeemer's kingdom were ever after, during his life, affectionately united with those of her devoted husband. They were married by the Rev. Peter Moriarty in the first Methodist church in Rhinebeck, and afterwards partook of the blessed supper of our Lord and Saviour Jesus Christ.

On this occasion he makes the following reflections:—"I am now happy in the society of my dear friend, and find the two families, Sands's and Schuyler's, as kind and as attentive as ever. I hope always to live as God would have me both.



for time and eternity. I am happy, and hope to be more and more so. Lord, we are thine. Thou hast united our spirits to thyself and to each other. Do with us as seemeth thee good, only let us be wholly thine: let us live to thy glory, and grant that our union may be for the furtherance of each other in the way to the kingdom of heaven."

## CHAPTER XV.

FROM the time of Mr. Garrettson's marriage in 1793, until 1809, I find no regular account of his travels and labours. It appears, however, from the Minutes of the Conference, that he was this year stationed as Elder in the city of Philadelphia, and likewise had charge of Bristol, Chester, and Wilmington Circuits. This was a season of peculiar affliction to the citizens of Philadelphia. The yellow fever raged; and as Mr. Garrettson was going into the city, thousands were coming out, to escape this fell destroyer of human life. His labours here were greatly blessed. In 1794 he was stationed in what has since been called "the New-York District." With a view to his temporal accommodation, he purchased a farm in Rhinebeck, and settled his small family. This, however, did not interrupt his ministerial labours, nor cir-

cumscribe the sphere of his usefulness. In this place his family resided five years, during which time Mr. Garrettson continued his exertions in the sacred cause of his divine Master with his usual zeal and devotedness, chiefly in that part of the country. In 1799 we find him stationed as a Presiding Elder within the bounds of the Philadelphia Conference.

In the year 1800 he was returned to the New-York District. Having made an exchange of the place he had occupied for another on the eastern bank of the Hudson, in 1799 he commenced building a dwelling-house. The following incident is related on the best authority:—The day on which the house was raised, while Mr. Garrettson stood admiring with what facility the frame went up, the power and goodness of God were so gloriously manifested, that he was constrained to retire to the lime-house to give vent to his tears. After composing himself he returned. While another part of the frame was going up, the Lord so smiled from heaven upon him, that he retired to give an expression of his joys, of glory and thanks to his Redeemer. On returning home, he related these things with evident satisfaction to Mrs. Garrettson, and they rejoiced together “for the consolation.” The next day they were visited by their much-beloved friend, Bishop Asbury.

In this mansion the family of Mr. Garrettson, consisting of his wife, an only daughter, and

a few pious domestics, resided until his death. Here was every thing to make life comfortable. The house stands on a high bank on the eastern side of the noble Hudson, whose waters are perpetually enlivened by numerous sloops transporting the produce of the country to New-York, and carrying up in exchange the necessaries and luxuries of life, as well as by steam-boats loaded with passengers. A commanding view down the river for several miles is afforded to the eye of the inmates of the house and their numerous visitors. Trees of various sorts, apple, peach, and a variety of other fruit-bearing trees, shrubbery, &c., surround the dwelling, and combine together to render it a most delightful residence. But what tended to make it a much more desirable retreat to the pious of all denominations, was the Christian urbanity, the pious example, and the amiable spirit manifested at all times by the inmates of a mansion which had been dedicated to God from its foundation.

The following is the account given by Mrs. Garrettson of the manner in which they took possession of their new house. Were all newly-married persons thus to enter on life, thus to dedicate themselves and their house to God, how many blessings now unhappily lost would be secured!—"Our house being nearly finished, in October, 1799, we moved into it; and the first night in family prayer, while my blessed husband

was dedicating it to the Lord, the place was filled with His presence who in days of old filled the temple with his glory. Every heart rejoiced, and felt that God was with us of a truth. Such was our introduction into our new habitation; and had we not reason to say, with Joshua, ‘As for me and my house, we will serve the Lord?’” The pious order, great simplicity, and regularity ever after observed in this house, evince how sincerely it was thus dedicated to God’s holy honour and service.

Mr. Garrettson continued to fill the office of Presiding Elder on the New-York District, until the Conference of 1804, when we find him stationed in Rhinebeck. In 1805 and 1806 he was stationed in the city of New-York. In 1807 Mr. Garrettson received the appointment of a Missionary within the bounds of the New-York Conference, having Seth Crowell, a young Preacher of zeal and enterprise, and Robert Dillon, a man at that time equally zealous, as helpers in the Mission. In 1808 he was again stationed at Rhinebeck; and in 1809 and 1810 a Missionary. These appointments may be considered as an accommodation to Mr. Garrettson, that he might feel himself at liberty to preach at large, visit the churches in different places, and “confirm the souls of the disciples.”

Under date of June 12th, 1809, he relates the following occurrence:—

“Last Saturday, about two o’clock, I went to the ferry to cross at Powles-hook, and drove near where the boat lay; a crowd of people being around. The horse began to back; and convinced I could not recover him, I leaped immediately out of the chair, and within the twentieth part of a minute after, horse, chair, and baggage, were all in the water. The horse was active, and swam with the carriage for life. Many people were engaged with boats, and got off the harness with only cutting the girt; so that the harness was not injured; the horse was extricated unhurt, and shortly after the chair was taken up, and every individual thing, without the smallest damage, except getting wet, and the small end of the shaft broken. I crossed on to Newark, and got there by the middle of the afternoon, and found none of my baggage seriously injured, excepting my little Bible.”

From thence Mr. Garrettson passed on to Bellville, from that to Newark and Trenton, in which places he preached, and thence to Philadelphia. Here he preached with much liberty and satisfaction, and was greatly refreshed in the society of his old friends. After spending some time in this place, preaching and visiting, he passed on to Wilmington and to Elkton, where he had the happiness to find his niece, Mrs. Taylor, in the fear and love of God. Under date of June 22d, he makes the following reflections:—

“ In the afternoon I met a large society ; after which I inquired if any were alive who were members thirty years ago, when I rode that Circuit. They told me not one. ‘ O my friends,’ said I, ‘ probably all of you will be in eternity before the end of thirty years more ! You see the necessity of training up your children for the church, in order to keep up a succession of faithful members, as our children and children’s children must perpetuate the memory of Christ on earth : and so from generation to generation be transplanted from the militant to the church triumphant, that the upper region may be peopled with blessed millions to adore the Saviour eternally.’ ”

*(To be concluded in the next volume.)*

END OF VOLUME VII.



