

Caswell County Methodist Historical Material

Located within Archives and Special Collections at Perkins Library, Duke University. This document contains notes and excerpts of some of the files related to Caswell County that give a sample of the available material. Much good research could be done here!

Transcribed by M. Park Hunter (park@itisgood.org), pastor of New Hope and Purley United Methodist Churches, fall 2008.

Minutes, 1806-1808

United Methodist Church Records, 1784-1974 and undated
Virginia, 1806-1910, bulk 1817-1872
Box NNC1

Handwritten minutes of 1806 Virginia conference attended by Asbury. Additions made for 1807 and 1808 conferences. Photocopies made.

Ministers serving districts and circuits (MEC), 1815

United Methodist Church Records, 1784-1974 and undated
Virginia, 1806-1910, bulk 1817-1872
Box NNC1

Two-sided handwritten sheet listing pastors assigned to charges. Someone has marked one side pre-1815 and the other 1815. Photocopies made.

Account of the Work of God in North Carolina, Revivals in 1821

See hand-written transcript of revivals occurring near Hillsboro in 1821 reprinted in the Methodist Magazine 1822.

Hatchett Family Papers 1767-1965 (17-E)

Hatchett Family Miscellany folder
W.W. Hatchett Sunday School speech at Prospect Aug 24th 1894
Wm. W. Womack, Yanceyville, funeral sermon for himself?
Consitution of Prospect Sunday School (photocopied)

Hatchet Family Papers Correspondence 1823-1907, etc. Misc.

Hatchett Family Miscellany folder
Small notebook from 1870s includes some lists of Sunday School classes
Manuscript sheet of bible verses, 1800s
Manuscript copy of sermon several pages long, 1800s

Quarterly Conference Minutes of the Caswell Circuit 1844-1854, and of the Yanceyville Circuit, 1855-1877

(These circuits belonged to the following districts: Danville District, 1844-1858; Greensboro District, 1858-1872; Hillboro District, 1872-1877)

United Methodist Church Records, 1784-1974 and undated
N.C. Conference Series
Circuit, Charge, and Church Records Subseries – Caswell Co.
Box NCC35

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Recording Stewards Book
Caswell Circuit
NC Conference
1844

Minutes of the first quarterly meeting
Conference held for Caswell Circuit at Bethany Church 2nd March 1844

Embers present viz.

S.S. Bryant, PE		Alford Norman AC(?)	
(??) Wilson. H.		Daniel Sergent	
Thos. J Howard		Wm Smith	Std
James Shanks		B.F(?) Stanfield BS	
Wm G(?) Winstead (CL)		Wm H Childes	
John Bradsher			
Soloman Lea			
John Pinchback			

... Bro Solomon Lea states that he has opened Sunday School at his house with which he and his pupils are very much interested. There is no other Sunday School in operation in our bounds but we are trying to instruct the Children where we lodge... Next quarterly meeting at Harrisons.

Conference adjourned.

Saml S Bryant, P.E.

Steward held their meeting and collected of different societies
Union \$2.00 Bethany \$10.25 Leas Chappell \$00.00 Concord \$2.00 Connallies \$2.50
Sergents Schoolhouse \$5.00 Shady Grove \$4.50 Yanceyville \$10.00 Newhope \$11.00..
Amt \$47.25

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Minutes of the 2nd Quarterly Meeting Confirmed held for Caswell Circuit at Harrisons Church 15th June 1844

Members present viz
Samuel S. Bryant P.E. Alford Norman AC
NHD(?) Wilson H. Elijah Robards Ex & CL

Daniel Sergent S. Wm Childes S. Daniel Gunn S & CL John P Harrison S Wm S Hatchett CL James Ingram John S Price Wm G Winstead James Malone John Davis & Gran Womack(?) (CL)

On nomination John P Harrison was Elected Secretary

Qu. 3 What has been done for the instruction of Children.

Ans. See Report.. June 15th 1844

We beg leave to report to the 2nd qu. Conference held for this Circuit that the state of Sabbath Schools is in a flourishing condition among us. About nine are in operation. All of which is respectfully submitted Caswell Cirt

Alfred Norman

Preacher in Charge

Next quarterly meeting to be held at Stanfields Campground 14 & 15 Sept next.

John P. Harrison (Sec) Sam S Bryant P.E.

Collection

Harrisons \$14.75 Yaceyville \$12. Union \$4.50 Leas Chappell \$12.20 Concord \$16.00

Bethany \$8.50 Hebron \$1.00 N.Hope \$2.75 Pineygrove \$5.20 Prospect \$13.14 Shady

Grove 14.97 Ser. Shouse \$5.00

Amount \$110.01

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Minutes of the 3rd Quarterly Meeting Conference held for Caswell Circuit at Harrisons Church on July 12th, 1845.

Members present viz

James Jamerson P.E.

James Nicholson A.E.

Richard R Dunkley Apr

Elijah Robards C.L. | CL(?)

John Pinchback |

James Ingram |

Green Womack | CL

James Malon |

Samuel Harrison |

John Davis |

Franklin Burton |

Milton (??) |

John P Harrison |

Daniel Gunzr (?) | SHD(?)

Wm. H. Childes |

Benj. F. Stanfield |

On nomination, Benj. F. Stanfield was appointed Secretary

Qu 1st Are there any Complaints. Ans. (After due examination) None.

Qu 2nd Are there any Appeals. Ans. None

Qu 3rd Is there any other business to come before this meeting. Thomas W Holden was appointed steward. Elijah Robards, John Pinchback & James O(?) Bradsher, applied for and obtained a renewal of license to Exhort. The preacher in charge reported six Sunday Schools in a good condition about two Hundred Schollars; & Seven Bible Classes, with a sufficient number of Superintendants and teachers. I will also report that the cause of Sunday Schools is declining in some parts of this Circuit, but improving in others.

Next qu meeting to be held at Yanceyville

B.F Stanfield Secretary James Jamerson, P.E.

Monies Collected at 3rd quarterly meeting Conference. Harrison's 28.00

Yanceyville	\$19.20
Leas Chapel	5.00
Shady Grove	15.00
Union	10.00
Piney Grove	.50
Prospect	6.47
New Hope	10.00
Bethany	10.00

\$102.57

P. J. Jamerson In Expense	\$.50 p
P. L Nicholson ditto	1.25 p
P R.R. Punkley(?) Trustees(?)	75

	2.40
Pd	\$100.17

J. Jamerson qu. S Fam EX (?)	\$20.00
L. Nicholson ditto	60.17
R Dunkley qu	20.00

The Amount Collected	\$100.17

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(from 4th quarterly meeting at Yanceyville, September 21st, 1845)

qu. 3rd Is there any other business to come before this meeting

Ans. Whereas charges have been made against Bro Nicholson that he has been active in electioneering against Mr Slade and that this report was publick in various parts of the County as an act of justice both to Bro. Nicholson and the Church with which he is connected

Resolved by the quarterly Meeting Conference, that we as individuals and as a body know nothing of it, nor did we know any thing about the report until a few days previous to the Election.

We the members of Bethany Church do recommend Brother Soloman Lea to the Quarterly Meeting Conference as a suitable person to be licensed as a Local Preacher. with which Brother Leas applied for, and obtained License to Preach as a Local Preacher.

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Bethany Church Caswell Circuit

North Carolina Conference Sept 27th 1845

Minutes of the trial of John Westbrooks (?) & William P. Chambers charged with quarelling & fiting against the rules of the Methodist Episcopal Church tried before a called meeting of official members of the Circuit. Stephen Garrett, Solomon Lea, James Shanks Pleasant Fitzgeral & Williams Lea Sr were appointed a committee to investigate the matter.

Benj. G. Stanfield was appointed Secretary.

John Westbrooks & William P Chambers (the charge) appeared. On alledging the Charge, John Westbrooks made his statement, charge admitted; Then his witness Tomas M Johnston was introduced, who deposed that he was present & heard Westbrooks give Chambers the lie upon the Charge that he never paid a debt only by law. Thereupon Chambers struck Westbooks two blows, they then closed for a fight with abusive language on both sides such as infernal scoundrel, rogue, Lie &etc.

William P. Chambers then appeared and made his statement as follows. In 1843 a Married(?) contract took place between him and said Westbrooks, which cause the giving of a paper writing; on the first presentation Westbrooks denied the execution of the paper, after explanation the execution of the paper was admitted, this gave rise to a controversy that led to the above altercations, vix, lie, and then to blows. By agreement, the Contract was to be in the fall of 1843 in getting of Shingles. Which was not complied with & continued in controversy until the fall of 1848 then closed by Warrant. After mature deliberation the Committee we unanimously of the opinion that the charges were sustained against both, upon which the Preacher in Charge pronounced that they were no longer members of the Methodist Episcopal Church. Having committed offences in violation of the rules of our Church.

Benj. F Stanfield (Sec, James Nicholson, P. in Charge

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1846 3rd quarterly minutes from New Hope mention...

William Carter P.E.

James L Nicholson A.E.

Elijah Roberts, John Pinchback, John Davis EX

William Smith, St. Wm. H(?) Childs St.

James Ingram, Green T. Womack, Richard Taylor, Daniel T Merit?, Bluford W. Reid, Franklin B. Burton CL

George W. Jeffreys Local Elder

Elijah Roberts, John Pinchback, John A Davis, Thomas W Holden, James Bradsher, Stephen Garret | EX

William Smith, William H. Childs Benj. F. Stanfield Recording Steward John P. Harrison, Daniel Gunn, William Taylor | Std – passed their annual examinations of character.

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1846 4th quarterly minutes from Yanceyville, 15th August '46

qu 2nd Are there any Appeals

Ans. Wm. G Winstead appeals from the action on of Committee on his Case held June 23rd 1846. (something) But not being present nor any representation in his behalf upon motion of Rev. J.L. Nicholson the case was continued until the next Q Conference. Bro. Wiat(?) Walker asks for an appeal in his case which was before the church some years ago. The appeal was granted & the Case refered back to the same Committee for a new trial

The case of Bro D. Sergeant as Steward which was continued from last Qu Confer because of his absence, was taken up – His character as Std was passed(?) with the request that (?) Carter the P.E. visit when convenient Bro Sergent for the purpose of exciting him to proper action in his official Station in the Church or resign.

Qu 5th Is there any other business to come before this Conference – Bro Nicholson proceeded to make some remarks on the importance of church more strictly observing the Sabbath – Whereupon Bro Burton introduced a resolution as follows – That we as an official body regard the doing of ordinary work on the Sabbath, such as loding Waggon, and leaving home with the Same, Travelling, Visiting for the our own pleasure, as contrary both to the Scriptures and Discipline of the Church, and as such a Sin against God. Which was adopted - Resolved that the Preacher in Charge is hereby requested to bring the subject of the proper observance of the Sabbath before the several Classes in the Circuit in such a manner as he may think best – and at the same time read before them the Resolution as above adopted –

Wm. J(?) Barrow presented his certificate as an Exhorter in the M Church from Herry(Henry?) Co. Va. And was admitted as a member of the Qu Conference

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In 2nd quarterly conference minutes (Prosept) May 12th '49 a new church is mentioned in the Monie Collected section: Bolings 2.85

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3rd quarterly conference records '49 it as Bowlings 3.15

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4th quarterly conference Nov 3rd '1849...

Wm Carter PE

Jas Reid AE

L.W. Martin AD

Sol Lea LD

Thos Thompson LP

Elijah Roberts Ex
Jno Price, Daniel Gunn, Daniel Sergeant, Wm Child | Std
Saml S. Harrison, Wm. S. Hatchet, G.H. Crutchfield, Milton Vofs | CL

S. Lea obtained a recommendation to the S. Carolina Conference as a suitable person to be graduated to the office of Deacon in the Church.

E. Roberts, Jno S. Price, S.S. Harrison were appointed a committee to confer with the preacher in charge and make an estimate of his family expenses –

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1850 – S.D. Bumpass P.E.

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At 3rd quarterly conference (Connalies Church) July 6th 1850

Jas Reid AE

Thos Holden EX

Wm Childs, Daniel Sergeant, S.S. Harrison were appointed a committee to estimate the amt necessary to defray the family expenses of the preacher in charge and the decided \$200.00 would meet the contingencies of wife & five children.

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In 1850s, most pages are too faded or washed out to be legible except in corners here and there.

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Minutes for the 1st Quarterly Conference held for the Yanceyville Circuit NC Cof at Yanceyville Church this 10 March 1860

A.F. Ried P.E.

Wm Burrigen(?) A.E.

Elijah Robards Ex.

Samual S. Harrison Stw

Noel Burton CL

Joseph C Pinnix(?) CL

Thos H Hatchett Supt SS

Wm H Holdenness(?) Supt SS

John W. Gunn Supt SS

Wm S Hatchett Stwd

Dr. A Gunn Supt SS

Wm B Bowen(?) Stwd

...appoint Superintendents for the Several Congregations on the Circuit
at Yanceyville Wm B Bown I C Pinnex & Dr. Gunn
at New Hope – Thomas C Pass(?) & Noel Burton
at Harrison's Thomas H Hatchett & Joseph S Totten
at Shady Grove Wm A Fretwell(?) & James Ingram

at Prospect – E Roberts Wm. H Holdenness(?) & P.H. Womack
 at Camp Springs – Tho. Powell & John Bouldin
 at Maddens SchoolHouse John W. Gunn Richard H. Jones & James S Henderson

...On motion a committee was raised consisting of Brethren Bowi Pinnex Holdenness & Hatchett to ascertain what amt of money it will be necessary to raise this Conr. Year to meet the claims of the Preacher in charge & the Presiding Elder. The committee report that the sum of one thousand & siventy five dollars will be necessary for the above

specified object. Viz Table Expenses	\$500
Salary_____	440
P. Elders claims	125
T. Expenses (illeg)	10

	\$1075

A.F. Ried P.O.
 Wm B Bowi R.S.

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 September(?) 1866...
 ...John W. Pinchback presented a recommendation from his Church of New Hope for License to Exort in the Church. And they were granted.

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 around page 224...

Financial Exhibit
 Yanceyville Circuit
 187(1,2,3? Last digit illegible) T.P. Moore P.E.
 J. Tillett(?) P.C.

	1 st Q	2 nd Q	3 rd Q	4 th Q	since 4 th	Total amt Paid	Amts Assessed
Yanceyville	25.00	42.00	15.00	64.75	68.25	215.00	215.00
Prospect	2.50	23.50	26.50	71.70	28.50	152.75	145.00
Camp Springs	6.00	37.35	35.00	28.75	62.90	170.00	160.00
New Hope	8.50	32.00	34.00	47.75	67.75	200.00	210.00
Harrisons		26.00	2.00	5.00	18.00	57.00	80.00
Shady Grove	16.00	32.80	89.65	39.35	37.20	215.00	215.00
Kimbrow					23.25	23.25	25.00
Paid P.E.	7.26	24.33	26.25	32.25	34.91	125.00	Amt Allowed
Paid P.C.	50.74	169.32	175.90	225.10	270.94	900.00	Amt Allowed

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 page 227 – Membership of Yanceyville Circuit 1874
 (lists of names for following churches – much of it is illegible)
 Yanceyville, Prospect, Camp Springs, New Hope, Harrison, Shady Grove

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More of quarterly conference minutes for 1875 legible than other years

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page 256 – 4th quarterly conference 1876 fairly legible... lists the following churches:
Yanceyville, New Hope, Harrison, Shady Grove, Camp Springs, Shiloh, Prospect,
Kimbrow

Hillsboro District Conference Minutes, 1882-1884

Durham District Conference Minutes, 1885-1895

F-2749

United Methodist Church Records, 1784-1974 and undated
N.C. Conference Series
District Records Subseries
Box NCC22

1882-1884 includes Yanceyville Circuit with good reports. Main concerns of pastors seem to be attendance and participation at sacrament, infant baptism (many delaying for feeling that children will later be dissatisfied), poor condition of church buildings, and so condition of Sunday Schools.

July 20th 1882

Rev. N.H.D. Wilson P.E. of the District
Yanceyville V.A. Sharpe P.C.
S.S. Harrison
J.C. Pinnix

June 28th 1883

Rev. Dr. N.H.D. Wilson P.E. of the District
Yanceyville V.A. Sharpe P.C.
J.C. Pinnix
S.S. Harrison
J.F. Flintoff Alt.

July 31st 1884

Dr. N.H.D. Wilson P.E.
Yanceyville Ct. V.A. Sharpe
C.H. Thacker
J.F. Flintoff
C(?).G. Lee

Durham District, NC, Milton Charge

Quarterly Conference Minutes 1894-1897 (M-2805, box NCC35)

1894 Official Roll

Dr. E.A. Yates, Presiding Elder

E.E. Rose, P.C.

Stewards	S.S. Supts	Trustees
Connallys	Connallys	--
--	--	--
Milton	Milton	--
--	--	--
New Hope	New Hope	New Hope
C Henry Thacker	CH Thacker	C Henry Thacker
Daniel G Watkins		G Allan Chandler
Thomas J. Taylor		John W Moore
Purley	Purley	Daniel G Watkins
Benjamin Harris	RS Smith	Calvin G Lea
Sam G. Woods		Purley
Henry(?) Hatchett		J.W. Slade
		George Gunn
		Richard Smith
		George Daily/J.W. Daily
		Sam Woods

Rev. EE Rose, PC

Milton Circuit, Quarterly Conference Minutes 1906-1908 (M-2814, box NCC35)
(Milton, Connallys, New Hope, Purley)

1st Quarterly Conference, Feb. 17th, 1906, Dr. J.S. Gibbs, P.E.

Supplement (B.)

Spiritual State of Church

We have come to journey with the good people of this charge the 4th and last year. While we have no been able to accomplish what we would like to have done, yet I'm happy to say I believe we have made (permanent?) advances. The church is in some respects far better established in the affections of the people than since the circuits organization. Our people have gradually grown in the spirit of liberality. We have begun the church at New Hope, buying material and repairing Purley. Besides the people are increasing in their interest towards the benevolences of the church. Upon the whole I think we are doing well....

Respectfully submitted –
J.S. Daily, P.C.

2nd Quarterly Conference, April 14th 1906, Dr. J.S. Gibbs, P.E.

Report "B."

Judging from the general interest the people all over the charge have in church repairing and building along we are doing very well. At New Hope we are building a good church but just at the beginning of work there we sustained a great loss to that church, and indeed to the whole charge in the death of our good sister Mrs. Ella B. Satterfield. We believe the indications are for good revivals on the circuit this year.

Respectfully submitted –

J.A. Daily, P.C.

Notes from Books Related to Caswell County Methodism

Transcribed fall 2008 by M. Park Hunter (park@itisgood.org). See paper "Methodism in Microcosm" for a full bibliography and locations of source material.

Minutes of the Methodist Conferences 1773-1813

Caswell Circuit statistics (from *Minutes of the Methodist Conferences Annually Held in America; From 1773 to 1813, Inclusive. Volume the First*, ed. Daniel Hitt and Thomas Ware (New York: John C. Totten, 1813))

Year	Station	Preachers	Membership	US Total	Page #
1773	Norfolk	Richard Wright	100 (Virginia)	1160	6
1774	Norfolk	John King	73	2073	8
1775	Norfolk	Francis Asbury	125	3148	10
1776	Carolina	Edward Drumgole, Francis Polythress, Isham Tatum	683 (NC)	4921	12
	Pittsylvania	Isaac Rollins	100		
1777	North-Carolina	John King, John Dickins, Lee Roy Cole, Edward Pride	930	6968	14
	Pittsylvania	John Sigman, Isham Tatum	150		
1778	Caroline	John Cooper, Henry Kennedy, William Duke	n/a	6095	17
	Pittsylvania	William Gill, John Major, Henry Willis	n/a		
1779F	New-Hope	James O'Kelly, Philip Adams	542	8577	21-22
	Tar-River	Andrew Yeargan, William Moore	455		
	Pittsylvania	Lee Roy Cole, Greenberry Green, John Atkins	500		
1780	New-Hope	Frances Polythress, John Major	455	8504	27
	Tar-River	James O'Kelly	455		
	Pittsylvania	Richard Ivy, Carter Cole, William Partridge	634		
1781	New-Hope	Philip Bruce	455	10539	31-32
	Tar-River	Henry Ogburn, John Cooper	358		
	Pittsylvania	Thomas Foster, James Mallory	600		
1782	New-Hope	James White	251	11785	34,36
	Tar-River	Micajah Debruler, Adam Cloud	300		
	Pittsylvania	Caleb Bowyer, Ira Ellis, Henry Jones	491 (w/ Yadkin)		
1783	Caswell	Peter Moriarty, Jesse Lee	n/a		
	New-Hope	Henry Willis	183	13740	39-41
	Tar-River	Ira Ellis, Joshua Worley	332		
	Pittsylvania	James O Cromwell, Tho. Anderson	362		
1784	Caswell	Richard Swift	165	14988	44,46
	New-Hope	Joshua Worley	170		
	Tar-River	William Cannan, Henry Jones	426		
	Pittsylvania	n/a	n/a		
1785	Caswell	Elijah Ellis	n/a	18000	53,55
1786	Caswell	Sihon Smith	153(w) / 0(c)	18791(w) / 1890(c)	59,61
1787	Caswell	Terence Burns, <i>James O'Kelly (Elder)</i>	206 / 6	21949 / 3893	65,67
1788	Caswell	Isaac Lowe	300 / 12	30809 / 6545	72,75
1789	Caswell	Thomas Ware, Henry Ledbetter, Edward Morris (<i>Presiding Elder</i>)	351 / 43	35019 / 8243	81,84-85
1790	Caswell	Henry Merritt, Simon Carlisle, <i>Thomas Anderson (Elder)</i>	469 / 44	45949 / 11682	91,94-95
1791	Caswell	Enoch George, Henry Hill, <i>Isaac Lowe (Elder)</i>	508 / 31	63269 / 12884	102,106-107
1792	Caswell	Jonathan Bird, John Sproul, <i>Isaac Lowe (Elder)</i>	517 / 75	52109 / 13871	114,117-118
1793	Caswell	F. Killinsworth, George McKenney, <i>Isaac Lowe (Elder)</i>	517 / 75	51416 / 16227	126,131
1794	Caswell	William Ormond, Leonard Dyson, <i>Isaac Lowe (Elder)</i>	477 / 58	52794 / 13814	142,146-147
1795	Caswell	Samuel S. Steward, William Wells, <i>James Meachem (Elder)</i>	500 / 58	48121 / 12170	155-156,158
1796	Caswell	John Weeks, Roger Hancock, <i>Josiah Asker (Elder)</i>	362 / 25	45384 / 11280	176-177,179
1797	Caswell	William Wilkerson, William Brittain, <i>James Hunter (Presiding Elder)</i>	430 / 50	46445 / 12218	192-193,194
1798	Caswell	Lewis Garrett, John Turner, <i>James Rogers (Presiding Elder)</i>	432 / 59	47867 / 12302	208,211,212
1799	Caswell	Banister Meador, Samuel Hooser, <i>James Rogers (Presiding Elder)</i>	465 / 67	49115 / 12236	223,226,227
1800	Caswell	John Ray, John Gamewell, <i>Francis Polythress (Presiding Elder)</i>	515 / 120	51442 / 13452	240,243,244

- Membership numbers in minutes represent the reported numbers *before* the conference; preachers appointed represent those going to serve *after* the conference. Thus, numbers from one year represent the reported work of the previous year's preachers.
- Inclusion of New-Hope and Tar-River circuits based on the map of NC circuits in 1780 from *History of Methodism in North Carolina*, by W.L. Grissom. This map is somewhat vague, but Caswell was probably in the Tar River Circuit. May have also been a satellite of the Pittsylvania Circuit in Virginia.
- Caswell Circuit first appears in 1783.
- Pittsylvania circuit is not mentioned after 1783. Was Pittsylvania divided into Caswell and other circuits?
- In 1789, *Minutes* begin listing presiding elder over a region and preachers assigned to circuits. This gives some idea which circuits were geographically grouped.
 - 1789 with East New-River, Guilford, New-Hope, Pamlico, Roan-Oak, Salisbury, Tar-River, Yadkin
 - 1790 with Guilford, Pamlico, Roan-Oak
 - 1791 with Anson, Guilford, Lincoln, Salisbury, Yadkin
 - 1792 with Anson, Guilford, Highco, Lincoln, Salisbury, Yadkin
 - 1793 with Guilford, Haw-River, New-Hope, Swanino, Union
 - 1794-1795 with Franklin, Guilford, New-Hope
 - 1796 with Anson, Frankford, Guilford, New-Hope, Salisbury, Swanino, Union, Yadkin
 - 1797 with Banks, Contentney, Goshen, Mattamuskeet, Newbern, Pamlico, Roan-Oak, Tar-River (& Book-stewards for VA conf.: John Baldwin, Salathiel Weeks)
 - 1798 with Contentney, Goshen, Mattamuskeet, Newbern, Pamlico, Roan-Oak, Tar-River
 - 1799 with Contentney, Franklin, French-Broad, Goshen, Guilford, Haw-River, Mattamuskeet, Newbern, Pamlico, Roan-Oak, Salisbury, Swanino, Tar-River, Yadkin
 - 1800 with (see p. 244)

Memoir of Jesse Lee

- 3 Born 1758 in Prince George County, VA to Nathaniel and Elizabeth Lee; parents members of the English Episcopal Church.
- 3 "Some incidents of his early life shall, however, be noticed, and in doing this, reference will be had to manuscript journals, which were left in his own hand writing; extracts from which we shall have occasion frequently to make in the following pages."
- 6-7 In 1772 father become convicted of sin and accepts Christ. Mother follows suit. JL is convicted and ponders his salvation.
- 8 JL: "Thus I went on for about four weeks, in which time I never, for an hour, lost sight of my wretched condition. The cry of my soul was, 'how shall I escape the misery of hell?' ... "One morning, being in deep distress, and fearing every moment I should drop into hell, and viewing myself as hanging over the pit, I was constrained to cry in earnest for mercy, and the Lord came to my relief, and delivered my soul from the burden and guilt of sin!"
- 11 "Mr. Robert Williams was the first of the Wesleyan preachers who visited that part of Virginia where Jesse lee resided. The doctrines of this minister of Christ, were just such as

- suiting his state of mind; he was comforted, and built up in faith and love. His soul was more than ever given up to God."
- 12 "In the spring of the year 1774, Mr. Williams began to form societies in the neighborhood. It was then that Mr. Lee, being about sixteen years of age, united himself to the society of the Methodists... In the following summer, the first circuit in Virginia was formed, called Brunswick. His father freely offered his house as a regular preaching place, which was accepted; and from that period to this*, continued a home for the preachers, and a house of worship." "*Since writing the above, the author has to record the death of this aged and long respected follower of Christ. He died the 5th day of March, 1820, in the 90th year of his age. He was married three times, had twelve children, and at the time of his disease, there were 73 grand children and 66 great-grand children living. He had been a professor of religion 48 years, and acted the greater part of that time as a class leader. – He came down to his grave old and full of years."
- 15 1775 Shadford, Drumgoole & Glendenning succeed Williams on Brunswick circuit. Descriptions of the preaching styles of Shadford and Drumgoole. "Under the ministry of these men, Mr. Lee sat with great delight."
- 15 JL: "In the latter part of that year, we had the greatest revival of religion, I had ever seen. I have been at meetings where the whole congregation would be bathed in tears: and sometimes their cries would be so loud that the preacher's voice could not be heard. ..."
(description of trembling fits, embracing, streaming eyes, wonder, love & praise)
- 16 At spring 1776 quarterly meeting at Bisseau's Chapel, Dinwiddie County, JL desires sanctification.
- 17 Begins to feel urge to exhort, restrains himself while reading religious books in preparation
- 18 Another revival in 1777. JL moves to North Carolina
- 20 1778 JL: "As soon as I united with the class at B. Dobs', the preacher of the circuit (Roan Oak) appointed me class leader. I felt it to be a heavy cross, yet I dare not refuse. ... On the 8th of March, I gave a public exhortation, which was my first attempt. I then lacked a few days of being twenty years old. The Saturday night following, I went to a watch night, at brother Lock's, where F. Garrettson led the meeting; he asked me to speak, and I exhorted, which was my second attempt..."
- 21 JL: "I have often admired the providence of God in opening the way for me to remove to North Carolina; for, had I continued among my relations in Virginia, I might not have begun my public labours so soon; for at that time of my life I was very timid... In the close of the year I went to visit my friends in Virginia, and was at meeting with them in different places, and exhorted them publicly, and with much earnestness, to flee the wrath to come, and prepare for a better world... On Christmas day we had a precious love feast at my father's, where the Christians were highly favoured of the Lord, and greatly comforted together in hearing each other tell of the goodness of God to their souls."
- 22 JL: "On the 17th of November, 1779, I preached for the first time in my life, at a place called the Old Barn. My text was 1 John iii. 1, 2...." (preaches more times, feels Divine Presence when speaking, but goes into woods afterwards and prostrates himself in apology to God.)
- 23 JL: "About this time, John Dickins, who was the preacher of that circuit, having some writings on hand, and wishing for a few weeks leisure, in order to complete what he had taken in hand, requested me to take his place on the circuit, which I consented to do; but it was to me a heavy cross to being, and equally heavy to continue for the short space of time for which I was engaged. From that time I continued to hold public meetings in different places; and in most places the Christians appeared to be blessed."
- 23 JL: "I returned home (to NC) in January, 1780, and lived at the same place. In June, Mr. Asbury came through that part of North Carolina, and preached in many places. It was a

- little more than twelve months from the time that the Methodist preachers in the South had separated from their brethren in the North. This separation took place at the *Broken Back Church*, in Virginia, where the conference was held in 1779. The cause of the separation was this :- the preachers in Virginia, seeing and feeling the necessity of having the ordinances of baptism, and the Lord's Supper, and seeing no way of having them administered without ordina-
- 24 JL: "tion, determined to ordain ministers for that purpose, and the conference accordingly, made choice of a committee who first ordained themselves, and then proceeded to ordain and set apart other preachers for the same office. On the 8th May, 1780, the conference was held at the Manakin Town, on James' River, where Mr. Asbury attended, and by his advice, it was agreed to suspend the administration of the ordinances for twelve months, and in the mean time to write to Mr. Wesley in England for his advice. This plan being adopted, the separation was stopped, and a happy union restored; and the preachers in the North and South were again united."
- 24 "After this division was healed, Mr. Asbury traveled considerably through the different circuits in Virginia and North Carolina, where the preachers had been in favour of the new plan; but the division was soon healed, and the hearts of the preachers were closely united together."
- Serves in colonial army. As a pacifist is assigned to drive wagon and pioneer. Conducts religious services. Hears Green Hill preach. Discharge 29 October 1780.*
- 37 from discharge through January 1781 preaches at appointments of his own. "...he was led towards the Methodist itinerating ministry."
- 40 JL: "My exercises about traveling and preaching still continue. I have been often solicited by the preachers to take a circuit..."
- 41 Saturday 14th, does to meeting at Robert Jones', too late to hear the sermon but was in the class meeting. Encouraged by a young man to preach again for the Lord.
- 42 April 1782 attends annual conference at Ellis' Chapel, in Sussex County, VA. Permitted to sit with the 30 preachers during transaction of business but not during examination of character.
- 42-43 JL: "At the close of the conference, Mr. Asbury came to me and asked me if I was willing to take a circuit. I told him that I could not well do it, but signified I was at a loss to know what was best for me to do. I was afraid of hurting the cause which I wished to promote; for I was very sensible of my own weakness: at last he called to some of the preachers standing in the yard a little way off, and said, 'I am going to enlist brother Lee:' one of them replied, 'what bounty do you give?' he answered, 'grace here, and glory hereafter will be given if he is faithful!'"
- 43 **Arranges personal business so he can leave. Travels a circuit half a quarter on (maybe) the Sussex circuit. Caleb Peddicord, PE, requests him to go with E. Drumgoole to "that part of North Carolina which lies to the North and West of Edenton, for the purpose of forming a new circuit."**
- 45 Drumgoole and JL arrive Edenton December 1st. Meet Parson Pettigrew. Attend church the next day with him, "and after Mr. Pettigrew had read the morning service, Mr. Drumgoole gave an exhortation; and by permission made an appointment to preach at the place the next day."
- 46-47 JL: "Wednesday 4th of December, we rode early in the morning, crossed Pasquotank River, and came to Mr. Jones', at the Plank Bridge. A little after dark when the people, hearing that we were preachers, came and requested us to preach, and notice being given, we had about thirty people collected in the course of an hour, and E. Drumgoole preached to them. The

- people were solemn, and appeared to be desirous for us to come amongst them again, as they had but little opportunity of hearing preaching."
- 47 JL: "Saturday 7th [December 1782], we attended at brother Halstead's, Norfolk County, Virginia. E. Drumgoole preached, and I gave an exhortation. Some of these people had formerly been in society with the Methodists, and the circuit preachers came regularly among them; but during the revolutionary war, the preachers left them, and they were without preaching for about five years; but they waited and prayed for the preachers to come among them again, and for some time they have been favoured with regular preaching." "Sunday 8th. – At the North-west Brick Church, E. Drumgoole preached to a large concourse of people, who were very attentive, and somewhat affected. – I was pleased with the congregation." "Tuesday 10th, we came to an old church where E. Drumgoole preached, and I exhorted, - we had a profitable time together. We then went to Colonel William's and stayed all night. The Colonel is a man who fears God, and was well pleased at our calling to see him." "Friday 13th, E. Drumgoole preached at a place called Indian Town, and I gave an exhortation – we had a large house full of attentive hearers – my soul was much comforted at that time, and I felt glad to be there." "We then left Currituck County – crossed North River – dined at Mrs. Lamb's, who was a Baptist, who treated us kindly. We then came to General Gregory's, and at night in his dwelling house, we had a large congregation, although the weather was very cold." "Saturday 14th, we came to Sawyer's and held a meeting; we had a solemn time, and I believe good was done."
- 48 JL: "Sunday 15th, at River Bridge, where we had a large company of well behaved people to hear the word of eternal life: it was a solemn and profitable time." "Wednesday 18th, E. Drumgoole preached at Yeopin Church, to a large congregation of attentive hearers; we then rode home with the Rev. Mr. Pettigrew near Edenton, and spent the night with him. Our journey in the low lands from Edenton to Norfolk County in Virginia, and back again, has taken sixteen days, in which time we have had nineteen meetings, chiefly among people who were not acquainted with the Methodists; but the general wish was that we should return again; and we so far succeeded in our plan as to form a circuit, which was called Campden. I felt thankful to God for the privilege of visiting that strange people, and I had no doubt but our labours were acceptable to God, and profitable to the people." *Camden circuit appears in 1784 Minutes, p. 44, Richard Ivy and William Dameron stationed there. Membership is reported, p. 46, together with Banks circuit at 350.*
- 51 author says he has condensed narrative by leaving out much of the trivial day-to-day commentary in JL's journal. (Aargh!)
- 52 Attends conference at Ellis' Meeting House in Sussex, which began May 7, 1783. Agreed to take an appointment... "The business of the conference was conducted in great peace and harmony, and in three days it was brought to a close, and all were ready to go to the places assigned them – he was appointed to Caswell Circuit, North Carolina. Caswell at this time was but a moral wilderness: it had been but recently taken under the superintendance of the Methodists, who were resolved to take in as much ground as they could conveniently cultivate. This wilderness has since, in"
- 53 "many places, blossomed as the rose; and many in that section of the Lord's vineyard, have been brought to the knowledge of the truth through the instrumentality of the Methodists, some of whom have gone to receive the rewards of their labours, in the church triumphant." ... "In a few weeks after Mr. Lee had received his appointment from conference, he took leave of his"
- 54 "weeping relatives, and commenced his journey towards his circuit..." ... "He continued his journey, and on the 23rd of June, arrived within the bounds of his circuit. Upon examination he found it only part of a circuit taken off from another; and as there were two preachers

- appointed to travel this remnant of a circuit, it was necessary that they should enlarge their borders by taking in new preaching places. He commenced his appointments on the 26th, at the widow Parker's..."
- 54 JL: "where I preached to a few people, most of whom were called out of the harvest field, (without having time to adjust either the mind or the body, as we may suppose) and the day being warm and the people much fatigued, they were in poor order for attending a place of worship."
- 54 "The following day he was much exercised in mind on account of some disorderly members, and was from that, as well as from other circumstances, so much discouraged that he was almost inclined to return to his father's again."
- 55 "Sunday 29th, he preached at Parish's Meeting House, where he felt his soul quickened and his spirit much revived. The following Tuesday he preached at the same place, and enjoyed more inward satisfaction in speaking, than he had for some time; the people were considerably affected under the word, and he believed that God had not forgotten to be gracious." "Upon trial it was found that the circuit was not large enough for two preachers, and it was thought most expedient for one to remove, and accordingly as Mr. Lee was the junior preacher, he was sent to travel Amelia Circuit; he was by no means displeased with this arrangement, and left the circuit after having traveled it only three weeks."
- 55-56 journal entries describing good meetings at Whitaker's, brother Young's, Low's, John Clayton's; then went to Warren County and met John Easter and had meeting at Wm. Jean's, then on to Halifax county (Easter preached). Attended a quarterly meeting at Tabernacle on Roan Oak circuit where JL and J. O'Kelly preached and Easter exhorted. Officially sent by preachers to replace a preacher who could no longer travel on Amelia circuit. 57-61 record many good preaching events on new circuits.
- 64-69 JL serves Salisbury circuit in NC.
- 69-70 receives notice of Christmas Conference 12 days before the meeting and cannot attend
- 70-71 circa February 1, 1785, meets Mr. Asbury, who had just been ordained General Superintendent. "This may properly be considered an important era in the annals of Methodism. Hitherto the Methodists had been considered only as Societies, destitute of the orders, and of course of the ordinances of the Church; but at this memorable conference, they were constituted under the title of 'The Methodist Episcopal Church.'"
- 71 Jesse Lee "attended an appointment with Mr. Asbury, at a Col. Hendron's. Just before the commencement of divine service, Mr. Asbury made his appearance, having on his black gown, cassock, and band. Mr. Lee, so far from being pleased at seeing the superintendent of the Methodist Episcopal Church in this attire, that he felt himself grieved, on account of what he deemed an innovation upon that plainness and simplicity which had always been characteristic of the Methodists in America. He concluded that these appendages would have an appearance too imposing upon the people generally; not perhaps, recollecting at that time, that Mr. Asbury, in this respect, only followed the example of Wesley himself. No doubt he was sincere in his motives, in opposing so warmly the wearing of cassocks, and bands, by the Methodist clergy; but as this was not a matter of conscience but only of opinion, every one had a right to think for himself on the subject."
- 72 "These badges of ministerial profession were soon laid aside, and the use of them has never been revived among us."
- 78-80 **Lee attends Annual Conference at Green Hill's April 20 (1785?) and meets Dr. Coke. Disagrees passionately with Coke over emancipation of slaves.**
- 244 JL: "Thursday, November 8th (1798). We rode to Daniel Shine's, who married Gabriel Long's widow. I inquired where brother Long was buried, and went to his grave, and stood by it a few minutes with a grateful remembrance of his past kindnesses to me. When I lived

with him nineteen years ago, I do not remember ever to have seen a man, who was a private Christian, that equaled him for piety and a depth of religion. His surviving consort told me he died very happy. He left no will. – The reason why he left no will, was owing, probably, to his being opposed to slavery, and the laws of the state would not allow him to free them, and he was not disposed to will them to any particular person." (continued tour, usually with Asbury, through Carolinas and into Georgia to the conference at Charleston)

253-254 description of Martin Boehm

255 passes through NC with Asbury in 1799; no details or journal entries listed

260-261 passes through NC with Asbury in March 1800; no details or journal entries listed

Life and Times of Jesse Lee

105 Anecdote about Pettigrew, Edenton church 1782. "He was not so remarkable for piety as he was for his attention to his herring-fishery. One Sunday morning, the following doggerel lines stared him in the face from the door of the church: 'A very fine church, With a very tall steeple; A herring-catching parson, And a wicked set of people.'"

109 Camden circuit that Lee pioneered appears in 1783 minutes as Pasquotank

115-6 rehashes memoir of Lee's stay in Caswell county.

116 Author says, "Caswell circuit remains to this day (1848) a regular appointment, now under the jurisdiction of the North Carolina Conference. It is regarded as one of the best circuits in the Conference, for piety and influence. Methodism is strong in the confidence of community; and is a source of unmixed benefit to many of the most reputable families."

To Go and Serve the Desolate Sheep in America

Because of the cryptic and abbreviated nature of Whatcoat's journal, the editor has liberally included explanatory notes. Only Whatcoat's original words are in 'quotes.'

9 Whatcoat began keeping a journal in August 1789 (per William Phoebus), but the pages from 1789 to end of 1790 are missing. (this would include his passage through Hillsboro with Asbury in January 1790).

277 13 August 1798 – 30 May 1800, Whatcoat is presiding elder in eastern Virginia and northeast NC. At end of period he is elected third bishop of the MEC.

279-80 During this period his diary/journal records 5340 miles of travel. Author notes that these are estimated numbers, but the total is probably higher because Whatcoat does not always record distances traveled and there are missing entries. Whatcoat was 62-64 years old in this period.

280 "WEDNESDAY, 15 (August 1798). With John Owen, Whatcoat traveled twenty-eight miles southwest, passing the homes of General Pason and George White, to the residence of Osborne Jeffery in Person County North Carolina."

280 "THURSDAY, 16. Whatcoat preached and Lewis Garrett, then the first preacher in the Caswell County, North Carolina, circuit, delivered the exhortation. Garrett (1772-1857) joined the Methodist itinerancy on trial in 1794, gained full connection in 1796, underwent ordinations as deacon (1796) and elder (1797), and continued to travel until 1836. After the preachers had administered the Sacrament, they rode three miles to the home of General Moore." (81,82,83 in 1790 census; could be in Caswell County)

280-1 "FRIDAY, 17. After riding seven miles southwest, to the home of Millie Garrett in Orange County, North Carolina Whatcoat preached and Lewis Garrett delivered the exhortation and

- administered the Sacrament. At this point, Whatcoat has ventured slightly outside of his district into that presided over by James Rogers (1769-1817), although district and circuit boundary lines had not, at that point in the history of the Church, been clearly marked."
(Mary Garret 119 in 1790 census)
- 281 "SATURDAY, 18. Riding to Levin Moore's Church, Whatcoat preached, after which **Thomas Anderson**, Pemberton Smith (then in the Mecklenburg, Virginia, circuit), and Lewis Garrett delivered the exhortations. **Anderson entered the Methodist itinerancy on trial in 1783, gained full connection in 1785, underwent ordinations as deacon (1787) and elder (1790), and continued to travel until 1796.** Whatcoat then met the society and class leaders, noting that one Jeremiah King demonstrated an inclination to travel... The preachers slept at the home of Levin Moore in Granville County...." *(Levi Moore 67,147 in 1790 census)*
- 281 "SUNDAY, 19. **The preachers administered the Sacrament to approximately one hundred persons, and Whatcoat observed the event as 'a comfortable time; great workings of heart and bursting joys among the people.'** Whatcoat and **Thomas Anderson** preached 'under the trees,' followed by 'lively' exhortations from **Cowling (a local preacher or exhorter) and Lewis Garret.** Following the service, Whatcoat rode nine miles to the home of Nathaniel Moore, another resident of Granville County."
- 281 "MONDAY, 20. Whatcoat preached at Banks' Church, followed by an exhortation from John Evans (the third preacher in the Brunswick, Virginia, circuit). After administering the Sacrament, the presiding elder rode seven miles to the home of Edward Taylor, and in the evening he preached: "The power of the Lord was felt; the believers got happy at both places."

The Journals of Dr. Thomas Coke

Based on the printed 1816 edition. MS refers to a hand-written manuscript of the journal in a notebook belonging to Francis Thursby (Thoresby?) which is in the Methodist Missionary Society archives in London. Thursby was ordained by Coke in 1793 for missionary service, but never left England and quit the connection after two years of service.

1784-1785: An Extract of the Late Rev. Dr. Thomas Coke's First Journal to North America

53 Footnotes indicate that Coke had been in Mecklenburg County, NC on March 31, and Charlotte County, VA April 3-5.

54 "[Thursday 7 April 1785] In the evening I crossed over a dangerous run of water, and lay at the house of brother **Ward.**
 Friday 8 [April 1785]. – According to my plan I was to preach in a church called **Royster's Church** at noon.[150. Asbury had preached there and administered the sacrament on 15 January that year. Location not identified.] After riding about twenty-five miles, I got, as I found afterwards, within a furlong of the church; but the church being out of sight in an immense forest, and the path which led to it hardly trodden, and having no guide, (the person who was to accompany me, having disappointed me) I rode about eighteen miles more, backwards and forwards, generally on the full stretch, and found it at last by the direction of a planter, whose plantation was the only one I saw for some hours. When I came there, which was two hours after the time, there was nobody to be seen. I returned to the planter's, who gave me and my horse some refreshment, and recommended me to go to one Capt. *Philps*,[151. Asbury's *Journal*: 'Phelps,' who appears to have lived at **Newtown**, now **Stephens City** (*Journal*, 1:760).] a Methodist about five miles off. After traveling till nine at night, and expecting frequently I should be obliged to take up my lodgings in the woods,

with the assistance of two negroes and two shillings I found out the house. I now was informed that I had not been published in *Royster's* Church, or any part of that circuit, the two Preachers not having been at the last Conference, and the neighboring preachers not having sent them a copy of my plan. However our brother *Philps* and his family and several other friends intended to set off the next morning for a quarterly-meeting about sixteen miles distant. Their quarterly-meetings on this continent are much attended to. The Brethren for twenty miles round, and sometimes thirty or forty, meet together. The meeting always lasts two days. All the Travelling Preachers in the circuit are present, and they with perhaps a local Preacher or two, give the people a sermon one after another, besides the Love-feast, and (now) the Sacrament. On Saturday 9, I set off with the friends to Brother *Martin's*, in whose barn I preached that day. The next day I administered the **Sacrament** to a large company, and preached, and after me the two traveling Preachers. We had now been six hours and a half engaged in duty, and I had published myself to preach in the neighborhood for the following days, so"

55 "they deferred the second **Love-feast** till Wednesday. There were thirty strangers, I think, in Brother *Martin's* house only; which obliged us to lie three in a bed. I had now for the first time a very little persecution. The testimony I bore in this place against slave-holding, provoked many of the unawakened to retire out of the barn, and to combine together to flog me (so they expressed it) as soon as I came out. A high-headed lady also went out, and told the rioters (as I was afterwards informed) that she would give fifty pounds, if they would give that little doctor one hundred lashes. When I came out, they surrounded me, but had only the power to talk. Brother *Martin* is a justice of the peace, and seized one of them: and **Colonel Taylor**, a fine, strong man, who has lately joined us, but is only half-awakened, was setting himself in a posture of fighting. But God restrained the rage of the multitude. Our Brother *Martin* has done gloriously, for he has fully and immediately emancipated fifteen slaves. And that sermon which made so much noise, has so affected one of our brethren (Brother *Norton*) that he came to Brother *Martin*, and desired him to draw up a proper instrument for the emancipation of his eight slaves. A brother (whose name is *Ragland*) has also emancipated one.

Monday 11. – I preached at Brother *Baker's*. Here a mob came to meet me with staves and clubs. Their plan, I believe, was to fall upon me as soon as I touched on the subject of slavery. I knew nothing of it till I had done preaching; but not seeing it my duty to touch on the subject here, their scheme was defeated, and they suffered me to pass through them without molestation.

Tuesday 12 [April 1785]. – I rode to Brother *Kennon's*, [152. Probably the C. Kennon for whom Asbury expressed 'great affection' as 'one of the most sensible Calvinists in these parts' (*Journal*, 1:422) or else his brother mentioned by Coke on April 15th.] preaching a funeral sermon in the way at a planter's house for a little child, and reading our burial service in the wood over the grave. They have a funeral sermon preached in these parts for every human creature that dies except the Blacks. **Brother *Kennon* has emancipated twenty-two slaves. These are great sacrifices: for the slaves are worth, I suppose, upon an average, thirty or forty pounds sterling each, and perhaps more.**

Wednesday 13. – I had a good time at the Love-feast after preaching at Brother *Kennon's*. Brother *Martin's* wife is an excellent saint."

56 "Thursday 14. – We rode about forty miles to a **Brother of Mr. *Kennon***. There are nine of the family in the Society. **I have now done with my testimony against slavery for a time, being got into *North-carolina* again, the laws of this State forbidding any to emancipate their negroes. Friday 15, I preached here to a small congregation.**

Saturday 16. – I rode to a Dissenting Meeting-house,[153. MS reads: 'a Presbyterian Church' and adds: 'Our people in the neighborhood, I found (who have been brought up Presbyterians) had desired Mr. Patillo to administer the Sacrament to them, not knowing of my coming to see them; so for the first time of my life, I partook of the Sacrament in the Presbyterian way. I lay at Mr. Patillo's.'] in which the pious minister (Mr. *Patillo*) gave our friends leave to hold their Quarterly Meeting. Mr. *Patillo*[154. The Reverend Henry Patillo of the **Grassy Creek Presbyterian Church, NC**, a good friend to the Methodists.] and I preached that day and Sunday, and one of our preachers also on the Sunday.

Monday 18. – I rode to Colonel *Taylor's*,[155. MS: '**Edmund Taylor's**.'] a sincere friend and brother, who is overjoyed at our late regulations.[156. MS: 'our late change.'] They got a little company together in the evening.

Tuesday 19. – We came to Brother *Greenhill's*,[156. Major Green Hill of Louisburg, NC. It was the first Annual Conference to be held since the formation of The Methodist Episcopal Church. Their host was a prominent public figure and an owner of many slaves. Coke and Jesse Lee clashed over the slavery issue, and the Conference reached a compromise, agreeing to petition the North Carolina General Assembly for an act legalizing the emancipation of slaves by owners willing to do so.] where we held our Conference. There were about twenty Preachers, or more, in one house, and by laying beds on the floors, there was room for all. We spent three days from Wednesday to Friday inclusive, in Conference, and a comfortable time we had together. In this division we have had an increase of nine hundred and ninety one this year..."

57 "*Mecklenburg County, Virginia*, Saturday 23. – We rode about forty-five miles to brother *Tignal Jones's*,[160. Tignal Jones of Wake County, NC, near the present Apex, south-west of Raleigh (*Asbury, Journal*, 1:367).] to a Quarterly Meeting which we held on the Sunday and Monday. Here I bore a public testimony against slavery, and have found out a method of delivering it without much offense, or at least without causing a tumult: and that is, by first addressing the negroes in a very pathetic manner on the duty of servants to masters; and then the whites will receive quietly what I have to say to them. Sister *Jones* is a very precious woman. I had a fine congregation at five on Monday morning. **The people in this part of the country, and also in the back parts of North Carolina, eat only two meals a day; the first about nine in the morning, and the second about four or five in the afternoon. They eat flesh at both meals. Our people in general drink coffee with the first meal, and water with the second. The people of the world drink either coffee or cyder with the first meal, and grog or cyder with the second. Their animal food is almost entirely pig-meant, with some times shad-fish. I have hardly eat anything these ten weeks of the flesh kind, except swine's-flesh and shad-fish. Blessed be God, I have been enabled to set apart Friday as a day of fasting or abstinence ever since Christmas, except one day when I forgot, and one day when I traveled fifty-two miles. In the morning I eat a little bread, and drink some milk, and in the afternoon eat some greens, (the only garden-stuff they have got in this part of the country) and some fruit-pie. They have a great variety of fruit-pies, peach, apple, pear and cranbury, and puddings very often. I esteem it one great blessing, that I prefer the Indian corn to the wheat. Besides, they do not in general manage their wheat properly in the South, so that the wheat-bread is but very indifferent. The people in general, and more especially our own friends, go to bed very early (about nine o'clock) and rise early, about five, or day-break."**

58 On Tuesday April 26 Coke visits brother Downing again and preaches. On Wednesday, Coke sets off for the Quarterly-Meeting at brother Rogers's in Brunswick-County.

84 March 1, 1787 lands in Charleston.
85 "The preachers who labour in this State and *Georgia*, also met us here, according to the direction of Mr. *Asbury*: and in our Conference which we held together, the spirit of concord and love did eminently preside." Two deacons are ordained. There are only 40 whites in society here. "Mr. *Asbury* (who is assuredly a great man of God) has treated me with much respect; for he has not only provided me a good horse with its proper attire, but (as there is not time to procure a regular publication of me at the places through which I am to pass) has delivered up to me his own plan and intends to accompany me to *New-York*."
86 ... "In the course of our journey through *North Carolina*, I preached (among other places) at the house of Mr. *Hodgins* [32. According to *Asbury (Journal, 1:537)* this was a Mr. *Huggins*.], near the town of *Salisbury*. He was formerly a dancing-master; and has amassed a considerable fortune, with which he has purchased a large estate: and is now a friend of the gospel, and some of his family are indeed friends of God. He has the finest prospect from his dwelling-house of open lands, woods, and water, that, I think, I have seen in America. We have in this State got up to the *Cherokee-Indians*, who are in general a peacable people. I trust, the grace of God will in time get into some of their hearts. / In traveling through *Virginia*, our rides were so long that we were frequently on horse-back till midnight, after preaching in the middle of the day. Since I left *Charleston*, I have got into my old romantic way of life, of preaching in the midst of great forests, with scores, and sometimes hundreds of horses tied to the trees, which adds much solemnity to the scene."

1788-1789: Extract of the Journals of the late Rev. Dr. Thomas Coke's Third Visit to North America and Second to the West Indies

118 February 24th, 1789, lands in Charleston. Has to ride to catch up with *Asbury*
120 March 9th – conference in Georgia. Agrees to reinsert Wesley's name in the minutes. March 17th – conference in Charleston, SC.
121 "On the 12th of April [40. *Asbury* dates the opening of this Conference as Friday, 10 April, and says that they 'were blessed with peace and union. Our brethren from the westward met us, and we had weighty matters for consideration before us' (*Journal, 1:595-596*).] we opened our Conference for the state of *North Carolina* at the house of a planter in the country (brother *McKnight*)[41. *George McKnight* (1765-1847) lived near the present Clemmons, Forsyth County, NC. He built a chapel for the Methodists, but later joined the Moravians (*Asbury, Journal, 1:537*).] on the borders of a fine river called the *Yeadkin*. [43. I.e., the *Yadkin*.] Nineteen Preachers met us there, some of whom came from the other side of the *Alleghany*-Mountains. The numbers in this State are 6,779; the increase 741."

1791: Extract of the Journals of the late Rev. Dr. Thomas Coke's Fourth Visit to North-America

161 "April 2. We began our Conference for *North-Carolina* at the house of Brother *M'Knight* on the river *Yeadkin*. [14. Cf. *Asbury's Journal, 1:671*. The location of this conference was somewhere between *Salisbury* and *Salem, NC*.] There were in all about thirty Preachers, several of whom came from the other side of the *Appalacian* mountains. / At this Conference, a remarkable spirit of prayer was poured..."
162 "forth on the Preachers. Every night, before we concluded, heaven itself seemed to be opened to our believing souls. One of the Preachers was so blessed in the course of our prayers that he was constrained to cry, 'O I never was so happy in all my life before! O what a heaven of heavens I feel.' / At each of our Conferences, before we parted, every Preacher gave an account of his experience from the first strivings of the Spirit of God, as far as he could remember; and also of his call to preach, and the success the Lord had given to his labours. It was quite new, but was made a blessing I am persuaded, to us all. / On Monday,

the 11th of April, we arrived at *Dicke's Ferry* in Virginia.[15. Asbury's *Journal* (15 April 1787) indicates that this was on the North Carolina border.] Our ride on that day was remarkably pleasing. The variety arising from the intermixture of woods and plantations along the sides of the broad, rocky river *Dan*, near which we rode most part of the time, could not but be a source of great pleasure to an admirer of the beauties of nature. Indeed, all was delightful, except the sight of a great, cruel hawk, who was devouring a little squirrel on a rock." ... "For about eight hundred miles which I have rode since I landed in *South Carolina*, we have had hardly any rain. But this day, the 16th [April], we were wetted to the skin. However, we at last happily found our way to the house of a friend by the Preacher's mark – *the split bush*. / This circumstance may appear to many immaterial: however as it may convey some idea of the mode in which the Preachers are obliged to travel in this county, I will just enlarge upon it. When a new Circuit is formed in these immense forests, the Preacher, "

163 "whenever he comes in the first instance to a junction of several roads or paths, splits two or three of the bushes that lie on the side of the right path, that the Preachers who follow him may find out their way with ease. In one of the Circuits the wicked discovered the secret and split bushes in the wrong places on purpose to deceive the Preachers."

1809 Deed, James Simpson to Thomas Humphreys (Camp Springs UMC)

This indenture made this 30th day of June in the year of our Lord Eighteen hundred and nine between James Simpson of the County of Caswell in the State of North Carolina of the one part and Thomas Humphreys of the County and State aforesaid. James Taylor, Charles Moore, Thomas Thompson of the County of Rockingham and William Matkins of the County of Orange and State above mentioned, trustees in trust for the uses and purposes herein after mentions. Witness that the said James Simpson for and in consideration of the sum of forty dollars to him in hand paid... hath given, granted, bargained, sold, released, confirmed, and conveyed... a certain lot or piece of ground situated lying and being in the County of Caswell and State aforesaid... including a Spring of Waters known by the name Camp Springs containing and laid out for one acre of ground... unto these the said Thomas Humphreys, James Taylor, Charles Moore, Thomas Thompson, and William Matkins and their successors in office forever in trust that they shall erect and build or cause to be erected and built thereon a House of Place of Worship for the use of the members of the Methodist Episcopal Church in the United States of America according to the rules and discipline which from time to time may be agreed upon and adopted by the Ministers and Preachers of the said church at the General Conferences in the United States of America and in future trust and confidence that they shall at all times forever hereafter permit such ministers and preachers of said Methodist Episcopal Church or by the yearly conferences authorize by the said general conferences and none others to preach and expound God's holy word therein...

1828 Deed, Joseph Windson to Moses Simpson et al. (Camp Springs UMC)

This indenture made and entered into this 28th day of August 1828 between Joseph Windsor of the county of Caswell and State of North Carolina of the one part and Moses Simpson, Thomas Garrett, John Tapscott all of the county of Caswell in the State of North Carolina and Moses Tapscott and John Tapscott Jr. of the county of Orange in the State of North Carolina trustees in trust for the uses and purposes herein after mentioned of the other part. Witnessed, that the said Joseph Windsor for an in consideration of the sum of ten dollars to him in hand paid... have given, granted, bargained, sold, confirmed, and conveyed... a certain lot or piece of ground situated lying and being in the

County of Caswell and the State aforesaid... The said trustees and their successors in office forever, in trust, that they shall erect, and build or cause to be erected and built thereon a house or place of Worship for the use of the members of the Methodist Episcopal Church in the United States of American according to the rules and discipline which from time to time may be agreed upon and adopted by the Minister and preachers of the said church at their conferences in the United States of America.

Camp Springs UMC

- 10 Thomas T. Humphreys served in Revolutionary War. Married in 1781 and had six children. In 1783 became a trial member of the Fairfax Circuit of the Baltimore Conference. In 1785 Humphreys given full connection in MEC and became a circuit riding preacher. Ordained deacon 1786 in Georgia, in 1790 ordained elder in Georgetown, SC. In 1799 ceased to be a minister of MEC. 1790 tax listings show Humphreys lived in St. David's District of Caswell County, about five miles north of Camp Springs. Humphreys died March 1, 1830
- 12 Deed for church 1809. J.A. Boone's grandmother Ellen Madren said, "Those who professed faith in Christ in the year 1809 desired and built a church." One-room log church with large stone fireplace with a shelter for overflow crowds.
- 13 JAB's grandfather Madren B. (1812) heard there would be a dinner at this church and went with three young boys. They said the house was so full they couldn't get it and had to stand under a big shelter. He said he heard the preaching and the people shouting and singing in the church. "Sentiment seems to be that Thomas Humphreys became the leader and local pastor of this newly formed church; however, there is no documentation of this belief."
- 14 church burned 1828
- 15 Deed for new church 1828
- 16 1829 services in second, frame church. Camp Springs was in Virginia Conference, Yadkin district, Caswell Circuit. Benton Fields was pastor. "Class meetings were being held weekly, usually on Saturday. It was thought that their speaking often with another cause God to hearken and hear. Leaders were appointed to conduct these classes. Mr. Joe Windsor was the first class leader to hold meetings in this new building." ... "Thomas Garrett was appointed the exhorter and was also the second class leader of the church."
- 17 1835 burns again.
- 18 Peter Doyle, minister of new church. John Bouldin and Moses Simpson class leaders.
- 19 William Jordan, pastor in 1850 served many Caswell Co. churches. Journal in Perkins Library. Notes on meetings and on poor state of parsonage.

Harrison: Some Caswell County Geneology Prepared Esp...

- 1 10. Thomas Satterwhite Harrison b: 22 Jul. 1842 d: 16 Jan. 1927
 20. Samuel Smith Harrison b: 8 Sep. 1820 d: 4 Sep. 1889
 40. John Pendleton Harrison b: 1787 d: 1 Jun. 1849
 43. Nancy Williamson Harrison b: 1765 d:
 - 2 80. Major Thomas Harrison b: ca 1745 d: >1799
 81. Mary Pendleton b: d: 1781
- #10 Thomas Satterwhite Harrison, buried in family cemetery on Ralph Harrison property, Old Blanch Road. Father Samuel Smith Harrison, mother Louisa M. McDaniel. Source – family bible in possession of EDD, Jr. Obituary states that TSH was a veteran of Confederacy.

"Possessing a most wonderful memory and writing with a facile pen, Mr. Harrison has contributed richly to the historic life of Caswell. Under the pen name of Jeems Goslin, J.P., Mr. Harrison's writings were widely read with the keenest pleasure."

- #20 Samuel Smith Harrison. Father John Pendleton Harrison, mother Peggy Satterwhite. Source – family bible of John P. Harrison in possession of EDD, Jr.
- #40 John Pendleton Harrison. Father Major Thomas Harrison, mother Mary Pendleton. Source – family bible in possession of EDD, Jr.

Complete record from the bible of John Pendleton Harrison:

Marriages

Samuel S. Harrison and Louisa M. McDaniel were married on the 18th of Sept. 1838 by the Rev. S.S. Bryant of the M.E. Church South

Thomas S. Harrison and Adeline S. Harrison were married the 23rd of August 1863 at Harrison's Church by the Rev.- J. Carraway of the M.E. Church

Thomas S. Harrison and Isabella P. Slade were married the 27th July 1879 at Harrison's Church by the Rev L.H. Gibbons of the N.C. Conference.

Thomas S. Harrison and Mary J. Burkholder were married Oct. 25th 1892 in Bedford County, Va. By the Rev. Wm. Thompson, of the Va. Conference.

Transcript of "Family Record" from bible of Henry P. Harrison (now in possession of his great niece Miss Hattie Slade of Yancyville, N.C.)

Marriages.

Henry P. Harrison and E.C.

Williams were married on the 3rd day of August 1842 by the Rev. (name unreadable)

- #80 Thomas Harrison, Major, Orange County, Northern Regiment. Father Andrew Harrison. First wife Mary Kennon, died March 1781 (Asbury's Journal); Charles Kennon was her brother. Marriage of Mary Kennon and Major Thomas Harrison from Granville Co. Marriage records, 19 April 1770. Related is the following bond dated 1768: "Marriage Bond of Major Thomas Harrison and William Harrison, of the County of Goochland are held and... if there is not any lawful cause to Obstruct a Marriage intended to be had and Solemnised between the above Bound Thomas Harrison and Mary Kannon, daughter of Elizabeth Kannon, of the above County, & Orphan of William Kannon deceased, Then the above Obligation will be void, Else in Full Force."

1831 Deed, James & Elizabeth Ingram to James Harris et al. (Harrison's?)

This indenture made this ___ day of ___ in the year of our Lord one thousand eight hundred and thirty one Between James Ingram of the County of Caswell in the State of North Carolina and Elizabeth Ingram his wife of the first part and James Harris . Noel Burton William Burton Wm Knight John Price Wm W Price and George Stevens(?) Trustees of the Methodist Episcopal Church residing in Caswell Circuit all of the County of Caswell in the State of N. Carolina aforesaid of the second part... in consideration of the sum of one dollar...

In trust that they Erect or build or cause to be erected or builded thereon a house or place of worship for the use of the members of the Methodist Episcopal Church in the United States of America according to the Rules and Discipline which from time to time may be agreed upon and adopted by the Ministers and Preachers of the said Church at the General Conferences in the United States of America. And in further trust and confidence that they shall at all times forever here-after permit such Ministers and Preachers belonging to the said Church as shall from time to time be duly authorized by the General Conferences of the Ministers and Preachers of the said Methodist Episcopal Church or by the Annual Conferences authorized by the said General Conferences to preach and expound God's Holy Word therein...

1835 Deed, Abisha & Mary Slade to Andrew Harrison et al. (Harrison's)

This Indenture made this first day of January Anno domine in the Year of our Lord 1835 between Abisha Slade Mary R Slade his wife of the County of Caswell & State of North Carolina of the first part and Andrew Harrison John P Harrison James Ingram James Harris Joseph Knight Sterling Gunn Allen Gunn (X?) John Price William W. Price & James Harrison, trustees of the Methodist Episcopal Church all of the County & State aforesaid of the Second Part... in Consideration of the Sum of Sixty dollars... a certain lot or piece of Land known by the Name of Harrisons Camp ground & Meeting House... with the use of the Spring near the Camp ground always used on day of Public worship... in trust that they will assist in keeping Standing thereon a house of worship for the use of the members of the Methodist Episcopal Church in the Unites States of America according to the rules and discipline which from time to time maybe agreed upon and adopted by the Ministers and Preachers of the Said Church, at their General Conference in the United States of America, and in further trust & confidence that they shall at all times forever hereafter permit such ministers and preachers belonging to the Said Church as shall from time to time be duly authorised by the general Conference of the ministers and Preachers of the Said Methodist Episcopal Church or by the Annual Conferences authorized by the Said general Conferences to preach and Expound Gods holy word therein...

1886 Deed, Louisa Harrison to John W. Slade et al. (Harrison's)

The Deed made & entered into this 6th day of October in the year of Our Lord 1886 between Louisa Harrison party of the first pary and John W. Slade, Dr. Geo. Gunn S.G. Woods, Geo. Daily, Jos. C. Pinnix & R.L. Smith trustees for Yanceville Circuit, North Carolina Conference of the Methodist Episcopal Church South parties of the Second Part... in consideration of her love & affection for the said Methodist E. Church South & the further consideration of Five dollars cash in hand...

(no language of building church or rules or discipline...)